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THE
THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism

CONDUCTED BY

H. S. OLCOTT.

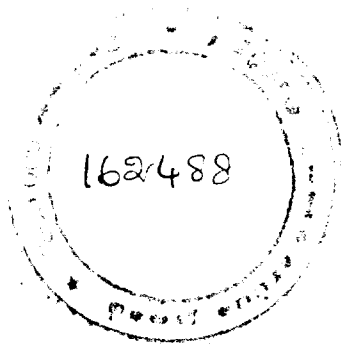
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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXIV.

(Year 1891.)

I THINK that I could hardly be accused of vainglorious boasting if I should say that an event of such importance as that described in the last chapter, deserved to be made much of by all Western Orientalists, especially such as devote themselves to Pali literature and the study of Buddhism. Certainly, its significance was recognised throughout the Buddhistic nations of the East. Yet, within the ten years which have elapsed since the signing, scarcely any notice whatever has been taken of it by the European and American scholars. I am afraid I shall have to ascribe this to a small-minded prejudice against our Society, out of which, they think, no good can come. Time, however, will set that right.

To get the signatures needed was not such a very easy matter, after all; I had to pass through an experience of that procrastinating and preternaturally cautious policy which seems peculiar to the Chinese and Japanese character. I wrote in my Diary, “there is a lot of polite humbugging going on about signing my Platform—idle excuses of all sorts.” But by the 7th of November things were looking decidedly better; in fact, I could quite well have been satisfied to take it away with me as it stood that evening. The next morning all was finished and the document complete. To celebrate the event, a dinner in the Japanese style was given me, at which 178 persons were present. If I quote the full text of the Platform, with the names of the signers, the document will be placed on per-

* 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.

manent record, and my readers have the chance of judging for themselves as to its importance. Here it is:

"FUNDAMENTAL BUDDHISTIC BELIEFS."

"I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

"II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

"III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world periods, by certain illuminated Beings called BUDDHAS; the name BUDDHA meaning 'Enlightened.'

"IV. The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage, and his name was Siddhartha Gautama.

"V. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

"VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

"VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

"VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvāna*.

"IX. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, *viz.*:

1. The miseries of existence:

2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end;

3. The destruction of that desire, or the estranging of oneself from it;

4. The means of obtaining this destruction of desire.

"The means which he pointed out is called the Noble Eight-fold Path; *viz.*, Right Belief; Right Thought; Right Speech; Right

Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

"X. Right Meditation leads to spiritual enlightenment, or that development of that Buddha-like faculty which is latent in every man.

"XI. The essence of Buddhism as summed up by the Tathāgata (Buddha) himself, is:

To cease from all sin.

To get virtue,

To purify the heart.

"XII. The universe is subject to a natural causation known as 'Karma.' The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

"XIII. The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism: *viz.*, (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated, should be observed by those who would attain, more quickly than the average layman, the release from misery, and rebirth.

"XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any Sage, written in any book, or affirmed by tradition, unless it accord with reason.

"Drafted as a common platform upon which all Buddhists can agree.

(Sd.) H. S. OLCOTT, P. T. S.

BURMAH.

"Approved on behalf of the Buddhists of Burmah, this 3rd day of February 1891, (A.B. 2434):

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwe hôn Sayadaw; Me-ga-waddy Sayadaw; Hmat-khaya Sayadaw; Hti-lin Sayadaw; Myadaung Sayadaw; Hla-htwe Sayadaw; and sixteen others.

CEYLON.

"Approved on behalf of the Buddhists of Ceylon, this 25th day of February 1891, (A. B. 2434). Mahanuvara upawsatha puspārāma vihārādhīpātī Hippola Dhamma Rakkhita Sobhitābhīdhana Mahā Nāyaka Sthavīrayanwahanse wamha.

"(Hippola Dhamma Rakkhita Sobhitābhīdhana, High Priest of the Malwatte Vihara at Kandy).

(Signed) HIPPOLA.

"Mahanuwara Asgiri Vihârâdhipati Yatawattê Chandajottyâ-bhidhana Mahâ Nâyaka Sthavirayan wahanse wamha.

"(Yatawattê Chandajottyabhidhana, High Priest of Asgiri Vihara at Kandy).

(Signed) YATAWATTE.

"Hikkaduwe Sri Sumangala Sripâdasthâne saha Kolamba palate pradhana Nayâka Sthavirayo (Hikkaduwe Sri Sumangala, High Priest of Adam's Peak and the District of Colombo).

(Signed) H. SUMANGALA.

"Maligâwe Prâchina Pustakâlâyâdhyakshaka Sûriyagoda Sonuttara Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy).

(Signed) S. SONUTTARA.

"Sugata Sâsanadhaja Vinayâ chariya Dahmmâlankârâbhidhâna Nayâka Sthavira.

(Signed) DHAMA' LANKARA.

"Pawara neruttika chariya Maha Vibhavi Subhuti, of Waskaduwa.

(Signed) W. SUBHUTI.

JAPAN.

"Accepted as included within the body of Northern Buddhism.

Shaku Genyu (Shin Gon Su Sect).

Fukuda Nichiyô (Nichiren ..).

Sanada Seyko (Zen Shu ..).

Ito Quan Shyu

Takehana Hakuyo (Jodo ..).

Kono Rioshin (Ji-Shu ..).

Kira Ki-ko (Jodo Seizan ..).

Harutani Shinsho (Tendai ..).

Manabe Shun-myo (Shin Gon Su Sect).

CHITTAGONG.

"Accepted for the Buddhists of Chittagong.

Nagawa Parvata Viharashipati.

Guna Megu Wini-Lankara,

Harbang, Chittagong, Bengal."

The reader will observe that whereas the Fourteen Propositions are approved unreservedly by the Buddhist priests of Ceylon, Burmah and Chittagong, they are accepted by those of Japan as "included within the body of Northern Buddhism."

On the 7th of November I saw the funeral procession of Prince Kiuni, uncle of the Emperor. Shinto and Buddhist priests took part in the ceremony; plants and trees in tubs were carried before the corpse, and a great profusion of flowers. Then followed a battalion of the Imperial Guard, with officers in blazing uniforms; then diplomatic functionaries in full dress; then the pupils of the

military schools, and bringing up the rear, citizens riding in jinrickshaws.

On another evening I saw a public exhibition of the marvellous juggling for which the Japanese are renowned, but as it was substantially of the same character as that described in chapter VII., of the present series, I need not dwell on details. I may say, however, that a second sight of the performance of some of the most wonderful tricks did not help me to a comprehension of the juggler's secrets.

After paying ceremonial visits to the High Priests of both Hongwanjis—the Higachi and Nischi (the former personage having the social rank of Duke), and other chief Priests of sects; and after giving another address at Chounin Temple before the Ko-sai-kai and a monster audience, I left Kioto for Kobe on the 9th, with Hogen San, one of the young priest-students who had been sent in 1889, by my advice, to study Sanskrit and Pali under Sumangala, and Noguchi San, my old friend, and on the 10th embarked on the Messageries s. s. "Oxius," in a rain storm. We reached Woo-sung, the port of Shanghai, in the evening of the 12th. Most of the passengers went up to the city by water, a distance of fourteen miles, the next morning, and spent the day looking through the Chinese quarter—a most unpleasant excursion, by reason of the unnamable smells which almost suffocate one. We returned to the ship by moonlight and sailed at 3 P. M., on the 14th, for Hong Kong. His Excellency, the French Ambassador to Japan, and family were on board as passengers, and I had the great pleasure of becoming well acquainted with them. The four children had a most talented governess, a Polish lady, who had an admirable system of instruction. Her pupils were learning four languages simultaneously; but one language was assigned to each of four consecutive days, and they were allowed to speak, write and read only that language. The parents lent themselves to this system in their intercourse with their children, and the result was that the latter were getting a thorough proficiency in each language.

Hong Kong was reached on the 17th, and we were all delighted with the appearance of that great commercial mart. I went by the funicular railway to the top of the "Peak," and enjoyed a magnificent view of the Harbour and environs. The next morning we sailed for Saigon, the coquettish-looking little French capital of their Cochin China possessions. As I had been there twice before, I staid on board until evening, when I took a drive and walk with some Japanese passengers. We sailed for Singapore early on the morning of the 22nd and reached there on the second day; at 5 P. M. we left again for Colombo. The weather from Japan onward had been rather rough, but it was fair with us from Singapore to Colombo, where we arrived at 1 P. M. on the 29th.

The High Priest Sumangala congratulated me warmly on my

success with the Platform, and expressed the hope of a more friendly intercourse between the Southern and Northern divisions. A cruel report that Miss Pickett's death had been the result of suicide, having been spread by certain malevolent persons, among them Dr. Daly, I felt it my duty to make a thorough inquiry and, associating myself with Count Axel Wachtmeister as a committee, with Proctor Mendes, Mr. Peter d'Abrew and Miss Roberts, as interpreters, a number of witnesses were examined and every effort made to arrive at the truth. The result was, our entire conviction that it had been an accident occurring to her when she was walking in a fit of somnambulism. It was very gratifying to see with what affection her memory was cherished by the whole Buddhist community, her slanderers having nearly all been half-caste Christians, than whom no more rancorous bigots exist. The fact is that she had committed the unpardonable offence of making a public profession of Buddhism, and had come to undertake the education of Sinhalese girls of respectable families, whom the Missionaries had been marking out as their prey for many years. As they dared not kill her—as once they tried to do to me—they spread the falsehood that she had killed herself.

Mrs. Marie Musæus Higgins, widow of Mr. Anthony Higgins, F. T. S., of Washington, D. C., had answered an appeal in the *Path*, Mr. Judge's magazine, for help for the Women's Education Society, from qualified lady teachers. No inducements of salary or luxurious living were held out—quite the contrary. Mrs. Higgins was then in the receipt of a salary of \$900 as a clerk in the Post Office Department of Washington, a sum amply sufficient for all her wants. She was a native of Mecklenburgh-Schwerin, and daughter of a Judge of the High Court. Having adopted teaching as a profession, she had passed all the examinations up to the highest and was highly qualified for any teaching post. Her heart was touched by the appeal of the Sinhalese women, and she wrote me tendering her services without conditions. After due consideration and consultation all round, the offer was accepted and money sent her for her passage tickets out. I found her at Colombo on my return from Japan, acting with the W. E. S. On the 7th of December I presided at an adjourned meeting of that Society. Mrs. Weerakoon resigned the Presidency and Mrs. Higgins was elected Executive President. The accounts which were laid before the meeting were found hopelessly confused and laid on the table. This is not at all to be wondered at, considering that, up to that time, Sinhalese ladies had never acted together as an organised body, nor had the least familiarity with book-keeping or accounts. Being aware of the inevitable difficulties that would assail Mrs. Higgins if certain of the ladies on the Managing Board of the Society were allowed to interfere with her household and school management, by reason of their ignorance and, in some cases, illiteracy, I had Mrs. Weerakoon come forward

in the presence of the audience and formally relinquish on behalf of the Society, all right of meddling. This gave the new *régime* a fair start, and all would have gone on well until now if this sensible arrangement had been adhered to. But it was not, and the result was the ultimate withdrawal of Mrs. Higgins, after a long trial, and the starting by her of a girls' school on her own account. Of this I shall have to speak later. After a stay of ten days, I left Colombo for Madras in the P. & O. s. s. "Chusan." We anchored off Madras Harbour after dark on the 12th, in a pelting rain. I landed the next morning and received the usual hearty welcome from my Indian colleagues and Messrs. B. Keightley and S. V. Edge. At the Adyar I found Miss Anna Ballard, an American journalist, who had been travelling professionally and had come to make me a protracted visit.

From this time forward my time was fully taken up with editorial work, official correspondence, and preparations for the Annual Convention. An unprecedented number of European and American ladies came to that year's meeting. Among them, Miss F. Henrietta Müller, B.A. (Cantab), that most ardent and eccentric lady reformer, who allowed her furniture to be sold in London for taxes, as a protest against the denial of women's rights, who became, in India, a fervent worker with us for the revival of Eastern Philosophy, going so far as to adopt a young Hindu as a son, and make her Will in his favour, and who, more recently, rushed back into the Christian fold, repudiating us, our Indian colleagues, and the movement in general. Withal, a kind-hearted and generous friend so long as the momentary mood lasted. That excellent young man and devoted son, the young Count Wachtmeister, was also among the delegates present. He is one of the most accomplished non-professional musicians I ever met, and I deeply regretted our not having a piano at Adyar, so that he might have delighted the delegates by his skill.

The Convention met as usual at noon on the 27th December, an exceptionally large number of countries being represented. Besides leading men from all parts of India, we had people from Ceylon, Japan, England, America, Burmah, Tibet and Sweden. It is always encouraging to the Hindus to see these foreigners coming from distant lands and personally testifying to the spread of our movement.

In my Annual Address, after an outlook over the state of the whole movement, I put on record my views as to the non-sectarian basis of our Society, and the evil of intolerance; and, as within the past twelvemonth (1900) even, I have had to defend that basis against a prevalent misconception in several countries, which was preventing excellent persons from joining us, I feel it a duty to quote my remarks on the occasion in question. I said:

"My belief is that if less intolerance towards Christianity had

quarters at Adyar; and another requesting that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the "Light of Asia" and one of "Bhagavad Gîtâ." In compliance with her sacred wish, therefore, I have brought her ashes from London; across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the Indian sages could have. Together we came, she and I, from New York to India, over seas and lands, in the beginning of 1879, to re-light the torch at the temple-door of Gnyānam: together have we come now—I living, she a memory, and a handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the honourable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible."

I then removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered.

When it came to a discussion as to the disposal of the ashes, my suggestion for the building of a mausoleum, or dagoba, within our compound, met with general disapproval. The subject of the disposal of the ashes of the dead having never before been mooted by me, I was greatly struck—and, I must confess, equally pained—to find how absolutely antagonistic were the views of Indian and Western peoples on this question. In the opinion of my Hindu colleagues, to have planted Mme. Blavatsky's ashes in, or near, our premises, would have defiled them so that no orthodox Hindu could come there without going through purificatory ceremonies afterwards. In the course of the discussion, they put it to me whether a believer in the Higher Self ought to regard the dust of the body which the ego's personality had occupied, as anything better than refuse to be got rid of as soon as possible, preferably by the Hindu method of casting it into a running stream or into the sea. My answer was that since it was also their custom to preserve in tombs the corpses of recognised Yogis, it seemed to me a shame and a mark of ingratitude that the ashes of one who had been possessed of not only the knowledge, but also the transcendental powers of an advanced Yogi, and who had so dearly loved India and so unselfishly worked for the spiritual welfare of the Indians, should not be buried, as she had requested in her Will, at the Headquarters. Finding, at last, that my arguments would not avail to overcome their deep-rooted prejudices, and feeling personally hurt at what I conceived to be cold ingratitude, I finally con-

sented to the adoption of a resolution to the effect that I should have full power to dispose of the ashes as I thought best. My private conviction was that at the bottom they were willing to have me do what I liked, provided that I did not bring the matter to their notice and so compromise their caste responsibilities in case they should knowingly allow me to carry out H. P. B.'s wishes.

It should be remembered that for years I had been trying to disembarass myself of the responsibility of having the Government Bonds, belonging to the Society, vested in my name, for no one could foresee the certainty of my escaping the accidents of travel and so leaving the money to be entangled in my private affairs and subject to the risks of legal complications. Again and again I had brought it forward at Conventions, and this time got a resolution passed for the execution of a Trust Deed. In due course this document was drafted and executed, and is duly registered in the office of the Registrar of Deeds at Saidapet.

Many lectures were given before the Convention by delegates, and addresses at the public celebration of our XVth Anniversary at Pachaiyappa's Hall. After a most successful session, throughout which excellent feeling prevailed, the Convention adjourned *sine die*, on the 29th.

Advantage was taken of the presence of a number of ladies at the Convention, to get them together and discuss the question of female education in India. Various suggestions were made, but, owing to the ignorance of the ladies as to the real status of woman in the Hindu household, they were nearly all impracticable. Finally, a suggestion of mine was adopted, that an address should be issued by the ladies to the Hindu public with a view to ascertaining the feasibility of organising a Women's Educational League for India. Such a movement having been successfully begun in Ceylon, it appeared possible that a similar one could be started in India, with some modifications adapted to the different conditions of domestic Indian life. The practical difficulty in the way of any such movement would be the lack of ready-made leaders, the restrictions upon women consequent upon the wide-spread prevalence of the zenana, or purdah, system being extremely embarrassing. Of course, the choice of Brahmo ladies in that capacity would be quite unthinkable outside their own small and entirely unorthodox community: orthodox ladies would probably never accept their leadership, any more than they would that of any European lady who was a recognised Christian, for a suspicion would at once arise that it was a new trick of the Missionaries to gain converts, or open the way for the breaking down of caste. That no such difficulty would attach to a movement managed by professedly theosophical white ladies, is plain enough when we see the light in which Mrs. Besant is regarded in the Hindu family. Recognising this, it has for many years been a cherished plan of mine to get out from

Western countries lady members of our Society, like Miss Palmer, Mrs. Higgins, Mlle. Kofel, Miss Weeks and others, who have had training as teachers, and who would come out with the intention of devoting themselves exclusively to this work of creating a Women's League. This, however, is a matter for the future, for it requires special capital and a thoroughly digested programme before I should consent to have it begun.

Among the interesting personages at the Convention was a Lama of the Tibetan Buddhist Monastery, of Peking. He brought me the following memorandum from Babu Sarat Chandra Das, the Tibetan Translator to the Government of Bengal:

"Lama Thochiya, of a Manchurian family, belongs to Yung-ho-kung, the great Buddhist Monastery of Peking, which I visited in 1885.

"He is a friend of His Excellency Shang tai, the present Chinese Imperial President (Amban) of Lhasa.

"During his stay here, Lama Tho-chiya was my guest. He now proceeds to Buddha Gya with only 20 rupees, which I have put into his pocket. He is deserving of help in every way. He has come thus far from Manchuria, travelling on foot."

The Lama's portrait may be seen in the Annual group photograph of 1891, seated between Miss Müller and Mr. Keightley, and it will be noted how delicate, refined and spiritual are his features and how little they resemble the Mongolian type.

On the last day of the year, Dr. Emma Ryder told me that while practising at Bombay she had come to know that Mme. Coulomb and the Missionaries had arranged a scheme by which Mrs. Besant was to be dragged into court on a pretext, so as to re-open the old scandal against H. P. B.; moreover, that that woman was malicious to a degree. The plot, however, if ever made, came to naught, for Mrs. Besant was not molested in any way.

Mr. Keightley and I sat the Old Year out and shook hands for luck on the threshold of the New Year. My journeyings in the year 1891 footed up to 43,000 miles by sea and land. Of course, the most conspicuous event of that past twelvemonth was the death of Mme. Blavatsky, upon the 8th of May, in the 7th month of the 17th year of our association in this work.

H. S. OLCOTT.

THE ASTRAL BODY.

AMONG the many arts or accomplishments which have been claimed to be part of the heritage of the occultist, there is one which, from the uniformity with which it is attributed to the leading students and masters of the Art Magic in both ancient and modern times, must be considered as, for the uninitiated, the most prominent of all. This consists of the ability to transfer the consciousness to any distant spot, and there to function in an ethereal or vaporous form which, from its minute resemblance to the physical body of its projector, has been aptly denominated the "double," and is frequently spoken of as the "Astral Body," but also by a variety of other titles, according to circumstances. And since the advent of the Theosophical Society, with its voluminous literature upon all such subjects, it has been usual to speak of this astral fac-simile as one which, instinct with all the higher principles connected with its physical counterpart, can migrate to any distance from its original—being projected consciously and with exact intention by the living Adept, and also perhaps unintentionally, by the application of certain mental forces to the loosened principles of the human septenary, by any person at the moment of death and on other critical occasions. For ordinary purposes there is no practical inconvenience in using the term "Astral Body" for the appearance so projected; since it is a convenient phrase and one which has become so interwoven with the literature of the subject as to have established a certain claim to permanence.*

But, as a matter of fact, there is a great difference between the semblance of himself—or rather of his personality—projected by the Adept, and that other form which is common to all of us, and is the etheric mould on which the physical body is built up. For this etheric double, as now so well known, although it may leave the body for a short period and distance, yet cannot remove far therefrom; and in fact, as a rule, it is understood never to leave the body except at the death of the latter; nor migrate to any great distance from it except in that case. So that, when seen at all during the continuance of the earth-life, this can only be very near to where the body itself lies. When this occurs during life, as it may occasionally do in the case of persons constituted as are those who act as mediums at spiritistic seances, it will for a brief period exude from the physical body and be visible near it; but the person immediately concerned has not usually any knowledge of the *modus operandi* of this result, and may stand during such a manifestation in great danger of the sepa-

* Cf. "Esoteric Buddhism," p. 29.

ration becoming permanent through the death of the physical form.* For this particular aspect of the double is the vehicle of vitality,† through which that force is transmitted to the physical man from the great ocean of Jiva; and thus the dense body is almost always asleep or otherwise unconscious during such exhibitions, retaining only sufficient life force to keep its particles together; and any break in the delicate line of connection involved would necessarily kill.

This aspect of the double is, in fact, a mere unconscious replica of the personality, having usually no more than a simple resemblance thereto, much as the man's photograph or his shadow has; and generally it is equally devoid of both mind and sense with them.

So intimate, however, is the relationship between the particles of the physical and astral bodies of the material atoms and their material counterparts that there seems to be no known process which will sever them finally. And this is just as true of the astral duplications of other objects, such as plants and every other natural form, as it is of the human body; and if we could devise an occult chemical formula which, by causing the material molecules to give off enough of their substance in the form of vapour under certain specialised conditions, this would fall naturally into the original form in which those particles had inhered; so that the result of this weird experiment would be the projection of a veritable ghost—which, like the phoenix, would rise again from the ashes of the departed form, instinct with all the appearance it originally wore.

Hence we need feel little surprise that there are on record many instances in which this is said to have been accomplished; sometimes as the result of deliberate intention and known formulæ, at others quite by accident, to the no small wonder of the operator. This would appear to indicate that there are many phases of these phenomena; as indeed we may infer, granting the genuineness of the instances given, must certainly be the case; just as there are so many ways of taking a photograph, although the basic principles of that operation are identical or nearly so; while its variations are practically infinite.

So we find old writers mentioning these things; and one of them ‡ says that since, in many instances, the plants and other objects were used as talismans and are first reduced to ashes; that thus, as their matter no longer retained its form, so it might be thought that their efficacy, as depending upon that form, would be wholly destroyed. But this, he remarks, is not the case; since, by an admirable potency existing in nature, the form, if no longer out-

* Op. Cit., pp. 28-29; also "Man and His Bodies," pp. 29-32.

† S.D., III., 593.

‡ Gaffarilus, "Curiosities Inouies," ed. 1650; cited in "Night Side of Nature," p. 16., Cf. I.U., I., 475, 476.

wardly visible, is still retained in the ashes. This, as he observes, may appear strange to those who have never given any attention to such subjects, "but he asserts that an account of the experiment will be found in the works of Mr. Du Chesne, one of the best chemists of the period—who had been shown by a Polish physician at Cracow, certain vials containing ashes, which, when duly heated, exhibited the forms of various plants. A small obscure cloud was first observed, which gradually took on a defined form, and presented to the eye a rose, or whatever plant or flower the ashes consisted of." But, as it is in so many of these semi-occult results, a trial showed that the one under discussion was not by any means so easy as it appeared; for Du Chesne found himself baffled, and "had never been able to repeat the experiment, though he had made several unsuccessful attempts to do so; but at length he succeeded by accident, in the following manner: Having for some purpose extracted the salts from some burnt nettles, and having left the lye outside the house all night to cool, in the morning he found it frozen; and, to his surprise, the form and figure of the nettles were so exactly represented in the ice that the living plant could not be more perfect. Delighted at this discovery, he summoned Mr. de Luynes, parliamentary councillor, to behold this curiosity; from whence, he says, they both concluded, that when a body dies its form or figure still resides in its ashes."

Similar instances are related of Vallemont, Digby, and others; for these experimenters are said to have practised this art of resuscitating the forms of plants from their ashes; though we need not go so far back from our own times to find what seems to be a confirmation of this possibility. It is related that "at a meeting of naturalists at Stuttgart, in 1834, a Swiss savant seems to have revived the subject, and given a recipe for the experiment, extracted from a work by Oetinger, called "Thoughts on the Birth and Generation of Things." In this he claims that while the earthy husk or material part remains in the retort, "the volatile essence ascends like a spirit, perfect in form, but void of substance." If he actually knew this by a practical trial, he had verified the phenomenon shown by Kircher to Queen Christina of Sweden, in 1687, upon which occasion a rose was resurrected from its ashes in a similar manner.*

But Oetinger also records another discovery of this description, which is very like that of Du Chesne; and like it, was fallen upon quite by accident. "A woman having brought him a large bunch of balm, he laid it under the tiles, which were yet warm with the summer's heat, where it dried in the shade. But, it being in the month of September, the cold soon came, and contracted the leaves without expelling the volatile salts. They lay there till the following June, when he chopped up the balm, put it into a glass retort,

* Hartmann's "Paracelsus," p. 205, note.

poured rain water upon it, and placed a receiver above. He afterwards heated it till the water boiled, and then increased the heat; whereupon there appeared in the water a coat of yellow oil about the thickness of the back of a knife; and the oil shaped itself into the forms of innumerable balm leaves, which did not run one into another, but remained perfectly distinct and defined, and exhibited all the marks that are seen in the leaves of the plant. Oetinger says he kept the fluid some time, and showed it to a number of people. At length, wishing to throw it away, he shook it, and the leaves ran into one another with the disturbance of the oil, but resumed their distinct shape again as soon as it was at rest, the fluid form retaining the perfect signature.*

But if these experiments can be performed with vegetable forms, and if they have any relation to the etheric form we are considering, as indeed it seems they must, then it will follow that the same ought to be practicable in regard to the forms of the animal kingdom, and therefore in the case of man himself. Hence we need not greatly wonder if such cases have happened. It is on record that in the reign of Louis the XIVth, three alchemists having distilled some earth, taken from the Cemetery of the Innocents, in Paris, were forced to desist; since as the work proceeded, they began to see the forms of men appearing in their vials, instead of the Philosopher's Stone they were seeking.†

It is doubtless owing to such stories as these that we have legends as to certain lamps or torches made from the bodies of serpents; which, being lighted in a dark room, are said to cause the similitude of serpents to appear; and that the same can be done with lamps filled with an oil or essence made from grapes, which causes the room to appear to have phantom grapes floating in the air. Romance never fails to lay hold of the recondite and the extraordinary, and to build thereon its own phantasies; but these may not infrequently lead to the recovery of lost arts and the repetition of the weird experiments of the past, with results not less strange than true.

There are in print what purport to be recipes for the performance of these curious experiments with plant forms, of which it is said that "by this means will be obtained a most subtle essence, which being held over a gentle heat or candle, the spirit will fly up into the glass wherein it is confined, and represent the perfect idea or similitude of that vegetable whereof it is the essence: and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum*, in perfect vegetation, growing little by little, and putting on so fully the form of stalks, leaves, and

flowers, in full and perfect appearance, that anyone would believe the same to be natural and corporeal; though at the same time it is nothing more than the spiritual idea, endued with a spiritual essence. This shadowed figure, as soon as the vessel is taken from the heat or candle, returns to its *caput mortuum*, or ashes, again, and vanishes away like an apparition, becoming a chaos or confused matter.**

Whether such experiments are really practicable or not, it would be unwise to say, in the absence of demonstration, since the only proof is by trial; but that they are not easy is apparently evident. If they have not been repeated in their ancient form, or being so performed have eventuated unsuccessfully, this is not a very decided argument against their possibility, as all who are at all familiar with the history of chemistry will know; but the means described appear to be as simple as the results might be beautiful; and if not already demonstrated to be utterly false and vain, they present an inviting field for research. Nor is it by any means so certain that the accounts quoted are of that deceptive nature which sceptical scientists might be prone to consider them, since modern science is not altogether without its testimony that the statements quoted are based upon fact; because it is not yet so very long since Prof. Tyndall did something of a similar nature—though he appears to have looked upon it as a new discovery. It consists, he tells us, in subjecting the vapours of volatile liquids to the action of concentrated sunlight or electric light; and when the vapours of certain nitrites, iodides, and acids are thus subjected to the action of light in an experimental tube, lying horizontally, and so arranged that the axis of the tube and that of the parallel beams issuing from the source of light are coincident, the vapours within the tube form clouds of gorgeous tints. They arrange themselves into many forms, including shells, tulips, roses, sunflowers, leaves, and involved scrolls. And he then proceeds to make some further remarks as to the succeeding phenomena, which sound still more strangely like the results of the alchemical formulæ already adverted to; because the learned professor says that, "In one case the cloud-bud grew rapidly into a serpent's head; a mouth was formed, and from the mouth a cord of cloud resembling a tongue was discharged . . . Once it positively assumed the form of a fish, with eyes, gills, and feelers. The *twoness* of the animal form was displayed throughout, and no disc, coil, or speck existed on the one side that did not exist on the other."†

Nor, if anyone is disposed to repeat these experiments, need it be thought that they are merely fanciful and of no practical utility; for they may lead to the most momentous conclusions in the ways

* "Night Side of Nature," pp. 117, 118.

† *Ib.* 165.

* See the scarce portion of the Appendix to "Sibley's Illustration of Astrology," p. 1115, ed. 1794.

† *I.U.*, I., 127.

least expected. "Let everyone ponder over the wise words of Prof. Roscoe, in his lecture on "Spectrum Analysis:" "The infant truths must be made useful. Neither you nor I, perhaps, can see the *how* or the *when*, but that the time may come at any moment, when the most obscure of nature's secrets shall at once be employed for the benefit of mankind, no one who knows anything of science can for an instant doubt. Who could have foretold that the discovery that a dead frog's legs jump when they are touched by two different metals, should have led in a few short years to the discovery of the electrical telegraph?"*

Whenever we find ancient thought and modern science exhibiting similar phases, we may at least pause before we condemn the ancient application. Thus Paracelsus tells us that, "If a thing lose its material substance, the invisible form still remains in the light of nature † and if we can reclothe that form with visible matter, we may make that form visible again. . . . By alchemical means we may create a magnetic attraction in the astral form, so that it may attract from the elements those principles which it possessed before its mortification, and incorporate them and become visible again." ‡ And though these words apply to an occult theory which our present-day science might be very far from recognising, yet they find a singular echo in the words of a modern scientific author who says that "the individual existence depends, not on the same particulars remaining in the same definite shape, but on the *permanence of a definite mould or form* through which fresh particles are continually entering, forming new combinations, and passing away."§ Not more than this do occultists claim in postulating the astral body, nor is anything much further needed to explain the strange old art of *Palin-genesia*, results of which have been described in the foregoing, and which truly belongs to that mystic chemistry of the far-back ages, of which Van Helmont, Paracelsus, and all the great names of the last three centuries were but the modern revivers and exponents.

No one who takes the trouble to read and think without prejudice, will deny that there is an astral form to all things, as there is to man; and this without making any more subtle distinctions than may be covered by the general term of "ghost" or "shade" which we all seem to possess without evolving its several varieties by occult training; else must we reject all that history tells us of it, or our own observation may supply. In the Egyptian Ritual we find a chapter concerning the propitiation of the *Ka*, or double, of a person in the spirit world; which double they held would exist as long as the mummy endured—which is the same as we find asserted concerning the etheric double spoken of in modern theosophical

* *Ib.*, p. 513.

† That is, in what we now call the Astral Light.

‡ Hartmann's "Paracelsus," loc. cit.

§ Laing, "Mod. Science & Mod. Thought," p. 77.

works.* The Greeks called it the *Eidolon* or shadow, † which by means of their necromancy they sought to evoke when they desired to communicate with the dead. ‡ From Hindu sources the name *linga s'arira* has been derived, § meaning either the primordial form upon which the physical body is modelled, or its survival after death. "The *linga s'arira* is the double, or protoplasmic antetype of the body, which is its image."|| "Ancient wisdom teaches us . . . that a distinct astral form is now produced for each forthcoming personality . . ." ¶ "The *linga s'arira* . . . is the perfect picture of the man... The astral body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body, in which the child is formed and developed."** This may appear after death; in which case "The Chhaya [double] in order to become visible draws upon the surrounding atmosphere, attracting the atoms to itself;" †† Among the Romans this survival was spoken of as the *Simulacrum* or verisimilitude of the person departed; and Swedenborg appears to refer to it in speaking of what he calls the Limbus, of which he tells us that it is an aggregation of the purest substances of nature, extracted from the physical body at death, and made to serve as a protective covering for the inner man; that in its form it is human; which is an essential feature of the astral body here under discussion. †† At the same time Swedenborg's descriptions are so vague that they might apply more or less to any of the vehicles of consciousness apart from the physical form, and therefore upon nearly any higher plane. H. P. B. is more definite, since she tells us that the human aura, or auric body, which surrounds each of us during life, has not only many different aspects, but is also the source of all the various forms which are so often spoken of under the collective name, astral body. "It is this [auric body] which at death..... becomes the vehicle of these spiritual principles..... It is the *Sûtrâtmâ*, the silver 'thread' which 'incarnates' from the beginning of the *Manvantara* to the end..... It is also the material from which the Adept forms his astral bodies, from the *Augoeides* and the *Mâyâvi Rûpa* downwards." §§ "The seventh aspect of this individual aura is the faculty of assuming the form of its body and becoming the 'Radiant,' the Luminous *Augoeides*. It is this, strictly speaking, which at times becomes the form called *Mâyâvi Rûpa*." ||

* Massey's "Natural Genesis," I., p. 130; citing "Egyptian Ritual," clxvi.

† "Key to Theosophy," p. 95-98.

‡ Statius' "Thebais," lib. IV., v. 409 et seq., and 599.

§ "Seven Principles of Man," p. 10.

|| S.D., III., p. 460.

¶ *Ib.*, p. 494.

** *Ib.*, pp. 588, 589.

†† *Ib.*, p. 593.

§§ See "Arcana Cœlestia," pp. 1718, 1815, 3741, 4523, 5077, 6716.

|| S.D., III., p. 446.

|| *Ib.*, p. 445.

The variety of astral body which is here spoken of as the Mâyâvi Rûpa—that is, the illusion body—is one of a class which all Adepts make use of; and among European occultists it was formerly spoken of as the *Scin Locca*.^{*} It may not only be made to appear at any distance from the physical form, but without the slightest risk to the latter. The Adept forms it consciously, but others do so quite unconsciously, in so far as their brain-minds are concerned; just as the other forms of the double can be evolved and made to appear elsewhere.” The astral can get out unconsciously to the person and wander about.” † “When a man visits another in his astral body, it is the *linga s’arira* which goes, but this cannot happen at any great distance. When a man *thinks* of another at a distance, very intently, he sometimes appears to that person. In this case it is the Mâyâvi Rûpa, which is created by unconscious Kriyâshakti, and the man himself is not conscious of appearing. If he were, and projected his Mâyâvi Rûpa consciously, he would be an Adept. No two persons can be simultaneously conscious of one another’s presence, unless one be an Adept.” ‡ The two ways of projecting the double—by actual knowledge on the plane of the lower mânasic or brain-mind, and by that unconscious faculty which is not within the command of the will, unless the individual exercising it is an Adept in some sense, have necessarily different characteristics. So, H. P. B., speaking of the different methods and vehicles, says that, “The projection of the astral body [*linga s’arira*] should not be attempted, but the power of Kriyâshakti should be exercised in the projection of the Mâyâvi Rûpa.” § Mrs. Besant, however, makes a most significant remark, which many will find to be true: “By the exercise of well-directed thought he [the projector] can rapidly affect the astral body... nor is it necessary that he should understand the *modus operandi* in order to bring about the effect, any more than that a man should understand the laws of light in order to see.” ||

Colonel Olcott offers proof of this in his own experience; since he says that, “Consciously, I had never travelled thus [in the double] before, but I knew how it must be attempted, *viz.*, by fixing the intention to do it, firmly in the mind when falling asleep, and I did so.” ¶ “At that stage of my occult education I had heard nothing about the six *chakras*, or psychical evolutionary centres in the human body, which are mentioned in Yoga S’astras, and are familiar to every student of Patanjali. . . . [But I now see] that... the will must be focussed in succession at the several nerve-centres, and the disengagement completed at each in turn before moving on to the

* See the article by ‘Tautriadelta’ in Stead’s *Borderland*.

† S.D., III., p. 593.

‡ Ib., p. 588.

§ Ib., p. 589.

|| “Ancient Wisdom,” p. 100.

¶ “Old Diary Leaves,” I., p. 385.

next centre in the order of sequence.” “I knew nothing then about the six vital centres (*shat chakras*) of the body;...” * Doubtless the power to project a double or astral *fac-simile* of the person, with exact intention and certainty, is only the prerogative of the Adept, as is also the ability to transfer the waking consciousness to it, and use the body so formed, as we do our physical vehicle; but that it is possible for uninformed persons to do so in a measure, and also without having been conscious of so doing, is equally certain. In the case of the Adept, “To produce emanations, or to have acquired the gift of Kriyâshakti, is the direct result of that power, an effect which depends on our own action.” “By Theurgy, or Raja Yoga, a man arrives at... action in spirit (in astral body), or through Will. But Theurgy has to be preceded by a training of our senses and the knowledge of the human self in relation to the Divine self.” † It is the having so acquired this power which is the index to psychic and spiritual advancement in the present life; for the mere ability to function in an astral form occasionally, or even habitually, without that training, is no such index. “The power of withdrawing the astral body from the physical is *no necessary proof of high spiritual development*. The contrary is believed, by perhaps the majority of the dabblers in occultism, but they are wrong. A first and sufficient proof is that the emergence of the astral body happens very often with men and women who have given little or no time to occult research [in the present life], have followed no yogic system, have made no attempts to do the thing, have usually been frightened or much ashamed and vexed when convicted of it, and have not been in the least remarkable above the average of persons, for purity of life and thought, spirituality, of ideal, or the ‘gifts of the spirit’ of which the scripture speaks; often the very opposite. ‡ If this power were to be accepted as an index to adept progress made in the present life, we might have to concede it to the merest savage; for with it we must class that clairvoyant faculty which is so often to be noted among barbarous races as a concomitant of the very same method that is advocated as a means of transporting the consciousness to a distant place by means of the Mâyâvi Rûpa. “The most simple mode of attaining it [trance] is probably the *self-mesmerisation* of the Zulus of Natal, an intense concentration and abstraction of the mind, giving the clairvoyant faculty. Canon Calloway states that this process of ‘inner divination’ is commonly practised by the herd-boys for the purpose of finding cattle which have strayed; and it is even used as a means of escape by those who are threatened with destruction by a jealous chief.” §

(To be concluded.)

S. STUART.

* Ib., p. 276, 365; also Patanjali’s “Yoga Aphorisms” (Judge’s version), I., 28, II., 26, III., 33, 35, 46.

† S.D., III., 474.

‡ “Old Diary Leaves,” I., pp. 382, 383.

§ C. Staniland Wake, “Serpent Worship and Other Essays,” pp. 234, 235.

THE PASTORALS OF ISRAEL.

I.

IN so far as I am aware, the interesting theme indicated above has not been treated by any of our Theosophical students or writers. In making the attempt to indicate the rich fund of material lying to our hand in these beautiful stories of olden times, one wishes merely to take the humble rôle of a pioneer; well knowing we are entirely unequipped with the necessary qualifications either as critic or teacher. In common with the great majority of the older generation, we passed 50 years in an almost unquestioned belief in the historic character of the narratives contained in the book of Genesis; and when the spell was eventually broken it took some time to realize their relative place and value from the new point of view. I hope to be able to show that these incomparable narratives and parables, can be brought into line, that they thoroughly harmonize, with some of the most valued and highly prized teaching of Theosophy as given in the writings of Mrs. Besant, Mr. Sinnett and others.

Before taking up this phase of the subject, we wish to draw attention, in the first place, to the position which these Pastorals have occupied in the past religious life and thought of the world. We will then endeavour briefly to trace their genesis in the religious and national life of Israel and the approximate date of their origin. Our way will then be clear, and we will proceed to examine some of the most prominent incidents recorded, and compare them with some occult facts now generally accepted as basic truths of Evolution by all students of Theosophy.

These simple Pastorals occupy a unique position in the system of teachings contained in the Old Testament scriptures. They contain the germ from which has developed the nation, or, perhaps, more correctly, the people and the religion of Israel; the great Christian, and to a large extent the Mahomedan faiths. It is the central pivot of each of these three diverse developments of the religious idea, faith and life. The covenants, the supposed gracious compacts of Deity with the patriarchs Abraham, Isaac and Jacob, form the basis of the religious faith and hope, and to a considerable extent guide the life and control the thought of upwards of four hundred millions of the human race. And this stupendous result has accrued from a tiny seed, which, in so far as is known, germinated in the imagination and spiritual perceptions of some unknown individual belonging to the small northern kingdom of Israel, somewhere about the ninth century B. C. This unknown founder of a world-scripture and religion, is known to Biblical students as the

Elohist author of the larger part of the book of Genesis, having as his collaborator one equally unknown, supposed to have belonged to the southern kingdom of Judah, and designated the Jehovist. I have said above, 'so far as is known,' but have we not indications of higher authorship; may we not venture to assume that some of those gracious benefactors of our race from higher planes used the authors as Their vehicles in order to preserve and convey germs of fructifying truth which should serve as appropriate spiritual food to myriads of our race? I think as we proceed, an affirmative answer will be accorded. We will not just now enter into detail in confirmation of this view of the 'covenants of promise,' as the generally accepted divine intimations are called. One brief quotation only, from the announcements placed in the mouth of one of the heavenly visitants to Abraham; he says: "In thee, and in thy seed shall all the nations of the earth be blessed." This prophecy viewed broadly contains the germ of the revelation of the purpose of the divine Helpers of humanity to utilize the Jewish line of ancestry in the accomplishment of their beneficent ministries; and which has already had a goodly measure of fulfilment. That it also contains a deeper and correlative truth, that the "seed" is the Christ-germ, the Buddhic, the spiritual soul, in man, is argued and elaborated with great subtlety of thought and spiritual insight by St. Paul. "It does not say, and to seeds, as of many, but as of one; and to thy seed, which is Christ;" That this "seed" is impersonal and universal is evident. "For ye all are sons of God through the faith in Christ Jesus (that is become manifest as such); for ye, as many as into Christ were immersed, did put Christ on. There is not allowed Jew or Greek, there is not allowed bond or free, there is not allowed male or female, for all ye together are one in Christ Jesus" (Gal. III., 16 and 26-28). The idyllic story of the life of Joseph is an elaborate miniature in illustration of the gracious promise, the divine asseveration under consideration. Here Israel and Egypt represent, are typical of, all the nations of the earth, who receive their food, their life from the spiritual Joseph.

In attempting very cursorily to trace the genesis of the ideas contained in these delightful Pastorals, we are called on to indicate a line of study which, we believe, will assist in giving an intelligent conception of biblical truth. Of truth contained in and conveyed to us by one of the great world-scriptures, which are of an especial interest to all thinking people dwelling in Christian lands, whatever their views of the same may be. The time is past when the Bible can be used as a fetich, or on the old lines of authority; the intellectual emancipation gradually in course of realisation during the past 30 years has opened the way for an intelligent study of the beginnings of the Christian faith. There are several lines on which these studies may be pursued, not the least important is undoubtedly to be found in the origins of Judaism, with which it has been so largely

tinged throughout its entire course; and which is, as I think, its present dominant feature. It is this fact which gives an interest and a fascination to a study of the origin and religion of this remarkable people, out of all proportion to their actual number and importance in the world; although the latter is by no means inconsiderable.

We sometimes find reference made to the biblical Jehovah, as though the writers and Israel, whose scriptures they are, derived and expressed their ideas of Deity, the Supreme God, solely through this channel. This is a mistake, a gravely misleading one, which a very slight study of even the English translation should correct. The Hebrew writers, who doubtless derived much of their knowledge on this subject from old Babylonia, use a wide variety of technical terms in order to express various aspects of the Supreme in manifestation. In order to gain some clear conceptions of the narratives and their teaching, and also to obtain light on the extremely complex character of the text, we will give a synopsis of the names and titles which are applied to Deity in the book of Genesis only. It will be seen that they divide into two principal roots and their allied branches. The first has its foundation in the Hebrew *El* (singular), mighty one, translated God, and applied to Deity only; it occurs 16 times. Then we have its derivative *El-ohim* (plural), mighty ones, powers, forces; in our translation it is always applied to Deity; it occurs 208 times, and is translated in the singular 203 times, and in the plural 5 times only. Further on, when we examine the narratives, we will point out the wide-reaching significance of this plural noun; it is highly suggestive. *El-shaddai*, translated God Almighty, occurs 6 times. *Adon* (singular), Sir, Master, applied to man only, occurs 40 times. *Adon-ai* (plural), applied to Deity only, occurs 16 times. Here it is noteworthy that the *singular* Adon is applied, to man as the context requires, and the *plural* Adon-ai to Deity only. Then we have the great four lettered name, J. H. V. H. (Jehovah); it is translated *Lord*, and always printed in small capitals, being the only mark of distinction in the divine names and appellatives that our translation contains. It occurs in Gen. 159 times, apparently twice only in plural form (Jehovah-Adon-ai), and is always applied to Deity or a manifestation of Deity in human form.

I think that the above bald recital of the appellatives of Deity used by the writers of the first book of the Bible, should of itself suffice to show us that we have before us a complicated and wide-reaching system of philosophic ideas incorporated in the apparently simple narratives it contains. I have referred to *writers*, as of course all will be aware that the supposed Mosaic authorship has been long abandoned by all who are capable of forming a judgment on the criticisms of the text itself, and the historic facts which have accumulated from a variety of sources. Another consideration of note is that if they were written—as I think univer-

sally conceded—in the times of the earlier kings of Israel and Judah, they reveal conditions of culture not usually accorded to that period of Israel's history.

We will now very roughly indicate some of the general results of modern criticism on the complex and difficult subject, the compilation of our present text. I indicated above that two root ideas are prominently observable in the various appellatives which are applied to Deity, namely, those in which *El* and its plural, *Elohim*, etc., occur; and in the second place, those wherein the sacred name Jehovah is used. From a long and careful study of the composition of the text, some such general result as the following, has been almost, or quite, unanimously accepted among scholars, as representing the facts so far as they can be traced. There were originally two principal narratives, which have been named respectively the Elohist and Jehovist documents. Each of these was the work of a different author, and was composed of diverse material, or perhaps, we should rather say of older material, drawn from a common source, and used from a somewhat diverse standpoint. The author of the Elohist portions is believed to have belonged to the northern kingdom of the ten tribes, and their date is generally fixed at about the 9th Century B. C., in the times, or very near those in which Elijah is supposed to have flourished. The author of the Jehovist portion is believed to have belonged to the kingdom of Judah, which was the centre of the Jehovist cult of worship, and to have flourished at about the same period. We only possess fragments of the productions of these two authors, which have been selected, and interwoven and added to, by the principal compiler of our present text. This was done at a very early period, but its approximate date I am unable to state, as I am writing from memory. There is a yet further complication which it may be well to name. At various later periods small sections have been added, marginal notes, etc., transferred to the text; some of these can be traced by a comparison of the Hebrew text with two very ancient versions—the Septuagint (always quoted in the New Testament), translated at Alexandria; and the Samaritan, used by that ancient Jewish offshoot whose temple stood on Mount Gerizim. These two versions date, probably, from about the third Century B. C.

From these general facts we gather that the present text of Genesis, while having its chief lines laid down about the 9th Century B. C., was in process of formation for the long period of 600 years. The two principal authors are generally very much intermixed by the later compiler, but we have a very succinct illustration of their diverse treatment of their material in the opening chapters of Genesis, Chap. I., to v. 3 of Chap. II., is by the Elohist; and Chap. II., v. 4, to the end of Chap. IV., by the Jehovist. The sublime simplicity of the Elohist in these creation records is particularly noticeable.

Renan calls the Elohist the creator of Moses, and of his work in Genesis he says: "The gem of the book is the charming romance of Joseph, the most ancient novel and the only one that has not grown old. . . . If we possessed the entire work of the narrator of Bethel and Shechem we should no doubt see that in it dwelt all the secret of the Hebraic beauty which has fascinated the world as completely as that of Greece. This unknown writer has created half the poetry of humanity, his stories are like a breath of the spring-time of the world; their freshness is only equalled by their crude grandeur." Of the school of the prophets to which the Elohist appears to have belonged, and of which Elijah and Elisha were the most brilliant ornaments, the same author cogently remarks: "Elijah and Elisha belong entirely to legend. We know but one fact concerning them—that they were great men. Jahveism, which at Jerusalem was only a creed, became, in the schools of the prophets of the North, a religious leaven of the greatest power. The prophetism of the North not only created Elijah, it also created Moses, the sacred history, and the rudiments of the Thora. It was therefore the starting point of both Judaism and Christianity."

W. A. M.

THEOSOPHY: AN OUTLINE OF ITS TEACHINGS.*

TO summarize into short newspaper articles the contents of that magnificent system of philosophy known in India as Brahma Vidya, and to us by its Greek synonym, Theosophy, is a task almost impossible of accomplishment. Perhaps, however, by confining ourselves to the main idea and avoiding entrance into prolix detail, some slight conception may be given of the ancient system of thought in question.

Briefly, it may be said that Theosophy is a philosophical concept, which has for its corner-stone the theory of evolution and which excludes the ideas of miracles, supernaturalism, an extra-cosmic Deity and the possibility of injustice and favoritism. It is Darwin's and Spencer's evolution carried out to its ultimate expression, teaching that the law of progressive development acts on both sides of nature—the visible and the unmanifested—in that it works in the realm of spiritual existence as it does in that of physical existence. It may safely be called the most daring and comprehensive generalisation that the mind of man has ever engendered.

This philosophy begins with the infinite and ends with the microscopic; it shows from the one to the other extreme of this chain an unbroken sequence of intelligent co-operation and super-vision. This will be seen in the following statement:

The universe, boundless as it is in extent, is not only pervaded by one divine principle but is contained in it. Our interpretation

* From the *Theosophic Messenger* of July 1901.

of the word God has been so faulty and restricted that it seems too bad to have to use it in connection with the divine principle, such as this would indicate to us. Most of our theological discussion has been of a geocentric character, having our little sphere of a planet (comparatively speaking, a speck of dust floating in space) for its centre and boundary. We have not dared to speculate on the existence of other inhabited globes than ours, nor is any hint of such a fact given in our Scriptures. In the gross ignorance of the Hebrew writers the earth was the centre of everything, and the sun, moon and stars only made to give us light by day and night.

BUDDHISM'S BREADTH.

Buddhism is much better than Christianity in that respect, for it admits of the existence of whole *sakvas* of worlds, that is to say, numberless worlds, inhabited, different from each other in the degree of their evolutionary perfection, and having their inhabitants and kingdoms corresponding with them in development. This at least is more reasonable than our geocentric theory, although incomplete.

The God of Theosophy is a principle great enough to contain all the million universes that we can picture to ourselves; not a mere humanised giant figure in space, animated by human passions and swayed by human emotions. No attempt whatever is made to personify this principle; the ancient Aryans were never bold enough to give it any specific name except to say that it was beyond Brahmâ; the name is Para-Brahman, that is to say, beyond all possibility of our understanding.

Brahmâ stands for an evolutionary force going out from this all, this one Reality. The philosophy says that everything manifested in constellations, planets and other kingdoms and inhabitants have come out of this. All, by a process of evolution, and in the fullness of time, will be reabsorbed, not destroyed but involuted; to remain thus until another period of activity shall begin, when all things will again become manifest.

AN ENDLESS ROUND.

This evolutionary force or Brahmâ, is known to us (*vide* St. John's Gospel) as the Logos or Word: "In the beginning was the Word, and the Word was with God, and the Word was God." The Indian philosophy postulates alternate periods of activity, *i.e.*, evolution, and repose, *viz.*, involution; and calls them days and nights of Brahmâ. The active period, like one of our days, has its dawn, its noon, its twilight, and its night. The night is equally long with the day, and at its close comes a new cosmic dawn, and so on, *ad infinitum*.

Now modern science has taught us that there is no such thing as absolute rest in Nature, but that all is in motion; even the atoms composing the rock vibrate, no two touching each other, but being

which fits it to be a conscious agent and coadjutor in carrying out the scheme of evolution, which exists in the Divine Mind.

NO FATALISM IN IT.

There is no such thing as fatalism in Theosophy : man controls his own destiny. Theosophy is no transcendental fad, but the quintessence of common sense, and of scientific probability. It will be seen that this philosophy shows us man as a god, and not as a worm, affording us the most majestic idea of human perfectibility that could be imagined.

When once one can think of himself in this light, and not as a mere physical creature, the sport of social accident and injustices, —the troubles of life fall off from his spirit like water from the rock ; and whatever may be the social condition, he enjoys the supreme felicity of knowing that he can make his future whatever he chooses. His will being a reflection of the divine will, the moment that he can realise the fact, obstacles melt away before him, and things which are calamities to the ignorant and the weak, serve him only as stimuli to put forth the latent powers of his god-like nature.

H. S. OLcott.

THE FORGIVENESS OF SINS.*

[The subject of the forgiveness of sins being of much interest to the T.S. members at Adyar, it was decided that short papers should be prepared by them, giving the teaching on that subject contained in the four great religions].

FORGIVENESS ACCORDING TO CHRISTIANITY.

MISS Palmer said : The belief in forgiveness of sins lies at the very base of the Christian religion. The sombre colouring of this belief in the Baptist, Presbyterian and other sects tinged with Calvinism, shades off into various softened tones in Universalism and those denominations giving greater prominence to the *love* of God for sinful man.

Forgiveness of sins may be periodical, or a death-bed repentance will suffice. According to Joseph Cook it *may* occur after a man's eyes become set in death ; the last moment of consciousness may allow the sinner to make his peace with God, if he in that moment repents, believes, and asks for pardon. When a clean balance sheet can be shown, forgiveness means salvation.

The Egyptians believed that the deeds of the soul were weighed ; and if the good outweighed the bad the soul passed over the sacred lake into the realm of bliss. Not so in orthodox Christian theology. If *one sin* remain, the soul's eternal welfare is jeopardised.

The mediation of Christ is necessary to forgiveness. "Neither is there salvation in any other ; for there is none other name under

heaven given among men whereby we must be saved." "No one cometh unto the Father but by me."

As participation in the joys of heaven is conditional on forgiveness of sins, and as forgiveness comes only through the mediation of Christ, three difficulties arise : 1st. What will become of the millions who died before the birth of Christ ? 2nd. What will be done with the so-called heathen who have never heard of Him ? 3rd. What will be the future of infants not old enough to ask for forgiveness ?

Most Christians now believe that those who died before the Christian era obtain forgiveness by anticipation, looking forward to the Messiah. Heathen are *doomed* in strict Calvinism, but gentler minds agree that "sinning through ignorance they will be beaten with few stripes." Loving Christian hearts long ago revolted against the Calvinistic doctrines of "total depravity" and "original sin," which logically sent infants to suffer eternal punishment. Infants dying before years of accountability are now either saved by the faith of the parents or else the love of Christ is sufficient.

Many are the arguments as to whether baptism is essential to final forgiveness or salvation. The dispute centres on the text "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark XVI., 16).

Forgiveness of our fellows is necessary. "If ye forgive men their trespasses your heavenly father will forgive you. But if ye forgive not men their trespasses neither will your heavenly Father forgive you." (Matt. VI., 14-15), (Mark XI., 25-26).

"This power to forgive sins seems to have been *delegated by Christ to his immediate disciples* after he arose from the dead." In John (XX., 22-23) we read : "And when he had said this he breathed on them and saith unto them Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them ; and whosoever sins ye retain they are retained."

Forgiveness of sins is limited. In Matt. XII., 31-32, and Mark III., 28-29, we are told, "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 nor in that which is to come."

"*It is impossible to earn forgiveness.*" "All our righteousness is but as filthy rags." "By grace are ye saved through faith, and this not of yourselves, it is the gift of God."

There is no doubt about the obliteration of sin : "Come now, let us reason together saith the Lord : though your sins be as scarlet they shall be as white as snow ; though they be red like crimson they shall be as wool."

The vicarious atonement of Christ, the innocent suffering for the guilty, has lost all its true inner meaning, and as now taught stand

* Papers read before the Adyar Lodge, T.S.

Karmas, like fried seeds, become incapable of sprouting, and Prârabdha Karma alone continues its effects until the end of that life.

It is said that inasmuch as he becomes one with Brahman the Karmas cease to operate on him, just as fire ceases to burn when there is no more fuel to consume. But those Karmas are not annihilated they operate on others. The Sruti says: "His good Karmas go to those who love him and bad Karmas go to those who hate him.

According to Visishtâdvaita philosophy, the devotee who surrenders entirely to the Will of the Supreme Self, renouncing every other thing, will at his death attain that supreme goal. Here also Prârabdha will operate until the end of that life but no further. If his Prârabdha Karmas be immensely great then he is by the grace of God made to suffer all of them, partly in his waking state and partly in his dreaming state, before he gives up that body, and he is thereafter freed from birth and death. God's grace can mitigate the suffering to some extent, because the devotee does not feel the keenness of his Prârabdha on account of his concentrated devotion to the Higher Self.

The Sanchita and A'gami Karmas will have no hold on such a devotee, because he does not consider himself as the doer of any act nor does he claim anything for himself.

Dvaita Vedânta too teaches the same thing. The Hindus, without doubt, believe in the efficacy of the expiatory ceremonies and they do perform *prayaschittas*. They also believe that sins are destroyed by the grace of God or Guru. But such things as expiation, grace and the like, relate only to Sanchita and A'gami Karmas and never to Prârabdha.

"We might say that our sins are forgiven when through the intervention of some good Karma, our downward course is arrested and we are put on the upward path. The agent through whom such a good Karma operates and thereby changes our course is popularly known as the deliverer or saviour, when in reality we are ourselves our own saviours.

Through ignorance, selfishness and desire for creature comforts, we commit sins, degrade ourselves and gradually work out our Karmas. Through the effect of some good Karma some one appears in the form of a Guru or friend and makes us really repent for our mistakes.

This genuine repentance coupled with knowledge, unselfishness and devotion to the Higher Self, will gradually place us on our onward course, and then alone we might say that our sins are forgiven by the grace of God or through the interposition of a Guru or some other one.

According to our Sâstras sins are not forgiven in any other manner.

Prârabdha Karmas at any rate must be worked out in full until our complete emancipation is effected.

The discussion which followed was very interesting. Various Hindu schools of Philosophy, which each explain the Vedic teachings according to a definite plan, were mentioned. The Visishtâdvaitins, alone, holding a view somewhat similar to the Christian. On close analysis, however, the likeness was found to be only seeming, for the phrase 'forgiveness' cannot mean the same to a man who believes in reincarnation, as does the Visishtâdvaitin, and one who does not believe in it. The discussion was closed by reading Mrs. Besant's instructive essay on the subject, in the *Theosophical Review* for November, 1897, and we cannot do better, in closing this paper, than quote a few paragraphs.

She says: "In one form or another the 'forgiveness of sins' appears in most, if not in all, religions; and wherever this consensus of opinion is found, we may safely conclude that some fact of nature underlies it. Moreover, there is a response in human nature to this idea that sins are forgiven; we notice that people suffer under a consciousness of wrong-doing, and that when they shake themselves clear of their past, and free themselves from the shackling fetters of remorse, they go forward with glad heart and sunlit eyes, though erstwhile enclouded by darkness. They feel as though a burden were lifted off them, a clog removed. The 'sense of sin' has disappeared, and with it the gnawing pain. This not uncommon experience is one that becomes puzzling when the person experiencing it, or seeing it in another, begins to ask himself what has really taken place; what has brought about the change in consciousness, the effects of which are so manifest."

"The Theosophist who has studied the workings of Karma is at first apt to reject any and every theory of the forgiveness of sins, as being inconsistent with that fundamental truth; just as the scientist, penetrated with the idea of the inviolability of law, repels all thought which is inconsistent with it. And both are right in founding themselves on the unfaltering working of law, for law is but the expression of the divine nature, in which there is no variableness, neither shadow of turning. Any view of the forgiveness of sins that we may adopt must not clash with this fundamental idea, as necessary to ethical as to physical science. 'The bottom would fall out of everything' if we could not rest securely in the everlasting arms of the Good Law.

"If we examine even the crudest idea of the forgiveness of sins prevalent in our own day, we find that the believer in it does not mean that the forgiven sinner is to escape from the consequences of his sin in this world; the drunkard, whose sins are forgiven on his repentance, is still seen to suffer from shaking nerves, impaired digestion

their meanings (*i. e.*, the order in which one ought to be taught their respective meanings). (10)

The meaning of that Vākya which means "This Ātman is Brahman," and which is found in the fourth Veda, should be first taught to the excellent and qualified disciple. (11)

This Ātman who is of the nature of the individual Self (*i. e.*, who is the individuality and not the personality) is, verily, the pure Brahman (*i. e.*, the SELF-conscious centre) alone, and no other. This identity is indirectly taught by the teacher for the sake of purification (of mind). (12)

The meaning of the Vākya which means "That thou art" and which is found in the Sāma Veda should, then, be taught, step by step, for the sake of (showing their) supreme identity (or closest relation). (13)

Indeed the Undivided Nirguṇa Brahman is implicitly expressed (or aimed at) by the word "That" (in the phrase "That thou art"); the Pratyagātman (or the SELF-conscious centre) is likewise aimed at by the word "thou"; and the word (*i. e.*, the predicate) "art" denotes the meaning of their identity. (14)

The meaning of that great Vākya which is found in the Yajur veda and which means "I am Brahman" should, then, be taught to the disciple who, verily, desires (to get) that which relates to the practice (of the identity of Self and Brahman). (15)

"I," means that Kūtastha (or the Supreme one) who is the witness of the body, etc.; "Brahman" is that which is Nirguṇa (or that which has the privative attributes of Sat-Chit-Ānanda), which is the most supreme and All-full; the word (*i. e.*, the predicate) "am" denotes the meaning of this practice of (their) identity. (16)

The explanation of that excellent Vākya which means "knowledge is Brahman" and which is found in the Rīgveda, should then be taught for the sake of one's own experience. (17)

That by which Jīva knows everything is knowledge alone, and that knowledge itself is said to be the all-pervading Brahman which is of the nature of Sat-Chit-Ānanda. (18)

On hearing this, Hanûmân, who knows all the secrets and who is the son of Marut, bent down with modesty, addressed Rāghava in mild words. (19)

Hanûmân said :

Methinks, O Achyuta ! that the inverted order in which Thou hast taught me the meaning of the (Mahâ) Vākyas, is contradictory to the teachings of the (S'uka) Rahasyopanishad. (20)

[The eight verses from the Upanishad called "S'ukarahasya" contradicting S'ri Râma's teachings are hereunder quoted by Hanûmân.]

That by which one sees, hears, smells, feels (or separates), and knows taste or distaste, is termed knowledge. (21)

The one Intelligence which is found in all beings including the four-faced (Brahmâ), Indra, gods, men, horses, cows, etc., as well as in Mâ (referring to Parames'vara who taught this to S'uka) also, is Brahman alone. Hence "knowledge" is "Brahman." (22)

The All-full Paramâtman who resides in this body which is the medium of knowledge, and who shines as the witness of Buddhi, is denoted by the term "I." (23)

The Self-abundant and the Supreme Ātman is here denoted by the term "Brahman," and the term "am" denotes their identity, "I am," therefore, "Brahman." (24)

That Existence which is one only without a second, which is devoid of name and form, and which is, prior to emanation as well as even now, similar to Itself, is denoted by the term "That." (25)

The substance (or the reality) which is back of the body and the Indriyas of the hearer (or disciple) is here denoted by the term "thou." And the term "*asi*" (or the predicate "art" in the phrase "That thou art") denotes their identity. That identity ought to be experienced. (26)

It is admitted that the direct cognizance of the Self-effulgent (one) is denoted by the term "This." That which is back of all—from Ahankâra down to the body—is called the Pratyagātman. (27)

The term Brahman denotes that Great Truth which is back of the whole Universe, and whose form is Self-effulgence. (28)

Thus, verily, were these eight verses taught by S'iva to the Brâhmaṇa sage S'uka. O chief of the Raghus ! the meanings of the Vākyas are here taken in their natural order. (29)

Râma of great intelligence, thus hearing the objection of Hanûmân based upon authority, and being a little astonished, replied to him. (30)

S'ri Râma said :

O Hanûmân ! This objection, supported as it is by the S'ruti, is, undoubtedly, sound. Even then, understand carefully that the order in which I have taught thee is the true one (*i. e.*, the one that is finally established by conclusive evidence). (31)

Because the instruction regarding the phrase "That thou art" should be imparted by the teacher alone, it is, therefore, clear that this (third) Vākya (or phrase) should be (taken as) the first. (32)

And because the practice concerning the phrase "I am Brahman" should be undergone by the student alone, it is therefore clear that this (second) Vākya should come next. (33)

For reasons similar to those that are clearly assigned for such priority and posteriority of these (third and second) Vākyas, the Vākya (Ātman is Brahman) belonging to the Atharva veda, comes

alone, continually contemplate on Me, and fix thy mind (in Samâdhi) on Me. (54)

If so (if thou art enabled to do as desired in the foregoing verse), then the distinction between us *viz.*, that of teacher and pupil, will drop off, as we are one and the same from the standpoint of A'tmic Intelligence. (55)

Thou art in reality Myself, and I am, verily, thyself. The distinction between us now, applies only to our ordinary intercourse of life at present. (56)

I, the Omniscient, know thee, and thou knowest not Me at all. Hence, O son of Anjana! is the difference plain enough here, in our ordinary intercourse of life. (57)

Neither non-difference nor even difference, during all the three periods of time (*i.e.*, past, present, and future) will ever stand to reason, as there is no difference in the beginning or end, and as, being effects, there is difference in the middle. (58)

Nor is the difference pertaining to the middle period of time, eternal in any way; because we see the state of being an earthen pot, in the middle period, is destroyed. (59)

If thou who art endowed with the qualifications of the disciple, shouldst always remain different from Me, then the S'rutis which proclaim My All-fulness, will get angry. (60)

Hence, after determining, with the aid of S'ruti and reason, the nature of thy state of difference (or duality) which obtains during the ordinary intercourse of life, thou shalt immediately attain My state of non-difference (or non-duality) which is the true one. (61)

On being thus told, Hanûmân, filled with supreme joy, bowed down before S'ri Râma, and spake these words. (62)

Hanûmân said:

I have achieved my object in life; indeed have I achieved my object. Again and again I say so. My earth-life has now borne fruit. My penance too has borne fruit this day. (63)

To-day my gifts have borne fruit. To-day my family has been rewarded. My actions have borne fruit to-day. My strength has its reward to-day. (64)

What * (*i.e.*, how wonderful is this) knowledge! what knowledge!! what comfort! what comfort!! what science! what science!! what Teacher! what Teacher!! (65)

O Râma Chandra, Ocean of all Valânta! O Ocean of Mercy! I do not find anything at all here, no, not even myself, to be given Thee. (66)

Thou art Thyself my body; Thou alone art these Indriyas; this Manas is Thyself; and Thou alone art these Prâṇas. O Deliverer! Thou art myself, O Lord of Teachers! all are Thyself alone. (67)

* The Sanskrit word "aho" which is rendered here as "what" expresses joy and astonishment.

Thou hast thus delivered me, a beast of prey sunk in the shoreless ocean of Samsâra. O Lord! who is there here as my deliverer but Thee? Hence O Lord of Ayodhya! hail, hail to Thee! (68)

Thou, for seeing whose lotus-like feet, Brahmâ, Indra, and all other gods perform severe penance, art pleased with me. O chief of the Raghus! hail, hail to Thee! (69)

Thus in the glorious Upanishad of Râma Gitâ, the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kâṇḍa of Tattvasârâyaṇa, reads the fourteenth chapter, entitled:

THE EXPOSITION OF THE MEANINGS OF THE MAHAVAKYAS.

CHAPTER XV.

Hanûmân said:

O chief of the Raghus! O Ocean of kindness! I have heard (from thee) all that has to be heard. Even then, teach me, O Lord! the discriminative knowledge regarding the nine chakras (or plexuses). (1)

S'ri Râma said:

O son of Vâyu! O Wise one! I shall teach thee, exhaustively, the knowledge of the nine chakras, in the same way in which it is taught by the S'rutis. Hear me. (2)

The first is said to be the chakra called Mûlâdhâra, and the form to be meditated upon there, is said to be that of the fire. (3)

The second chakra above it, is called Svâdhishtâna, and the form to be meditated upon there, is mentioned to be that which is like the shoot of the coral. (4)

In the third, the chakra in the navel, the form which is like lightning * should be meditated upon. In the fourth, the chakra in the heart, the form (to be meditated upon) is said to be oval-shaped light. (5)

In the fifth, the chakra in the throat, the light colored S'ushumna (is to be meditated upon). In the sixth, the chakra in the palate, the vacuum should be meditated upon for the sake of absorbing the chitta (or the mind-stuff). (6)

In the seventh, the chakra between the eye-brows † the thumb-sized light should be meditated upon. In the eighth, the A'jñâ Chakra, ‡ the form of dark-red flame § should be meditated upon. (7)

* The Upanishad called Saubhâgya-Lakshmi teaches this knowledge of nine chakras. In it, the form recommended for meditation in this plexus is "the brightness of a crore of rising suns."

† The seventh chakra is said to be located at the root of the skull.

‡ In the Upanishad called Saubhâgya-Lakshmi, the eighth chakra is said to be located in Brahmarandhra or the aperture of Brahman in the head, and is termed the Nirvâṇa chakra.

§ This dark-red flame is described as being even smaller than the sharp point of a pin.

In the ninth the A'kâsa chakra, * the form of a brilliant stream of electricity passing upwards, should be meditated upon. Understand in this order, the chakras and the forms to be meditated upon. (8)

Although there is identity with the object meditated upon, on account of the undivided nature of its one essence, yet it is proper that it should have various forms owing to limitation ; and such limitation is no other than its own. (9)

By the play of Vidyâ S'akti† various forms emanate from the one Undivided Brahman like sparks from fire.‡ (10)

Therefore, these objects (*i.e.*, the various forms) which are meditated upon, and which are termed Pratyagâtman, should not, even in dream, be doubted, as being non-intelligent, even by the wise. (11)

And other intelligent forms are seen by Yogins in their meditations. Those also I shall tell thee : hear with an attentive mind. (12)

Some resemble the form of the seed of an Indian fig tree ; some resembling the millet ; some like the grain of millet, and some like the hundredth part of its tail. (13)

Some like the wild paddy-grain, some like the brightness of the planet Venus ; some like the Sun ; some like the Moon ; some as minute as an atom ; and some having the measure of a short span. (14)

Some like a fire-fly ; some resembling rock-crystal ; some like a star ; Some like the sky-blue light ; some like red light, and some like clear light. (15)

He (Pratyagâtman) who is the Light of lights, shines elsewhere in different degrees of brightness. The forms (of light) that manifest themselves thus, do exist in Brahman. (16)

By meditation, these intelligent forms, again and again, become manifest to those Yogins who have their mind under control and who have conquered their breath, Indriyas, and (lower) selves. (17)

Even in the ordinary intercourse of the life of a Yogin, this partial light shines forth from columns, walls, granaries, etc. (18)

On whatever productions (or phenomena) the eye of a Yogin may fall, all of them, in a moment, intensely shine forth (as lights of Pratyagâtman), with full intelligence, like flashes of lightning. (19)

O Hanûmân ! Before and after the perception of the light of A'tman, various kinds of sounds which pertain to It and which denote such realisation, become audible. (20)

They are nevertheless distinct from one another like the sound of *Mridanga* (a kind of drum), of bell, of cloud (or thunder), of *Vîṇa* (a musical instrument with seven strings), of conch, etc. (21)

* This chakra is represented in the Saubhâgya-Lakshmi by a lotus with its face turned upwards, and having sixteen petals.

† The second of the three main Saktis (or powers) — Desire, Knowledge, and Action.

‡ See Jivachintâmani (*Theosophist*, Vol. XXII., No. 11, p. 668), answer to question xxx.

The Indriyas of him who perceives the A'tmic light at the end of the sound (*i.e.*, after hearing the sound), by means of this yoga of meditation alone, are (said to be) as obedient as good (*i.e.*, well-broken) horses are to the driver. (22)

Whereas, the Indriyas of him who does not perceive this, on account of his wrong notion that it is not Brahman, are (said to be) as disobedient as bad horses (that are not broken) are to the driver. (23)

Light (Jyotis) alone is Parabrahman ; Light alone is the supreme bliss ; Light alone is the supreme peace ; Light alone is the supreme goal. (24)

Light alone is the supreme aim ; Light alone is the supreme course ; Light alone is the supreme form ; Light should, therefore, be perceived. (25)

Light alone is Parabrahman ; and Parabrahman alone is the immutable Light. Light alone is this Paramâtman, and Paramâtman alone is this supreme Light. (26)

And Light is Myself, and Myself is Light. Light alone is thyself, and thyself, verily, is that Light. Therefore, with all thy efforts, seek for the Light. (27)

This distinction of the part and the whole, between Pratyagâtman and Paramâtman, is fruitful (*i.e.*, useful) until the realisation of the identity of Self and Brahman, and not thereafter. (28)

He who perceives this Pratyagâtman, by the yoga of meditation, in any one of the nine chakras, is honoured, after death, in the world of Brahmâ. (29)

That supreme goal which is reached by ascetics who are well-versed in discriminative knowledge is said to be reached by this knower of Pratyagâtman. There is no room for any doubt here. (30)

After having heard of Kûtastha (the highest or the unchangeable one)—the A'tman of the said description—from the mouth of the good Teacher, one should perceive HIM by means of meditation as well as by means of the auspicious *Mudra* (a mystical sign).* (31)

O Hanûmân ! He who has not had this perception (of Pratyagâtman) is not entitled to hear the meanings of the Mahâvâkyas explained to him, and to do the rest, because of his want of perfect purity of mind (or as he cannot, otherwise, attain perfect purity of mind). (32)

And during the time of this practice, one has to meet with enough of obstacles such as sweat, shaking, fear, fatigue, sleep, idleness, mental inactivity, etc. (33)

The prudent man, after overcoming them by means of his efforts and subtle reasoning or tact, should, without weariness,

* The *Mudra* here referred to is called Shanmukhi Karapa and is explained elsewhere in the text. See chapter XVI., Verses 53 to 59.

daily practise it (*i.e.*, A'tmadars'ana—by meditating on the SELF) in a lonely place. (34)

Wife, children, and others among men, as well as Indra and others among gods, will be those that cause hindrances in the way of progress of this desireless yoga. (35)

The man of great intellect, after having overcome those obstacles by means of his extreme indifference, should, with an unagitated mind, always practise Dhyâna-yoga (or the yoga of meditation). (36)

The yogin having gradually perceived Paramâtman, by the grace of his Teacher, becomes Svarûpajna (*i.e.*, the knower of his own form), and also the conqueror of his Indriyas here. (37)

On being thus told, Hanûmân, with great devotion, again questioned Râghava, the gentle—the consort of Jânakî. (38)

Hanûmân said :

O Master ! Tell me, O Lord ! what the distinguishing qualities here are, of the one who has conquered his Indriyas, whereby I may be able to know that such an one is a knower, and that such an one is not. (39)

The mendicant becomes pure by avoiding such sins as desire, anger, as also arrogance, avarice, delusion, etc. (40)

He who is devoid of love and hatred ; he to whom a clod of earth, stone, and gold are alike ; and he who desists from causing injury to animals ; such an one becomes a saint free from all desires. (41)

He who is free from hypocrisy and pride ; he who is devoid of harm and slander ; and he who is endowed with the qualities pertaining to SELF-knowledge ; such a saint attains Moksha. (42)

There is no doubt that one brings evil upon himself by his connection with the senses. It is only after his controlling them that he accomplishes his object. (43)

Desire is not at all pacified by the enjoyment of the objects of desire, just as the fire increases (or blazes) all the more by the pouring in of oblations (of clarified butter). (44)

He is to be known as the conqueror of the senses who, having heard, touched, eaten, seen, and smelt, is not delighted or does not praise. (45)

He who, even though he eats, is never prepared (or able) to say that this is dainty (food), and this is not ; and he who speaks graciously, truly, and sparingly (such an one), is said to be tongueless (*i.e.*, one who has conquered his tongue). (46)

He who is as passionless when he sees a woman of sixteen summers as when he sees a new-born babe of the fair sex, or a woman of a hundred winters, (such an one) is called a eunuch. (47)

He who does not go beyond a yojana* in his wanderings for alms (or begging for food), and for answering the calls of nature ; such an one is, in every way, lame. (48)

That mendicant whose eyesight will not go beyond a distance of four yugas (or sixteen cubits) whether he be sitting or wandering, is said to be blind. (49)

He is called deaf who, even though he may hear any word, favourable or unfavourable, charming or grievous, remains as if he has not heard it. (50)

That capable mendicant who, having his senses unimpaired, always remains in the presence of sense-objects, as if he is sleeping, (such an one) is called a fool (or an innocent man). (51)

He whose Indriyas and mental modifications have become feeble, by having withdrawn his senses just as a tortoise draws in, on all sides, its limbs, who is desireless, who receives nothing from others, who is unselfish, who is free from egotism, who is indifferent (having no requests of any kind to make), who hopes for no blessing, and who loves solitude, is without doubt, liberated. (52 & 53)

When honour is done to him, the Brahmana is always uneasy as if it were poison, and he is always after dishonour as if it were nectar. (54)

When despised he sleeps with comfort, and also comes out of his sleep comfortably. With comfort he wanders in this world, but the one who despises him perishes. (55)

He endures injuries, does not despise any one, and does not pick a quarrel with any one in connection with this body. (56)

He never returns anger for anger, and on being brought near another, he enquires after his welfare. He does not speak out a word that is not regarded as truth by the seven apertures (of the head). (57)

As one who loves everything pertaining to the SELF, and as one who looks upon all with an equal eye, he wanders alone (friendless) in this world, seeking comfort in the SELF only. (58)

By the restraint of Indriyas, by the destruction of desire and hate, and by non-injury to beings, he becomes immortal. (59)

Do not decide that this matter (of self-discipline) concerns only the ascetic, and not others. This is strictly enforced on the other A'sramins (such as the householders, etc.) in case they aspire for Moksha. (60)

The acquisition of the aforesaid spiritual qualifications is equally important to the two kinds of yogins, *viz.*, those who meditate on the identity of the A'tman having a support (*i.e.*, the A'tmic chaitanya

* Yojana : a particular measure of distance sometimes regarded as about equal to an European league (*i.e.*, 4 or 5 English miles, but more correctly 4 kros'as or about 9 miles. According to other calculations = 2½ English miles ; and according to some = 8 kros'as).

located in any of the plexuses), and those who meditate upon the supportless (abstract) A'tman. (61)

That Kûtastha, the A'tmic Intelligence shining in the Hridaya chakra (or spiritual centre in the heart), which is the fourth, being the witness of Jiva (or the lower Self), and a part of Brahman, is stainlessly located. (62)

Being dependent on Jiva and being always joined to Hamsa, the attributing of worldly bondage to Him (Kûtastha) is but complementary, and is analogous to the illustration of the umbrella-holder. (63)

The gross body is the seat of nerves, the nervous system is the seat of Prâṇa, the Prâṇa is the seat of Jiva, and the Jiva is the seat of Hamsa. (64)

This Kûtastha or the Supreme one who is denoted by the word Hamsa is known by the name of Pratyagâtman. He, of his own accord, shines at all times, without the eating, etc., of the fruits of Karma. (65)

As the letter HAM (हं) represents the SELF which is devoid of egotism (अहं), and as the letter SAH (सः) denotes its identity with Brahman, this word "HAMSAH," by itself, teaches the direct identity of the SELF and Brahman. (66)

Therefore, for the accomplishment of the identity of the SELF and Brahman, one should always practise meditation on the Hamsa Mantra. Hamsa Mantra is said to be the best of all the mantras. (67)

Some persons consider that Pratyagâtman is Saguna (or endowed with attributes). It is not at all reasonable, as he is bright like the spark of fire. (68)

Some people here attribute (the quality of) brightness to the Saguna (Brahman) also. No importance can be attached to such consideration as that brightness is connected with Mâyâ (i.e., as it is liable to change at any time, being due to Mâyâ). (69)

There is no injunction to the effect that one should perceive the said Pratyagâtman in all the spiritual centres, for the sake of purification of mind. (70)

After having perceived Him (the Pratyagâtman) by means of meditation in any one of the spiritual centres, and after having attained purity of mind (thereby), he (the aspirant for Moksha) becomes entitled to be initiated into the Mahâvâkyas. (71)

Having known thus the SELF—the partial form of Bliss-Intelligence—located in (any of) the nine chakras, the aspirant who wishes to be relieved entirely from transmigratory life, gradually enters the FULL-FORM. (72)

Having (first) perceived (or directly cognised) the aforesaid SELF; having then heard, from the mouth of the knower of the SELF, the identity of the SELF and Brahman proclaimed by the great Vākya "That thou art"; and having then meditated upon it

with an all absorbed mind, the aspirant immediately reaches My SUPREME SEAT. (73)

Thus in the glorious Upanishad of Râma Gitâ, the secret meaning of the Vedas, embodied in the second Pâda of the Upâsanâ Kânda of Tattvasârâyana, reads the fifteenth chapter, entitled:

THE DISCRIMINATION OF THE NINE CHAKRAS.

CHAPTER XVI.

Hanûmân said:

O Lord! Some say, O Consort of Jânakî! that *Mahâsiddhis* (the great psychic powers) like *Aṇima* (minuteness), etc., are the marks here of the knowers of Brahman. (1)

As all the ancient Rishis, beginning with S'rî Vasishtha, were such persons (i.e., persons having had such marks), I also, without doubt, have belief in it. (2)

S'rî Râma said:

O Hanûmân! I shall tell thee. Hear with an attentive mind. This is a matter that should necessarily be heard, because all become confused here. (3)

The eight kinds of Siddhis, beginning with *Aṇima*, are accomplished with the aid of certain substances, etc. They are enemies to the knowledge of Brahman, and the aspirants for Moksha do not wish for them. (4)

Siddhis are acquired by excessive desire, and supreme freedom is attained by excessive non-desire. Being hostile to each other, Siddhi and Mukti cannot simultaneously be accomplished by one and the same man. (5)

As S'rî Vasishtha and others are functionaries appointed by the all-knowing Parames'vara to discharge certain (spiritual) functions, their cases will not serve as examples here. (6)

As the result of intense *tapas* performed in hundreds of past lives, with Jnâna and Karma blended together, they (Vasishtha, etc.) have accomplished both Siddhi and Jnâna together. How could these (two) be acquired (simultaneously) by other men? (7)

If it be argued that "Videhamukta may not have any astonishment for Siddhis, as he takes no account whatever of the phenomena of the Universe, but Jivanmukta and others must surely be astonished," then hear (the reply). (8)

On seeing extraordinary Siddhis, even though they be most wonderful, Jivanmukta will not, in the least, be surprised here, but would laugh at them. (9)

Jivanmukta will never be surprised even if the radiance of the Sun be cool, even if the disc of the Moon be very hot, and even if the fire were to blaze topsy-turvy (with its flames spreading downwards). (10)

The powers of, (1) becoming as minute as an atom ; (2) increasing the size at will or being of illimitable bulk ; (3) increasing the weight of the body ; (4) assuming excessive lightness ; (5) obtaining everything ; (6) being possessed of an irresistible will or fiat ; (7) having supreme dominion over others on account of the full powers of the organs of sense ; and (8) self-control (or the faculty of subjugating others, and being unattached to guṇas by suppressing all desires), are the well-known eight kinds of Vibhūti or psychic powers. It is only after rejecting them altogether that the form of one's own SELF should be meditated upon. (38 & 39)

The state of being devoid of infirmities in the body (*i. e.*, having an inviolable body) ; hearing and seeing what takes place at a great distance ; being swift as thought ; capacity to assume desired forms ; entering into another's body ; (40)

Dying at will ; enjoying with the Devas and having their regard ; attaining the desired end ; doing actions unchecked by any one's command ; (41)

Knowing, without doubt, the past, present, and future ; being able to know the mind, etc., of others ; checking or arresting the power of fire, Sun, water, poison, etc. ; and being invincible ; (42)

These are, roughly speaking, the Siddhis acquired by Yoga-dhāraṇa (or mental abstraction), and any man can secure them all, by the grace of the Lord who is the Saṅga Brahman. (43)

That saint who restrains his self (by abstract meditation) in Me, the undivided Nirguṇa SELF, will, without doubt attain Me, the desireless supreme Bliss alone. (44)

Hanūmān said :

O S'ri Rāma ! How couldst Thou attribute sinfulness to the Siddhis acquired by the grace of the Lord (or in other words, how couldst Thou say that they are similar). O Ocean of mercy ! tell me this. (45)

S'ri Rāma said :

On account of their equal capability to serve as impediments to knowledge, all the Siddhis, even though they are acquired by the grace of the Lord, should be rejected by those who desire Moksha. (46)

Verily, the *punyas* or meritorious acts are also shaken off by the wise like *pāpās* (or sinful acts). And it is also a well-known fact that Siddhis are the effects of *punyas* done with selfish motives. (47)

If one would have the Vairāgya (or non-attachment) of that nature whereby he would care a straw for the world of Brahmā, then he would never, in the least, have any desire for Siddhis. (48)

By what other means could a man be taught Vairāgya if he will not be disgusted with the dirty smell of his own body ? (49)

On account of his mind being ever unsteady like mercury, and

wind, desire to enjoy various kinds of pleasures in the shape of Siddhis, is created in him. (50)

Many are the means spoken of for the concentration of mind. Some hold that it is by the repetition of My names without break, like the incessant pouring in of oil ; others however hold that it is by the muttering in a low tone of mantras beginning with the six-lettered one ; others again hold that it is by means of Hatha Yoga in the shape of the restraint of Prāṇa ; (51 & 52)

Others hold that it is by means of hearing good stories (or spiritual discourses) ; still others hold that it is by good arguments (on spiritual matters) ; others, by worshipping divine forms and images with pūja, prayers, etc. ; (53)

In like manner the karmīns too hold that concentration of mind is brought about by Yāgas or sacrifices. As all these means are secondary, O son of Marut ! the only important means that is prescribed for remedying the unsteadiness of the mind is the meditation on the SELF. (54 & 55)

Seated in Svastikāsana,* with his mind under perfect control, one should, by means of repetitions of Praṇava, gradually rouse up the Apāna (or the lower vital current). (56)

And then hold (under restraint) the ears and other organs by the hands, *i. e.*, by closing the organs as follows : the ears, by the thumbs ; the eyes, by the forefingers ; and the nostrils (or the wings or the nose), by the middle fingers. And O Māruti ! until Blissfulness is experienced and the Light manifests itself (or is directly cognised), hold (or fix) the Prāṇa in the head, in the place where there is the aperture of Brahman. This process which is called Shaṇmukhī-karaṇa should be kept exceedingly secret by thee. (57 to 59)

Thus in the glorious Upanishad of Rāma Gītā, the secret meaning of the Vedas, embodied in the second *Pāda*, of the Upāsanā Kānda of Tattvasārāyaṇa, reads the sixteenth chapter, entitled :

THE REFUTATION OF ANIMA AND OTHER SIDDHIS.

Translated by G. KRISHNA S'A'STRI'.

(To be concluded.)

*Having firmly inserted both insteps between the thighs and the calves of the legs, one should sit straight on a level place. This is Svastikāsana.

is only within the memory of living men that a real precision of inquiry into the mysteries of Nature has grown possible. Whether we deal with computations so vast that the mind fails to grasp the significance of the figures in which they are expressed, or with forms of life so minute that they leave us equally bewildered, at the other extreme of wonder, the instruments which render an accurate reckoning of dimensions possible have all been brought to their present perfection within our own time. It is in view of this fact that the more eager and imaginative men of science are working in certain fields which at one time were cultivated only by the mystic and the impostor. Those fields are now for the first time open to investigation of a strictly scientific character. As I have written elsewhere, the truly modern man of science cannot admit that the limits of research are fixed and immutable. The animating force at the root of his mind is a belief in the possibility of the discovery of some highway of thought—a highway paved with fact—which may lead to regions which are as yet strange to us and unknown. Thus we find geometers, who are not a fanciful folk as a rule, engaging themselves in the search after a fourth dimension. Personally I cannot so much as *think* a fourth dimension. It is outside my intellectual apprehension, but that is certainly no reason why I should scoff at it. It is a reason merely why I should respectfully await the conclusions of those who do not suffer from my limitations."

SCANDINAVIAN SECTION.

We are officially informed that Mr. A. Knös was duly elected General Secretary of the Scandinavian Section T. S., at its last Annual Convention. He reports that the Orion Lodge, Stockholm, has ceased to exist, its members who live in Stockholm, having united with the Stockholm Lodge, and the others placing themselves as unattached members, and says: "Hereby a long cherished wish has been realised; the Lodges of this place having for several years worked together in perfect harmony, so that it has only been the outward form that separated them. Thus, what has now happened ought to be considered as a step towards a closer union between the Theosophists here."

We are very glad to learn that such a condition of harmony exists among the members of the T. S. at Stockholm, and extend our congratulations to the newly elected General Secretary.

W. A. E.

Reviews.

THE MOKI SNAKE DANCE.*

Col. Olcott has sent us an interesting little booklet, "a popular account of that unparalleled, dramatic pagan ceremony of the Pueblo Indians of Tusayan, Arizona," by Walter Hough, Ph. D. The author gives a graphic description of that most revolting spectacle, the snake dance. The priests enter in a long line and perform various evolutions and then the line breaks up into groups of three, a "carrier" and two attendants. The duty of the "carrier" is to hold the snake by its middle in his mouth. The "hugger" follows closely, with his arm over the shoulder of the "carrier," and tries to attract the attention of the snake by waving a feather wand before it. The third priest is called

* Published by the Passenger Department, Santa Fe Route, U. S. A.

the "gatherer," and his duty is to collect the snakes when dropped. An interesting historical sketch follows, tracing the migrations of the tribes. Their houses are built of stone on the tops of the high mesas, or rocky hills, in Arizona. From the ceiling of each hangs a feather, the *soul* of the house. The Mokis are a light-hearted race, despite the persecutions of the past, and lead a gay life.

W.

THE MYSTIC SELF.*

UNCOMMON SENSE *versus* COMMON SENSE.

BY M. RAYON.

This booklet of 70 pages, sets forth "the advantage of being acquainted with yourself," of getting higher guidance from *within*, rather than being dependent upon others to do our thinking for us. The author wields a caustic pen and makes vigorous and telling thrusts at the barefaced errors and follies of the age, especially those found within the domains of philosophy and medical science (so-called). He says:

"Those who are acquainted with their own higher personality are seldom, if ever, sick; if they become so by any error—which is quickly recognized—they are able to cure themselves; they have no mental troubles; they are at ease spiritually. Conscious of their own higher personal power, they are independent of external sources of knowledge, and therefore have no need of foreign aid . . ."

In one of his chapters on "Healing" he commends all natural curative means, such as mental, magnetic and faith cures, water-cure, movement-cure, massage and hot-air treatment, and says:

"All these modes of eradicating sickness are fully proven as efficacious; they have undergone no changes, in so far as the fundamental principles are concerned, and none have been discarded."

Compare this with the following from Sir William Hamilton (see chapter of quotations) and note the contrast:

"The history of medicine, on the one hand, is nothing less than a history of variations, and on the other, only a still more marvellous history of how every successive variation has by medical bodies been furiously denounced—then bigotedly adopted."

He approves of true surgery, but strikes hard at the "reckless slashing that has surpassed all bounds of sense and reason. The morbid desire to carve, and the temptation to exact the always considerable honorarium for an operation, are two features that have been the causes of untold mischief."

The chapter on "The Dual Entity" is interesting as well as instructive. His psychic subject, Elfa, is evidently an exceptionally good somnambule and clairvoyante, though he does not attempt any detailed account of her feats in this line. He however mentions his chagrin at being taught so much by a "mere child," and says:

"Pliant and submissive to truth as we may be, when our hair is well silvered is a rude awakening to have our cherished certainties blown to the winds by

* May be ordered through Theosophist Office. Price Re. 1-2.

Carlos M. Collet; a translation of the "Place of Peace;" the translation of an essay on "Reincarnation," by Dr. Pascal, and of a portion of "Atlantis."

Sophia, for August contains the translation of "Thought-Power, its control and culture," and has other interesting essays.

Teosofia, Rome. The August number contains "The Life of Crystals," "An Italian Hermetic Philosopher of the 17th century," "Problems of Religion" (trans.) and notes of the Theosophical movement.

The Central Hindu College Magazine has a varied and attractive collection of brief articles and is fully up to the usual standard.

The Arya (August) has as its frontispiece a picture of Count Leo Tolstoy. This is followed by a letter from the Count himself—in reply to one from the Editor of *The Arya*—in which he gives expression to his views on Indian matters in a characteristic manner. He regards the "fundamental principles of all religions" as being:

1. "The consciousness of the divine essence of the human soul.
2. Respect for its manifestation—human life."

He is not in favour of the caste system as it exists at present in India, and thinks "the duty of all civilised Indians is:"

1. "To try to destroy all old superstitions which hide from the masses the principles of true religion, *i. e.*, consciousness of the divine essence of the human soul, and respect for the life of every human being, without any exception—and
2. To spread them [these principles] as far as possible."

A. Ramasesha Aiyar, B.A., offers some very sensible remarks on Count Tolstoy and his letter. Dewan Bahadur R. Ragoonath Row contributes a very scholarly paper on "Vedic Religion," which deserves to be widely read. "The Methods of Indian Social Reform" are discussed by M. Chengayya, B.A., B.L., and T. Sadasivier, B.A., M.L.; the former presenting his views on the subject, and criticising the Presidential address delivered before the Social Conference held at Madura in May last, and the latter offering an able rejoinder.

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*, *Pra-Buddha Bhārata*, *Theosophischer Wegweiser*, *The Indian Review*.

CUTTINGS AND COMMENTS.

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

The foreign correspondent of the *Amrita Bazaar* *Dr. Finsen's Patrika* has had an interview with Dr. Niels R. Finsen who has a large hospital at Copenhagen for the cure of disease by sunlight and electric light. Prominent English physicians and Her Majesty, Queen Alexandra, have visited his hospital and express their approval of the methods employed. "Her Majesty, the Dowager-Empress of Russia, shows a lively interest in the work." The Doctor states further:

After six years' study I succeeded in the winter of 1895-6 in curing in four months an eight-year-old case of *Lupus Vulgaris* by local treatment with light.

There are illimitable possibilities in the future when the scientific basis and the full chemical nature of rays of light are fully known. But we know already that not only are light baths good for local treatment, but they have a healing effect upon the whole body.

I have studied and tried these baths for a long time, and they will be put to practical use in the new hospital which is now being built. Not only the sun but electric light will also be used. Two great arc lights of 270 amperes each, developing a stronger light than that of the sun, will be installed.

The new hospital will have 300 beds. On the roof of the main building the sun-baths will be erected, where the patients will be partly in the open air, partly under glass roofs. We have fully proved the efficacious working of the cure and new clinical and physiological experiments are being made daily.

All this, however, is merely the beginning of the systematic study of the influence of the sun and light upon organic life, a labour which will require the co-operation of many different forces.

There are light-hospitals in seventeen towns of Europe, America and Africa, and before long the study and application of photo-therapeutics will be eagerly pursued everywhere.

Dr. Finsen says he has already cured over 700 patients. We can personally testify to the efficacy of concentrated sunlight in curing *Lupus Vulgaris*, having been instrumental in curing a case of 12 years standing, in two treatments, with an ordinary burning-glass, the lesion healing in two or three weeks afterwards. Solar-ray Surgery for the removal of morbid skin-growths has been practised in America for many years.

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We have received a letter from a venerable friend (and Theosophist) who signs himself "A Buddhist," and as some points therein may be of general interest we will consider the leading ones briefly. He says:

".... We need not cite any greater witness than the Gospel itself to show how very contradictory the teachings of the Gospel are, if we are to accept the teachings of Mark, chap. XVI., verses 14 to 20.* What becomes of Universal Brotherhood and

* Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen.

love of mankind, if every one is damned who cannot show forth the proofs of belief as laid down in these verses. As a Buddhist I protest against the Gospels' appropriating many passages from our sacred books and putting them in the mouth of Jesus. It must be borne in mind that Jesus himself condemns all mankind to damnation if they cannot show the signs as set forth. When Bishop Welldon prophesies that all who are not Christians will be atheists, in India, we can only wonder at his ignorance and advise him not to prophesy unless he knows. The Bishop forcibly reminds us of Bishop Cyril of Alexandria, who murdered Hypatia, because she had, as followers in her Philosophy, all the best brains in the above city; or of Tertullian whose idea of making proselytes was, the sword in one hand and the Bible in the other."

In order to arrive at the real meaning of the scripture quotations cited above, we must first agree upon the definition of the words 'damned' (condemned) and 'baptized.' St. John (chap. III., v. 18) says, in referring to Jesus: "He that believeth on him is not condemned, but he that believeth not is condemned already..." and in verses 19 and 20 we learn what is meant by this condemnation or damnation (for the words are synonymous): "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Again we read (St. John, XII., 47, 48): "And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

From the above we gather that the condemnation referred to is self-induced and consists in *choosing* the ways of darkness and evil, thus voluntarily and inevitably shutting off the light. It is an inner condition, not an arbitrary sentence. St. John also says, in the same chapter, v. 17th: "For God sent not His Son into the world to condemn the world, but that the world through him might be saved." Again, if we scan the life of Jesus, we find that charity and sympathy were his leading characteristics—not condemnation. He said, to the sinful woman: "Neither do I condemn thee; go, and sin no more. It is also reported that he prayed even for his murderers, at his crucifixion, saying: "Father forgive them, for they know not what they do."

To 'baptize,' as in the text above quoted, evidently means much more than the mere application of water; for we read in Luke, III., 16, as being the words of John the Baptist: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."

As to our friend's "protest" against the appropriation, by the writers of the Gospels, of numerous passages from the scriptures of

And he said unto them, go ye into all the world and preach the Gospel to every creature. (15)

He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (16)

And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. (17)

They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. (18)

So then after the Lord had spoken unto them he was received up into Heaven and sat on the right hand of God. (19)

And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. (20)

our Lord Buddha, there might, at first thought, seem just grounds for it; for, not only the late Professor Max Müller, but many others (as our friend states in his letter) have been firmly convinced of the appropriation, by the Gospel writers, of the identical ideas contained in the recorded utterances of the Buddha. But, even granting this, we hardly see why our friend should 'protest.' Is it to be supposed that a *monopoly* of divine Truth was granted to Lord Buddha? If so, what about the numerous Buddhas who preceded him? As the Buddha himself gave utterance to some truths which he admitted were "old," those of other sects need not therefore, protest against it. Truth is one and eternal; and, granting this, we may reasonably suppose that different Avatâras and Teachers often put forth *some* of the same ideas which their predecessors had promulgated.

We do not think the question as to whether Jesus believed in reincarnation or not, to which our friend refers, can well be settled by controversy. It is quite evident, however, from the incident narrated in John's Gospel (chap. IX., v. 1-3), about the man who was born blind, that the Jews were quite familiar with the doctrines of reincarnation and karma, or they would never have framed their question to Jesus in the manner therein stated. Any one who is interested can read the texts above referred to and form his own opinion; opinions however count for but little in this case.

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A writer in *Frank Leslie's Popular Monthly* closes an article on "Pride of Birth," as follows:

Pride of Ancestry. Not long since, an acquaintance of mine said to me, with an air of pride: "I can trace back my ancestry to my great-great-grandfather's great-great-grandfather. He was a cavalier, and fought under Charles I." "And what does that amount to?" I answered him. "That was the eighth generation before you, and in that generation you had 128 forefathers and 128 foremothers, and you can account for but one of them, just 1-256th of your ancestry in that generation. Among the 127 men of whom you have never heard, there may have been several who were hanged for murder, burglary, or sheep-stealing, for all that you know or can ever hope to know. Nor can you tell how many disreputable characters there may have been among the 128 women. And you must remember, too, that you had sixty-four foremothers in the seventh generation, and thirty-two in the sixth, all of them nearer to you than that cavalier; you must account for them as well."

Yet, of course, one should be glad that his near lineal and collateral kin have been and are honest men and virtuous women; but a line must be drawn somewhere, and that not many generations back, beyond which there is no such thing as good birth or bad birth, because it is all both good and bad. When any one begins to boast that he comes of "a long line of proud ancestry," he can be contradicted at once, because there is no such thing as a "long line of ancestry;" one's ancestry cannot be represented by a "line," but by an inverted pyramid. Every one of us comes not of one, but of many hundreds and thousands of long lines of ancestry, some of them proud, perhaps, and others with no cause for pride, but rather the reverse. It will not do to try to follow them all too far back. Some one of the many will surely lead to a dungeon of the Newgate Prison, or it may be to the Tyburn gallows-tree. We cannot pin our faith to the one cavalier, and ignore all the others, as my friend was trying to do; because it is Nature's plan that all the good and all the bad of the race should be mixed up in each one of us.

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*Uncovering a
buried city.*

A special correspondent of the above named paper, writing from Phoenix, Arizona, on February, last, makes the following statement :

The Arizona Antiquarian Society will begin in a few days the work of excavating in the ruins four miles east of Phoenix, of what was the largest of any of the prehistoric cities that were known to exist in this Territory. This vast wreck of what appears to have been a city of magnificent temples and palaces, covers an area nearly a mile wide and in some portions has been undisturbed.

Civilization has placed farms and irrigating ditches through a large part of the ruins, and in many places all traces of the old walls have been removed. Several of the larger crumbled structures are still in comparatively good condition, although the vandal and the relic hunter have done great damage. In some of the lower portions of the land parts of the ruins have been found some distance below the surface of the earth, a fact which leads to the belief that the city may have extended many miles farther down the Salt River valley, the lower part having been buried by a great flood.

The largest of all the ruins above ground was apparently a temple or amphitheatre and covers a space 200 feet wide by 300 feet long, and is from ten to twenty feet in height. This immense structure has scarcely been disturbed, the antiquarian society protecting it from relic searchers and vandals. Only once, about six years ago, has deep excavation been made in it. At that time a deep hole was dug near the centre of the great pile by men who claimed to represent the Smithsonian Institution. They found a quantity of pottery, engraved tablets and stone implements, which they sent ostensibly to the Institution, but which, later developments showed, never reached the Government collection. It was reported that the same men found a large quantity of gold, but this cannot be verified.

The Antiquarian Society is of the opinion that the buried city was the largest and most important of the many towns, the remains of which cover this portion of Arizona, and the investigation is expected to develop some important new facts and records of prehistoric times.

*Wine and
Mental
Accuracy.*

In the course of a lecture by Mr. A. F. Knudsen of Hawaii, before the Butte Theosophical Society, Mantana, he alluded to the effects of alcoholic drinks, on the mind and said that "the effects of a single drink of whiskey did not wholly disappear in less than five days, while four drops of brandy in a glass of water retained its effect on the mind for four hours."

At the close of the lecture a gentleman made some corroborative remarks which were thus reported in the local paper :

"C. C. Rueger, who was in the audience, related an experiment he had made upon himself to determine the effect of liquor. He said his occupation had a great deal to do with figures and mathematics. He never consumed a great amount of liquor, but sometimes he drank a glass of light wine with his lunch. He observed that after he had taken his drink of wine he made more mistakes in his additions, etc., than he did before, and to determine whether the bit of wine he drank could have been responsible for it, he made the experiment of drinking one day and abstaining the next. He found that whenever he drank he made errors in his calculations, and on the days when he did not drink his figures were free from mistakes. He quit taking wine with his lunch.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."
[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXV.

(Year 1892.)

LAST year was one of constant travel, the present one (1892) was one of comparative repose ; a tour to Arakan and Rangoon via Calcutta and Darjiling, in the Buddhistic interests, comprising my whole activity of the kind. The last of the Parsee and Indian delegates left us on the 1st of January ; the visiting European ladies went a few days later. Mr. Keightley started on the 11th for a projected tour towards Bombay and the North. On the 12th I wrote to H.M. the King of Sweden and Norway, and sent him two Travancore *chakrams* (small coins) and two illustrated books in Tamil and Telugu, containing the sign of the interlaced triangles or six-pointed star ; this question of the wide employment of the symbol from the most ancient times in the East having been discussed between us at my audience at Stockholm.

The new edition of the "Buddhist Catechism" had attracted the notice and won the approval of one eminent European Orientalist, since I received at this time a copy of *L'Estafette*, a Paris journal, with a two-column article of M. Burnouf's, reviewing the work in a most appreciative manner. He contrasted the simplicity and reasonableness of the Buddha's metaphysic with that of the Christian church, to the disadvantage of the latter, and went so far as to say that the influence of our Society was becoming more and more noticeable throughout Europe : the production of the "Catechism" he considered a great event.

* 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, is just been received by the Manager, *Theosophist* : price, cloth, Rs. 5 : paper, Rs. 3-8-0.

It will have been seen from what is written in previous chapters, how much my mind was exercised about the evident probability of a new sect springing up around the memory of H. P. B. and her literature. From week to week things seemed to be going from bad to worse; some of my most fanatical colleagues would go about with an air "Of wisdom, gravity, profound conceit; as who should say, *I am Sir Oracle, And, when I ope my lips, let no dog bark!*" One would have thought that H. P. B. had laid upon their shoulders the burden of the whole Himálayan Mysteries; and when one ventured to challenge the reasonableness of some thing which they were quoting, they would answer with a sort of restraint of the breath. "But, you know, she said so"—as if that closed the debate. Of course, they meant no harm and, perhaps, to a certain extent, were really expressing their awe of the departed teacher; but, all the same, it was a most pernicious tendency and, if unchecked, was calculated to drag us into a sectarian pitfall. I bore it as long as I could and, at last, believing that the truth alone would give my dear colleague her rightful place in history; that "An honest tale speeds best, being plainly told," I began, as my diary states on the 16th of January, "a series of historical reminiscence of the T. S. and H. P. B., under the title of 'Old Diary Leaves.' From that time forward until now, there has been no necessity for time to hang heavy on my hands, because whatever might not be occupied with the day's current business could always be usefully employed in hunting up facts for this historical narrative. It was such a happy inspiration, as events have shown that I am quite ready to believe that the thought was put into my head by those who watch, unseen, over our movement. Certainly the creation of the Blavatsky sect became impossible; after nine years she is now fairly estimated and the solid appreciation of her is continually gaining in strength.

But let no one suppose that this vicious tendency toward hero-worship has been rooted out from our natures, for a new idol is being fashioned in the form of that dear, unselfish, modest woman, Annie Besant. If the walls around our Society were less resistant, her blind admirers would be already digging out a niche in which to place the idol for worship. Needless to say, one has only to be familiar with Mrs. Besant's speech and writings, to have overwhelming proofs that such an attitude towards her is most distasteful. Many years ago she deliberately sacrificed the world to work for her fellow men, and from the first moment, until now, she has begged her hearers to regard the thought and not the speaker. It could not have been more concisely expressed than in the following sentences in the last paragraph of her magnificent lectures on "Dharma." "After this imperfect presentation of a mighty subject, may I say to you: listen to the thought in the message, and not to the speaker who is the messenger."

open your hearts to the thought, and forget the imperfection of the lips that have spoken it." All in vain her protests and appeals; an idol they must have, and H. P. B. having passed out of reach, they are clustering around the next personage available. Not even workers of lesser knowledge and nobility of character escape this euhemeristical tendency. Until the great exposure came, Mr. Judge was looked upon at Avenue Road as a greater mystic than them all; they mistaking his bogus credentials as real endorsements by the Mahatmas. And so with others, Mr. J's successor, for example, who could never have obtained a hold upon the excellent people who had been led away by the Judge illusion, but for his having cast the mantle of his deceptive glamour around her. I could name others still, among our prominent workers, who are in peril from a like adulation. Let us hope that they may see their danger before their heads get turned, as have those of some callow youths of the East and West, who have been prematurely forced into the fierce light of notoriety. I never, now, see a young Indian or Sinhalese going out to the Western lands to lecture, without feeling the sad conviction that they must, inevitably, be spoilt by the inflation of their vanity.

During the month of January I passed through another crisis which ended in my again tendering my resignation of office. Exaggerated reports had been spread about me, the Judge influence was paramount in London, a scheme had been devised for sending out Mr. C. F. Wright to Australia to undermine my authority and get the Branches there, under his leadership, to join the American Section, and be entirely under Judge's control. Every other possible thing was done to reduce my position to that of a sort of cipher or figure-head; so, I met the thing half way with my resignation. I took all the necessary measures to make the transfer of authority to Mr. Judge, then Vice-President, practicable. An explanatory circular, accompanying copies of my resignation, was sent to the Sections, and on the 4th of February, I went to Ootacamund to make the final arrangements for taking up residence there. As before, protests and appeals poured in from all sides, influential members threatened to resign, some even tendered their resignations. This time these did not shake my resolution. But on consulting counsel about the steps to be taken for relieving me of responsibility for the cash and securities of the Society, standing in my name, it became evident that it would be a matter of time, and would require much thought; so I modified the terms of my resignation so as to make it take effect from the time when these property matters, including the unsettled business of the Hartmann Estate, at Toowoomba, should be arranged.

Among the offers of loving help received, were three invitations—from my friends, Prince Harisinhji, M. Parmelin, of France, and H. H. the Rajah of Pakur—to let them support me for the

est of my life. Meanwhile, my documents were travelling all over the world, and I was fully determined to vacate the Presidentship at the earliest possible moment. But suddenly there came an interference from a quarter which could not be ignored. Just before laybreak, on the 10th of February, I received clairaudiently a very important message from my Guru: its impressiveness was enhanced by the fact that he told me things which were quite contrary to my own belief, and, hence, it could not be explained away as a case of auto-suggestion. He told me (a) That a messenger from him would be coming and I must hold myself ready to go and meet him; (b) That the relationship between himself, H.P.B., and myself, was unbreakable; (c) That I must be ready for a change of body as my present one had nearly served its purpose; (d) That I had not done well in trying to resign prematurely; I was still wanted at my post, and must be contented to remain indefinitely, until he gave me permission to abandon it; (e) That the time was not ripe for carrying out my scheme of a great International Buddhistic League, and that the Mahâ-Bodhi Society, which I had intended to use as the nucleus of the scheme, would be a failure; (f) That all stories about his having cast me off and withdrawn his protection, were false, for he kept constant watch over me and would never desert me.

As regards the first point, I shall show, at the proper time, how exactly the predicted messenger came; as regards the second, this was a great surprise, for H.P.B. had been behaving in such a way about me, and had made such reckless assertions about the influence of the Masters having been withdrawn from Adyar, that I really supposed that all was at an end between us, and as I had not heard directly from my Guru for some time, I did not know but that he was so displeased with me, that he had withdrawn his protection. As regards the third, it seems likely that the sudden and, as I have expressed it, unexpected death of H.P.B., made it necessary that I should be given the necessary health and strength to make my body last very much longer than, perhaps, seemed then indispensable. Certainly, my physical force seems to be increasing instead of diminishing, at the present time. As regards the attempt to resign, I was not prepared for the view that was taken by the Guru. It seemed as though my leading colleagues were both willing and anxious to get rid of me. The position taken in the fifth point of the message surprised me, for, at that time, the prospects of the Mahâ-Bodhi Society were good, subscriptions for the acquisition of the Buddhistic sacred places were coming in, the interest was extending to Siam and Japan, and I was convinced that my scheme of international union could be carried out. As regards the last and most precious point in the message, no one will doubt its having filled my heart with joy; for, however faulty I might have been, at least I had kept as the one paramount aim of my

efforts, the giving of ungrudging and loyal service to my Guru. This event, the reader will please keep in mind, occurred on the 10th of February: we shall now see what effect it produced on Mr. Judge and his followers when brought to their notice.

So far as I can make out from my diary, I notified Mr. Judge of this clairaudient message, by the Overland Mail of the 18th February. On the 3rd of March I wrote a long and important letter to Mr. Judge and the General Council, declaring that I could not consent to his being both acting President of the T. S. and General Secretary of the American Section, as this would give him three votes out of a possible five in the General Council. Meanwhile the situation at New York remained unchanged, letters coming to me almost weekly, discussing the details of my retirement: not a word said about my remaining in office, but in every letter he was asking me to nominate him for the full term of his life. On the 2nd of April a cable from Judge told me that I need not be anxious about the moving of Headquarters and that he should give up the General Secretaryship as soon as possible. On the 16th of April I cabled Judge that I could not retire on the 1st of May, as nothing had as yet been arranged about the Brisbane and Adyar financial affairs. I do not know what ideas had been working in Mr. Judge's mind, nor how far he had consulted his colleagues about his indispensable relinquishment of the General Secretaryship; but, on the 21st of April, about a month after he would have received, in due course of mail, my letter about the wishes of my Guru, he cabled me to stop where I was, *i. e.*, to remain in office, as he had very important news from The Lodge, and there would be a great change in his policy, on April 24th—the date of the opening of the Convention of the American Section. What that change was may be seen in the tone of the resolutions, drafted by him, presented by a third party, and unanimously adopted by the Convention: every idea they contained, almost every word in which they were expressed, came from him, and was anticipated in a rambling, fraudulent Mahatma letter, which he sent me four days before the meeting of the Convention. Included in it is the following bit of information to me, about instructions presumably received by him from a Master: "He (Judge) has been recently ordered... to change his policy, for he sees that it is not time nor right nor just nor wise nor the real wish of The Lodge that you should go out either corporeally or officially. But he is now in a very strained position because of the people to deal with in other lands than the one he is in. (Meaning our people at London). He will cause it to be done as follows at the meeting in April (the American T. S. Convention): and has before this prepared for it: a resolution to be passed declaring first, that your resignation has been received; second, that the meeting votes that all the Branches have in this land voted for him as the successor; that the meeting, as in duty bound, declares the vote of

the Section to be for the person selected by the Branches; fourth, that, however, that vote is to be operative only in case that the old leader (myself) cannot be induced to remain at the demand of the most powerful Section, and that he is directed to find out, to wait until the other Convention, to write to the old leader and ask him to revoke, *to sway the others in July to do the same*, and in all ways to try to bring that about." The comical aspect of this affair is in the fact that this change of his policy is "ordered" in the bogus authoritative letter received by him, as pretended, at least a month after his receipt of my letter telling him about my clairaudient message!

Now Mr. Judge went to London for the July Convention, as official representative of his Section, and also as Vice-President and my putative successor. Instead of obeying his pretended orders "to sway the others in July," he kept silent and allowed the European Convention, in ignorance of the wishes of the Master, to accept my resignation, and vote for him as succeeding President. Mrs. Besant, Mr. Mead and their colleagues got their first intimation of this from my Executive Notice of 21st August, 1892, in which I announce my revocation of the letter of resignation, and resumption of active duty; incidentally mentioning the circumstance of the clairaudient message and of Mr. Judge's alleged message of April 20th. Mrs. Besant, in embodying this case of double-dealing in one of the charges made by her against Judge, says: "This startled the London workers, as it made them think that they had unwittingly acted against the Master's will, and G. R. S. Mead wrote to Colonel Olcott—"the order you quote from is quite sufficient, and if we had had a ghost of an idea of the existence of such an order, the resolutions passed would have been different. Judging from W. Q. J.'s letter he is as ignorant of this quoted matter as we were."

Their suspicions being aroused, they jointly asked Mr. Judge to explain and several letters passed. Their contents may be read in the pamphlet "The Case Against W. Q. Judge," and show a system of prevarication and bald falsehood which was enough to destroy all confidence in his word. He denied that he had had a specific line of policy indicated to him, and sweeps away the pretended letter of instructions by writing to Mrs. Besant: "I was told by—(a Master) vaguely some days ago, that I 'would have to change my policy.' *No more*. Apparently left to me and time." His whole case throughout shows that he was possessed by an ambition to get the Presidentship and keep it for life. To effect this he employed every possible means to influence the minds of the leading workers in both Western Sections, forged documents and false messages included. Poor man! he forgot that "Pride goeth before destruction, and an haughty spirit before a fall."

The discriminative reader will not overlook the fact that the action of Mr. Judge and the American Section entirely contradicts and makes absurd the Resolutions of 1895, when the American Convention passed, by a preponderating majority of our American Branches, a vote to secede from us and declared that there never had been any *de jure* Theosophical Society outside the fragment of the original body at New York.

H. S. OLCOTT.

THE TENET OF BROTHERHOOD.

THE first object of the Theosophical Society, "To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color," is one that at first falls pleasantly on the comprehension of the inquirer. That wide sweep of embracing tolerance is an agreeable idea because it brings to the mind a poetical image of universal love. It is sometimes especially gratifying in its first impression on the inquirer because it assures him that he personally is to be included, that no seclusive set is to shut him out, but that all barriers are to be torn down and that he is to be on a footing of equality wherever he will. This is pleasing to his individuality, his I-ness, and he is prepared immediately to endorse the tenet. But reflection puts a vague damper on his enthusiasm, thoughts arise that are repellent to his consciousness and that give a strange jar to his first poetic impression. His irrepressible brain will not be quiet in poetical disregard of practical facts, and bubbles up suggestions such as these: "Am I to embrace as my brother the unwashed South African, the fur-clad Eskimo?" Unpleasant truths in connection with the habits and customs of these "Brothers" stalk out boldly above the poetry, like alligator heads out of a tranquil southern stream, and his senses revolt before their contemplation. Long habits of association with the idea of the brother of his immediate family call up comparisons between the two samples and the ill-savored savage suffers thereby. One of two things happens to those who interpret the idea of Brotherhood in this way: either they accept theoretically and reject practically the tenet, or they struggle to sustain a state of affairs fairly well illustrated by the Socialism of the present day.

In speaking of Socialism I do not mean to criticize it; I have not as yet thought deeply enough upon the subject to say whether to my mind it has or has not an analogy in the workings of nature. I know that Lysurgus made it work successfully in Greece in the ninth century B.C., that he brought the people under such harmonious discipline that the rich and the poor ate at a common table in the market place, that no man lived in a better house or dressed better than his neighbour, that practical morality reached a state

that no material civilization since has reflected, and that the nearest approach to it is found in a crude way among some of the uncivilized tribes of South Africa. I know also that this successful Socialism of Sparta crushed out artistic inclinations by proscribing art treasures as luxuries, but in this the modern imitators—perhaps the reincarnations of ancient socialists—are doing better, for we have had the luminous example of William Morris, poet, artist and socialistic leader, as proof.

However, to return to the tenet of the Theosophical Society, those who framed it had not the socialistic idea in mind. The idea which they did have, and which is being reiterated constantly in the writings of our most advanced students, is analogous in its simplest form to the brotherhood of any large family, and in a wider form, to the ancient caste system of India as it existed in its purity when our western races were floundering in the material mud of the middle ages. Wider than that again is the analogy of the kingdoms in the family circle of our universe, and again still wider is that wonderful Spiritual Brotherhood about which we speculate when we try to understand the merging into the Logos of those who in so doing still retain their individuality.

Leaving the wider examples aside, let us begin at the simplest and see what really takes place in an ordinary family. There we will find brothers of varying ages, with varying pursuits, varying degrees of intellect. Now these brothers, in an ideal family, are united in a common bond of mutual love and helpfulness. These feelings are spontaneous and are put into practical effect without any reasoning whatever in the matter; they were born brothers and that is sufficient cause for family unity. The great law of Universal Brotherhood reflected in the minor circle of the family, is accepted naturally and works out a harmonious miniature of its prototype. But this family brotherhood does not mean a levelling of conditions. It does not mean, physically, that the elder brother is to eat the same kind of food as the youngest or that the youngest is to try to walk like the eldest; it does not mean, emotionally, that the eldest is to sob and cry with his junior or that the infant is to be self-contained like his senior; it does not mean, mentally, that the eldest shall study A. B. C.'s with the prattler or that this one shall lisp on problems in Geometry with his grown brother. Nor does it mean that a medium ground shall be found on which all may meet—the elder reaching down and the younger straining up. The one mutual ground is Love, and on this basis classification effects itself harmoniously. How natural it is to the elder brother to protect, aid and encourage the younger! How natural for the younger to respect and seek the help of the elder! How those nearest an age find each comradeship! and how perfect is the companionship of all together!

In a family of this kind there are no haughty distinctions of superiority; while the younger respect the more evolved intellect, the

wider experience of the elder, the elder may learn lessons of simplicity and candor from the younger. Each may teach a needed lesson to the other and the value of each brother will be estimated according to how well he fulfils the duties of his age and intelligence.

In the large family of the human race the plan must be larger, although analogous in general outline; we need not adapt details suitable to the smaller family circle, but what would be generalities in the family will correspond to details in the larger family. For instance, we need not physically embrace the South African or the Eskimo in token of brotherly love, but we can include them in a mental embrace of loving kindness and helpfulness. Just as it costs the elder brother no great effort to soothe the crying child nor does it hurt him if this one leans against him for support or even if it gets angry and hits him with its tiny fists, so the more advanced of the human race may aid the child-souls without any great effort and without suffering mentally from their childlike fits of temper.

We know from those who have investigated the subject, that the caste system of India was originally based upon a wise understanding of the needs of the people, and that its present degraded aspect is only the decaying husk of the once golden grain. Exemplifying the cyclic law of the rise and fall of all things, India of to-day is seen at the base of the circle. The mass of souls who once lived in orderly discipline under the guidance of highly enlightened Teachers have passed on to rest or to other incarnations and less evolved entities have taken their places, finding progress for their state of evolution where their predecessors would now only find retrogression. Those who know tell us that the Great Teachers have not abandoned India but are waiting patiently for it to sweep up again on the ascending arc of the circle and again reach the point where their services will be called into active manifestation. And advanced souls have still chosen reincarnation there to keep the embers of the old splendor of learning and morality alive, to watch over the struggling hordes and help forward all efforts toward a re-ascent.

In the ideal Brotherhood of the caste system, there was not that intolerant pride that later grew out of the materialization of the caste laws, which was the natural consequence of the decline of the nation. How far that decline was hastened by the wilful misinterpretation of the spirit of the laws by the ruling class of India, I am not enough of a historian to say, but it is evident that when India reached the highest point of the circle and began on the downward arc, materialization was a natural accompaniment of that descent. However, the caste system as practised in the Golden Age of India is an example of Brotherhood that withstands criticism as easily as does the system of classification that describes the brotherhood of kingdoms, mineral, vegetable, animal, etc., of our planet. In the days of India's glory, the elder brothers, the Brahmans, were the spiritual

teachers of the younger and used their wider learning not as a means of separation from them but as a protecting and guiding influence, such as any elder brother might throw around a junior; the Kshatriyas put the teaching into practical effect, were the rulers, the defenders; the Vaishyas, next in degree of intellect—the type of third brother in point of age—looked after the agricultural, the business interests; then came the Sudras—type of the very young brother—who gladly waited on their superiors, as any younger brother might go of errands or do mechanical services for an elder; and, last of all, were the outcastes—type of the irresponsible baby—who were not expected to think and work like the others, but only to take life easy and grow gradually stronger in understanding. In this family, as in the typical family circle, the mutual ground was love and unity. If any soul in a minor caste showed itself capable of advancing to an intellectual footing with those more advanced, it was put on that footing, admitted into that caste, just as readily as a younger brother would be put to the same books as his elder if his mind was ready for them. This family circle was harmonious until pride, greed, jealousy, insubordination and neglect crept in and made of it a family such as we often see exemplified within our immediate circle of acquaintances at the present time. In the original system, intelligence was the determiner of caste and its highest degree was wisdom, exemplified in the humble sages, the Brahmans of that day. In the great Law of Nature, intelligence is always the determiner of class, and disorder in any circle grows out of a disregard of that law. If we glance at the workings of evolution through the kingdoms, we see consciousness evolving gradually to the lower manas of the animal, to the higher manas of man, to the buddhic consciousness of spiritual man, and on up where we may not analyse. Consciousness, intelligence, mind, whatever anyone chooses to call it, is the determining factor in all orderly sequence.

We who have now no caste, no class system, find it hard to place ourselves, to discover our duty; our karma is badly mixed and we shift position often. We are seldom able to place ourselves or others. But in giving a general glance over mankind as a whole, the human race typifying the kingdoms, we find as it were, mineral-man, vegetable-man, animal-man and man-man. This Brotherhood of man has to be classified from youngest to eldest or *vice versa*. Just as the kingdoms range side by side so do these divisions of the human race intermix. If we take the narrow circle of our own lives in the present we can pick out the types around us. The mineral type of brain may be the very stone-breaker who is helping to pave the street before our door; we will see the vegetable type brooding over a pipe in a chimney-corner; the animal-man is a type well known to us, and the man-man is a type easily recognized among thinkers, whether we subclassify it or not. Many are in border kingdoms and have the characteristics of both sides. Now in order to take a stand and fulfil discrimi-

nately our duty to our brothers it is a good plan to first try to locate ourselves. This is to be done by introspection. We must calmly come from what we would be, and perhaps deceive ourselves into thinking that we are, and see how many mental questions are responded to by "Yes," how many by "No." Then we sum up and stand on a mathematical basis.—We ask, "Am I a mineral-man?" If the answer is clearly "No," we may decide, "Then it is not my duty to go and live as a mineral-man with mineral-men in order to show the true spirit of Brotherhood." It is clearly not one's duty in this case to live on infant's food. If to the question, "Am I a vegetable-man?" the answer is an emphatic negative, we may decide that our brotherly duty is not to abide with and do as does this type of man, whether he live in palace or hovel. To the question, "Am I an animal-man?" will come perhaps a squirmish answer, but we will probably decide that man-man may be sub-divided into mineral-man-man, vegetable-man-man etc., and so ease conscience into a denial. After the denial, we will say, "Then, certainly it is not my place to go and do as does the animal-man in order to show my brotherly love. As man-man, as an elder brother, I must take such and such a stand and be a fitting example to the younger ones of the family who are gradually growing toward my position." It is sometimes helpful in determining one's duty, to drop the first part of the compound classification and simply survey people as being in one or other of the ordinary kingdoms. One may then think that it is not his duty to show brotherhood by sleeping in a barn with an ox or by gnawing a bone with a dog; neither should he try to persuade the ox to lie down on a couch like his, or the dog to eat the fare that is pleasant to him. But he may be fond of the ox and admire his endurance and he may love the dog for his intelligence, his sagacity or his fidelity. So he may look at men and meet them on their own ground without abandoning his own. And if we take the side of the animal, an animal-man will respect the intellectuality or spirituality of his elder brother without thinking it his duty to abandon his ground and strain to reach the higher. The value of each will be in proportion to the fulfilment of the duties of his position in the scale of evolution, and no one will be accounted wise who takes up a burden beyond his strength. When we have reached the highest, we can step into any position in the universe and find it congenial, limiting ourselves for the time-being to the consciousness of that position, but with the partial knowledge and partial strength of our present state we must not try any such experiments. Our duty is to hold on firmly where we think we belong, linked to those above and to those below. Evolution is a chain of graduated links and we must not forget our duty to the link above through a mistaken idea of duty to the link below.

Of the Higher Brotherhood I will not presume to say much. What that wonderful harmony is we may only sense dimly in a

moment of exalted consciousness. But on the level of our present range of consciousness we may perhaps find a reflection of its beauty—although many times mirrored in ever narrowing proportions—in the human Brotherhood. In this lesser harmony, as in the greater, each has his own note although one in harmony with all others. It is like a continuous range of scales on the piano. A Brother will be responsive to the octave of his note, higher or lower, which is one key to his being particularly drawn to some above and to some below him on the human range. Discord is felt when the notes of human compositions are brought together without the intervening ones that would make up the harmony. To bring about harmony we must have the missing notes, and where we are striving to effect a circle of Brotherhood, we must try to group human notes so that they will make up a harmonious whole. We must cease stopping up our ears and crying “Discord,” and try to add the missing notes that will bring about harmony. All stringed instruments are harmonic. Strike a note on a piano and listen; the sound will be caught up by all the strings. The piano is an instrument put together with precision and this result is calculated. One test of the trueness of a singer’s note is to voice it against the piano board; if the note is a true one the strings will respond, if not there will be silence. Men properly brought together make up a stringed instrument, their nervous systems are the strings. If a true note be sounded, it will vibrate in melodious harmonics up and down the strings. This often happens when an audience with one accord applauds a speaker. And so too with the attuned instrument of Nature; if we sound a true note all Nature will answer, if not there will be silence. If one sounds a note on the piano, anything in the room that is tuned to that pitch will respond; it may be only an earthen jar but it will send out a musical note. So one may unconsciously sound the note of a human earthen jar in an audience and it will respond. We don’t understand the human strings as well as the man who regulates a piano understands the qualities of his wires; very few have studied the art of tuning, and yet we have seen master hands among us. If men only knew their own notes they could adjust themselves much better. I know some one who found out the key-note of his composition by the accidental striking of a glass on a dinner table; his entire nervous system gave an unmistakable response. A well-known theosophical writer has also told us of a man who died from the strain of hearing a sound prolonged that was the keynote of his system. We may not be able to discover our particular notes but if we try instead to discover our particular attributes we will do as well. Let us try to group men in accordance with their attributes and the harmony will not fail us.

Looking at the Brotherhood of the human race in these various ways, we get a clearer idea of our theosophical tenet, and that

brings us to the nearer consideration of the family called the Theosophical Society. There is work for Brothers of various intellectual ages in this family, and Love and Unity is here also the common ground for all. Just as in any well-balanced being there must be the theoretical and the practical, the passive and the active, so in any well-regulated body of people the two phases must be represented, and between the two extremes will range many necessary grades. The spiritual man, the mystic, will represent the theoretical, the passive side; the executive man, the organizer, the practical or active side. Neither one is fitted for the work of the other, and both are necessary to the harmonious working of the whole. The mystic would be a man of straw were he put in a position where practical business ability was wanted, and the energetic organizer would be a disturbing element if put where spiritual guidance was needed. The controlling centre, the heart, the equator, the equilibrator, must also be represented and from the central point to either pole varying grades will range. They all have their places in the organized body and aptly correspond to the principles in man. Divided and sub-divided into groups, into individuals, they typify all the synonyms, the shadings of principles and colors, and blend into one. Until a man is capable of stepping into a position at either pole, fulfilling the duties of the spiritual guide or of the active demonstrator, as required, he is not of more value than his fellow, whatever that other’s position. This thought will put a restraint on spiritual pride and on material positivism and bring men gradually back to the centre from which both poles are controlled. In the perfect organization, as in the perfect being, all grades of capability must be represented, and the value of a member will be in proportion to how well he acquits himself in his especial line. One may be especially characterized by executive ability, one by order, system, one by confidence, one by independence, one by forbearance, one by sympathy, one by gentleness, and so on. Some need to be toned up along certain lines and some to be toned down, as individuals, but just as all qualities are necessary in the perfect man, so all must go to make up the perfection of an organized body. Working around the heart, drawn and held together by the same attraction, Love and Unity will be the foundation on which all may find equality in diversity, oneness in gradation, and show to the world a Brotherhood after Nature’s model; many and varying parts in a perfect whole.

ANNIE C. McQUEEN.

THE ASTRAL BODY.

(Concluded from page 21.)

THE fact that so many cases can be cited where the image of a person has been seen at a distant spot when the seer was thinking of some other person or thing there, is some proof that we are, at least under certain peculiar circumstances, actually where our thoughts are for the time-being; and if we had but cultivated the faculty of discerning and perceiving in that thought-body as we do in our ordinary physical vehicle, we might thence draw sure information as to distant persons and scenes. Cowper, in writing the lines which he puts into the mouth of Alexander Selkirk,

"When I think of my own native land,
In a moment I seem to be there,"

perhaps wrote much nearer to the truth than he had any knowledge of; for as Van Helmont says, "There is, therefore, a certain ecstatic or transporting power which, if at any time it shall be stirred up by an ardent desire and most strong imagination, is able to conduct the... spirit even to some far-distant object."* Now this power of the *imagination* is that faculty by which we picture within the recesses of our own minds anything which may for the time-being occupy our thoughts; and though all must possess it in varying degrees, yet there are not many who will stop to think how great a power is this; † because, confounding it with what Plato calls the *phantasy*, or mere reverie, they lose sight of it as the great creative faculty of the mind, ‡ and look only at its unguided results. In the human mind as it is at present, there appear to be two principal powers—reason on the one hand, and imagination on the other. They are the creative and the ordering, or as we may say, the constructive and the arranging and balancing powers of the mind. Both are necessary to each other; but when we reflect how little of

* Quoted in "Zanoni," Bk. iv. ch. iii.

† "The first step towards the accomplishment of Kriyāshakti is the use of the Imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyāshakti." S. D., III., p. 561. "There is only one fundamental living power in nature, the power to *imagine*; there is only one result of the activity of this power, *formation*, or perception of form..." Hartmann, in the "Pronaos of the Temple of Wisdom," p. 22, ed. 1890.

‡ See "The Astral Light" by Nizida, p. 28; also "Godolphin," ch. xxviii, p. 150, 151 of Routledge's ed. "For he who seeks to *discover*, must first reduce himself into a kind of abstract idealism, and be rendered up, in sweet and solemn bondage, to the faculties which *contemplate* and *imagine*." "Zanoni," Bk. iv., ch. ii. Whereas we are told that "with regard to some intellectual giants, they are in somewhat the same condition as smaller men, for their Higher Ego is paralysed, that is to say, their spiritual nature is atrophied." S. D., III., p. 592.

the idealising power is shown by some of our greatest reasoners, and yet how beautiful are the creations of artists and musicians—people who are rarely noted for their acute reasoning faculty—we shall see where it is that the really constructive power lies; and that perhaps it is not so much in the analytical reason, as in the imagination.

We can then in some measure understand how it is that the faculty of transporting their consciousness to distant places has been exhibited by persons who, to all appearance, have not developed any scientific method of so doing; they have only, so far as can be learned from themselves, used this creative faculty, and by it we may presume they have given to their mind-bodies a sufficient force to transport them *in idea* to some distant place; which, under certain special conditions, has the effect of a real presence there. And however amazing this may sound, there is ample evidence of the fact of such transport. Whether the one about to be related is an instance of the adept faculty or the other varieties adverted to, may be left to the reader to determine, in view of the extracts already given. Jung Stilling tells us that, about the year 1740, there resided near Philadelphia, in what we now call the United States, a man who was reputed to possess this power, and many extraordinary stories were related of him. On one occasion he was applied to by a lady whose husband was on a voyage to Europe and Africa, and from whom she had for so long a time had no tidings, that she took this method as the one available method of easing her mind. The man heard her story, told her to wait awhile, and then, passing into an inner room, left her to await his reappearance. This, however, took so long that she at last grew impatient, thinking that he had forgotten her. She therefore softly approached the door through which he had gone; and upon peeping through some aperture, was surprised to see him lying upon a sofa, as motionless as though he had been dead. Fortunately she did not disturb him, and upon his awaking he told her the reason why her husband had been unable to write, that he was then at a certain coffee-house in London, and would shortly be home again. He arrived accordingly, and as the lady found that the causes of his long silence had been precisely such as the Seer had related, she became desirous of testing the rest of his information. Her husband accordingly went to see him, and no sooner set eyes upon him than he declared that he had seen him before, on a certain day, in a coffee-house in London; that he told him his wife was extremely uneasy about him, and that he, the captain, had thereupon mentioned how he had been prevented from writing, adding that he was on the eve of embarking for America. He had then lost sight of the stranger among the throng, and knew nothing more about him.*

This appears to have been an instance of true magic, where there was not only the faculty of transporting the consciousness to a

* "Night Side of Nature," pp. 127, 128.

great distance, but also of making an objective appearance there, and finding an utter stranger whose whereabouts no one else knew. Yet those members who have succeeded in developing somewhat similar powers will recognise the probability of the entire truth of the narrative. But that the thing which was done in this instance with conscious intention, is also done quite unconsciously in some measure by those who are not in present occult training, or have no waking knowledge of the fact, may be sufficiently indicated by the many occasions when we meet with people and places otherwise quite unknown to us, while yet we somehow feel that we are not strangers to either.* This is doubtless because we all possess faculties which, though perfectly latent as far as waking knowledge goes, are perhaps not the less active upon planes where that does not reach except under occult instruction and a knowledge of some practical magic.†

If the instance cited from Jung Stilling were a solitary one, there might be little attention paid to it, but it is here given as one of a class, and that by no means a scanty one; for there are numerous similar cases on record, and it seems to have been believed, in every age of the world, that the images of people were often seen where bodily they were not. And this extraordinary phenomenon, though it has been supposed to occur most frequently at the moment that the individual seen is at the point of death, yet also occurs at periods which bear no reference to the last mortal hour, and when the persons immediately concerned are in full health, and quite unconscious of the fact that they are figuring in their doubles elsewhere.‡ In some cases, and in accordance with Van Helmont's idea, a strong, earnest desire seems to be the cause of this; but in others there is not this apparent reason, as above noted.

Romance writers have made striking use of this adept faculty in the compositions of their stories, as in the case of Mejnour and the Prince, in Bulwer's immortal work,§ and the similar instance between Ram Lal and Mr. Isaacs, as told by Marion Crawford in his novel under the latter name. But these may be only the dressings of fiction as applied to real historical instances; because the same are credited to adepts in past times and other places. So we have the well-known instance in the history of Apollonius of Tyana, who was at one time cited to appear before Domitian to answer certain false charges that had been brought against him; and having rebutted these, and been publicly cleared of the accusations by the Emperor, the latter required that Apollonius should not leave until he had had a private interview with him. But the Sage of Tyana would not be thus dictated to by anyone; and, saying that it was not given to the Emperor to become master of his (Apollonius')

* See my "Notes on Divination," in the *Theosophist* for July 1898.

† S. D., III., *passim*.

‡ See "Night Side of Nature," pp. 142, 143, 163, 164.

§ "Zanoni," Bk. iii., ch. xiv.

body, he suddenly disappeared in the midst of a full assembly, and was immediately afterwards seen at Puteoli in the neighbourhood of Mount Vesuvius.* In the same way we are told that Apollonius was one day in the midst of an address to the citizens of Ephesus, when he suddenly became silent, seeming as if he saw a spectacle which engrossed all his attention. When he came out of his rapt and abstracted state, he again addressed the assembly, telling them that Domitian was dead—which was the fact: as the Emperor had been killed at Rome exactly at the day and hour when the Sage had thus made the event known in Ephesus.†

Hermotimus of Clazomene is said to have possessed this power of quitting his body and returning again, as often, and for as long a time, as he chose to do so. It is said of him that in these absences he would, in his "unembodied spirit" (or rather his astral body) visit what places he thought proper, observe everything that was going on, and upon returning to his physical body would make a minute relation of all he had seen.‡ So of Epimenides, who said that he could send his soul out of his body, and recall it when he pleased; and he alternately appeared as an inanimate corpse, and then again his life would return to him, and he would appear capable of every human function as before.§ Pythagoras showed the same powers, because it is said of him that he was on the same day seen at Metapontum in Italy and at Taurominium in Sicily, although these places are divided by the sea, and it was then a journey of several days from one to the other.||

Many similar cases might no doubt be gathered from ancient history, but a few typical instances are as good as a host. Those referred to have long been looked upon by modern and "enlightened" writers and critics as the wildest of fables, and as proving to a demonstration how credulous, deceptive and untrustworthy were the antique authors whose works they illustrate, if not also adorn. These incidents have been spoken of as the "mythical element" in ancient writings, which should put us on our guard as to how we trust to them; and they have been held up as a warning to the present enlightened age not to put any faith in those narratives, as containing, under the guise of history, such manifest fiction. But it seems by no means certain that some of our own most sober, scientific and didactic works will not, at some future date, be classed in exactly the same category; since from them it may be shown that the stories given by the classic authors of the ancient time are literally and absolutely true in their essence, whether exactly related or not. Theosophical writers have ever maintained that these stories of the

* Philostratus, "Vita Apollonii" lib. viii., c. 5.

† *Ib.*, lib. viii., c. 29, 30; and cf., S. D., III., p. 135 and note.

‡ Plutarch, "De Genio Socratis." Lucian, "Muscæ Encomium." Plinius, lib. vii., c. 52.

§ Laertius, c. 113.

|| Iamblichus, ch. 28.

adepts and psychics of the ancient world are true and real histories, such as can be verified by research, experiment and observation to-day. And if we are called upon to prove these assertions, we have only to go for our demonstrations to the writings of those who have been the most bitter enemies of the Theosophical Society, and who have endeavoured to defame its leaders, and thereby to destroy it.* Let us then, for our substantiation, refer to the reports of that scientific body which, at least in that one case stooping to adopt the prejudiced views of one man, has tarnished its own character in order to blast that of one whom it could not injure or emulate; and let us show, from cases where overwhelming evidence compelled an unwilling admission of facts, that what theosophic writers had long before asserted was indeed correct. In a bulky two-volume work brought out under the auspices of that most sceptical, scientific and adverse body referred to, there will be found all the cases about to be recited, with very many more as well; and to these it is understood there has been applied every exhaustive test which learned scepticism and scientific accuracy could devise, ere they were admitted as evidence of phenomena most undeniable.

They thus give us a narrative which was told by Lieutenant General Albert Fytche, C. S. I., † who says that he saw with his own eyes the ghost of a soldier friend, and that in broad daylight; of which fact he could make an affidavit, and in this case the visionary visitor was so substantially real to all appearance, that the General (who was rising from bed at the time) not only greeted him warmly but told him to call for a cup of tea on the verandah, and promised to be with him immediately. On dressing in haste, and going out on the verandah in question, he found no one there, but so seemingly real had been the phantom, that the General felt amazed at the absence of his friend. Neither the sentry on duty, however, nor any of the servants, had seen anyone; and it was not until a fortnight later that the General discovered that the friend himself, who was six hundred miles away, had been dying at the time his astral presentment was seen.‡

Such stories of the phantoms of the dying are exceedingly many; but as previously noticed, it is not only the dying who do these things, and project their astral appearances into distant places, but also those who are not near to death, whether in illness or health, and though they, in their bodily consciousness, may or may not be aware of the occurrence. There is a narrative of a schoolboy, of whom it is related that during a dictation lesson he suddenly fell backward off his seat, exclaiming "Mamma will know," and then became insensible, and did not recover until a day or two after. But at the time he so cried out, he visibly appeared to his moth-

* See the Introduction to Solovioff's "Modern Priesthood of Isis."

† In his work, "Burmah, Past and Present," vol. I., pp. 177-8.

‡ "Phantasms of the Living," vol. II., p. 45.

er, as walking on a wall opposite the window of the library where she was then sitting; and the impression upon her mind was so realistic that she, not knowing there was anything wrong with the boy, hastily threw up the sash, calling to the appearance to know why he had returned from school, and why he was there. The boy's "double" only looked at her with a frightened expression, dropped down the other side of the wall, and disappeared. Not for a moment doubting that it was some boyish trick, the lady called a servant to tell her son to come to her; but not a trace of him was to be found; and there was no place where he could have been concealed.*

So, also, it is related that two young ladies, engaged with others in a game of hide and seek, saw their cousin, who was one of their number, and was supposed to be in hiding, standing under some trees at about twenty yards distance, and saw her very distinctly; whereupon they gave chase to the supposed party, not dreaming that what they saw was anything but the real person. Both saw the figure from different directions, and called out to each other to run after it; whereupon the figure ran between them, in the direction of a fold-yard, and when it reached the door the others were both close behind and followed instantly; but to their inconceivable amazement she had utterly vanished, so that they searched the whole yard in vain. Some time after, they found that she whose "double" they had seen, had not been on that side of the house at all, but in hiding with another, elsewhere. Two years after, and in a quite different place, at about ten o'clock in the morning, one who was coming along a passage met this lady's astral image, and not supposing it was of such a nature, was horrified on finding, shortly after, that the original, at the same time that its counterfeit presentment had been seen, was sitting writing in another room. And many years later, her son, awaking in the night and hearing a slight noise, saw by the moonlight which streamed through his chamber window that what seemed to be his mother was standing by his bed, and thought she was "sleep-walking," as she had her hands stretched out as if feeling her way. She, however, passed out of his view, and he concluded she had gone out by the door; but on getting up to examine it, found it had not been opened.†

One person, whose double appeared four times to other people, makes the very significant remark: "I am conscious that in all these cases I was thinking intensely of the individuals." And although the one who did this was quite unaware of having performed the feat of producing a phantasmal appearance in a distant spot, if not of transferring her consciousness to it for the time-being, yet the effect of this concentration of the mind was very marked; because in these instances she not only made her double visible, but it seemed to perform mechanical actions and to speak. In the

* Op. cit., p. 51.

† Ib., pp. 79-81.

first instance she thus visited a neighbour during the night, and "performed some trifling service for her," as the one who observed this says. In the second she says, "I was almost startled from my reverie by the clock of Bow Church striking three" in the afternoon, and the one of whom she was thinking, who was in a distant spot, but within hearing of the same clock, saw her similitude or astral form at the same instant. The third was a case in which, being a hundred miles away from London, a friend who was quietly sitting at work, saw her *open the door* and walk in. As in all the other cases cited, so real was the appearance that it never crossed the observer's mind as being anything of an abnormal nature; and she did not suppose the apparition was not the original until she saw it turn round and walk out. In a fourth instance a friend asserted that the phantom stood at the foot of the bed (the friend being unwell) and *told her distinctly* to get up and dress herself, and that she was well enough to do so, which—the friend not doubting the reality of the appearance—she at once did.*

Many similar and equally or still more extraordinary instances are given in the work from which these are drawn; and it may be especially noticed of one of the people whose double was so projected, that he thinks he "fell into a doze, or short sleep . . . as has been the case several times when my double has been seen at a distance from where my body was,"† a circumstance reminding us forcibly of the performance by the Philadelphian Adept as related by Jung Stilling. All the cases are told by persons who were in no way subject to any form of delusion or hallucination, and in general had but one such experience as those related, during their lives. And it seems to make no sort of difference in the appearance, whether the projector of the double is in sound health, and lives long after, or is in a feeble state, or on the verge of dissolution. Moreover, in some of these instances the phantoms had on clothes of some particular colour, such as the originals were not known by the observers to possess; and yet upon enquiry or by accident it turned out that such had been the very colours worn by those originals at the time when the phenomenal occurrence took place—‡ so that the observer's "fancy" did not supply the details.

When such instances as these are quoted by modern scientific writers, and seen to be produced by persons quite untrained in any way for such acts, having no knowledge how the phenomena are produced, and yet not the less able to produce them, may we not safely presume that these phenomena are capable of artificial production by those who may have the necessary knowledge? Is it not similar to the cases of persons who possess what seems to be a natural faculty for playing all sorts of instruments by ear only, a

* *Ib.*, p. 84.

† *Ib.*, p. 89.

‡ *Ib.*, pp. 91, 92.

compared with those who have musical training? We hear much from the exponents of hypnotism, about the sub-conscious self, and the wonders of knowledge it exhibits, as to which the ordinary waking personality has perhaps no sort of idea. But this may be only another aspect of the true Ego, as to which we are told that "Each of us has within himself the 'Jewel in the Lotus', call it Padmapani, Krishna, Buddha, Christ, or whatever name we may give to our Divine Self"—for "there is a God in each human being."* And if we are to believe that this other Self has such great knowledge, even if we take it at the estimate which the hypnotists alone seem to place upon it, then it may well be that it has in many instances at least so much as may permit of its projecting the double of that personality to which it for the time-being belongs, and thus producing phenomena which, to the daily life of that personality, are as completely unknown as the real or sub-conscious Self generally is.

And if, as now generally supposed, the human mind is itself an evolving quantity, it seems evident that some of us will begin to have perceptions more or less distinct, of our own ability to do these things, that occasionally have been said to be done;† for if we can come into touch with the sub-conscious self in dreams, as DuPrel supposes, so may we also do in our waking hours, if special circumstances permit. Thus we cannot reasonably doubt that instances may at rare intervals occur such as that attributed to a high German official spoken of as Counsellor Wesermann, who claimed to be able to cause quite a variety of such phenomena, including a considerable extension of these powers. His claims are said to have been proved sound, and testified to on several occasions by sceptics and learned professional persons. He could, it seems, cause his double to appear wherever he pleased, and be there seen by several persons at the same time. It is even said that when functioning in this astral form, he whispered a sentence into the ears of these persons, which sentence had been prepared and agreed upon beforehand by certain sceptics, for this very purpose; so that his power to project the double might be demonstrated beyond all cavil.‡

What wonder, then, if there is a science which pretends to teach the art of doing these things? Among the ancients there was a great occult science called among the Greeks, Theurgy, as there is now in India and elsewhere one known as Raja Yoga or the Great Knowledge, which has been already adverted to, and almost the first step in that knowledge which is seen to produce objective results, is this power to project the double at will and with conscious intention and effect. For though anyone may unconsciously send out

* S. D., III., pp. 438, 475.

† As in the cases related in Stead's "More Ghost Stories."

‡ "Zeitschrift für Psychische Aerzte," 1820; cited in I. U., I., p. 477.

ergies to the task ; for these will discover that there is a knowledge which transcends any which the schools and colleges of the every-day world can give ; and which, descending from immemorial ages, will last until the eldest time. They will find that they have acquired a faculty which renders them practically independent of that physical form which is the common heritage (if not incumbrance) of all men ; for they will have learned that it is not necessary to be bound, solely thereto, but they can at will escape from it as they may please, to roam the worlds in the astral body.

S. STUART.

THE PASTORALS OF ISRAEL.

II.

AS the Christianity of to-day, in its broadest sense, is considered to be only at the commencement of its beneficent mission for the race, so its earliest inception stretches backward a thousand years prior to the first century of our era, and then courses its way onward upon its two chief lines of development, the Jewish, and the Grecian. And it is the Jewish line that is unfolded to us in the scriptures of the Old Testament. It therefore follows that a great need of our time is the creation of a just conception of the Bible, more particularly of the Old Testament Scriptures. This can only be attained by a careful analysis of their contents and a study of their origins, and of contemporary life and thought. One source of unjust conclusions regarding them is the overlooking of their great diversity, and of the fact that they contain a nation's literature ; that the diverse thought, life and activities, the degrees of intellectual and spiritual development, etc., of the nation, find expression in them ; and that in common with all ancient peoples, the secular and the religious are inseparably interwoven. In venturing to refer definitely to ideas commonly passing current on the subject, it is with the hope of gently leading to a juster thought and sentiment, and we feel certain that our little criticism will be received in the same spirit. In passing cursory references to this ancient people we find such as that " the Jews thought of God as a vindictive and jealous Deity," and that " we come to see the evolution of the God of the Bible from a fierce revengeful tribal Deity." I think it will be seen upon due reflection that such unqualified statements, whatever measure of truth may be in them, contain unjust reflections both on the Jews and the Bible, and are not conducive to a sympathetic and reverential study of either. We might, with equal justice, take some rabid utterance of a political partisan, or one of the most rigid and narrow clauses of the Westminster Confession, and assert that ' this is the political confession, this the Creed and the God of

the Englishman.' One becomes aware that the great difficulty is the casting aside of conceptions, perhaps largely formed in ignorance of the abstruse problems involved, and approaching enquiry with a free, open and unbiassed mind ; forgetting that we too often unconsciously imbibe ideas which may be floating about, without giving sufficiently close scrutiny to their origin, character and tendency.

The Jew is no more open to the above charge than many other nations and peoples, whether of ancient or modern times ; and the conception of God by the writers of the Bible, if we except the priestly ceremonial code, the national records and about half a dozen Psalms, are free from the undesirable blemishes named. It should be remembered that these parts are the public national records ; sentiments representative of the average development of the people, not of the enlightened, cultured and spiritual minority. The absurd claim of infallible inspiration which has been and is still made for them, especially by the Catholic Church ; and of which the writers had not the remotest idea, is largely responsible for the swing in the opposite direction, against which we do well to guard. As far back as we are able to trace Israel's history it is apparent that there were among them some who were far in advance of the general body of the nation ; just as we find it to be at the present time in regard to our own or any other European nations.

As large parts of the pastoral narratives appear to be the work of the unknown Judean prophet called the Jehovist, and further, as we find that the ancient compiler has almost inextricably inter-blended the two narratives, it will be necessary before taking up a consideration of them, to endeavour to obtain as clear a conception as possible of the ideas underlying the names of Deity and His ministrants to which I have already drawn attention. The holy Name J. H. V. H. appears in the *Mesa* inscription on the recently discovered Moabite stone, which dates from about 875 B. C. It gives the name written in four letters as in classic Hebrew. " Even from this early epoch, moreover," says Renan, " the tetragrammaton was explained by the verb *hala*, which is the Hebraic form of *hawa* ; ' I am him who I am,' and ' I am' became a regular substantive. In this way a metaphysical meaning was arrived at . . . These proper names of Jahveh, etc., which the Syro-Arabian peoples gave to their Supreme God, are quite an insoluble problem. My opinion is that the patriarchal Elohim is to be regarded as anterior and superior to Jahvehism. It was an immense advantage when the Gods had only a generic name, removing all idea of personality. It may be regarded as a step in advance too, when these *elohim*, unified in one single Elohim, acted as one single being. But it was a step backward when they had a proper name such as Jahveh, etc., and constituted for each people a jealous, egotistical, personal God. The people of Israel alone corrected the defects of its national God, sup-

who has lent his name and several of his most characteristic traits to that of Abraham."

Abraham is the type, the representative of Humanity ; in the language of St. Paul, "he is the father of us all," at an advanced stage of our spiritual evolution. And all the other members of the patriarchal family or families, are various facets of the same in its infinitely varied stages of development. The story of their lives and actions typifying the various stages and phases through which we pass in the course of our evolutionary career, and also the relationship of soul to soul and their action and interaction on each other. And the same also may largely be said of the Elohim who have reached a higher stage on the path of progress. And may we not take another view of them ; our relation to them also is not exclusively one of externals. The Elohim are not hidden aloft, they dwell not exclusively in the eternal snows : they may or may not be met with as in the time of Moses, in the mountain defiles ; they dwell in the heart of man. Their action may be thwarted and obscured, but they cannot be driven out. Justice, truth and goodness are willed by a Higher Power. The progress of reason is only fatal to the false gods. The true God of the universe, the one God, He whom men adore when they do a good deed, or when they seek the truth, or when they advise their fellowmen aright, is eternally seated and established in the heart of things : is their centre and circumference.

There is another feature the patriarchs have in common. The land they sojourn in is theirs, but for the present they are not in possession of it, they are pilgrims and strangers in it. They sojourn in it, they walk through it, and it is to them the land of promise ("all things are yours, ye are Christ's and Christ is God's" says St. Paul), possessed by faith only. Yet to their deepest intuitions there is no substantial reality in it ; it is a mere shadow-land, a type of better things. If they had been mindful they might have had opportunity to possess it, but in truth they sought a better country, that is, a heavenly one. St. Paul in his epistles to the Galatians and Romans treats Abraham entirely from the typical and allegorical standpoint. Abraham and Christ are to him impersonal and universal ideas. We are all the children of Abraham by faith in Christ Jesus. Christ being in us the pledge and the hope of future glory and immortality. He breathes the air of the spiritual worlds, and is entirely oblivious of all our historical sequences and bondage to the mere letter. The outward forms serve him merely as coverings to, as vehicles for, the inner realities.

W. A. MAYERS.

WILL THE HEGEMONY OF THE WORLD FALL ONCE AGAIN TO INDIA ?

THIS question is incidentally answered in the negative in a contribution which appeared in the *Theosophist* (August 1901), entitled "Astrological Warnings," which deals with the last remarkable conjunction (or to use the author's word "congress") of planets which occurred on the 3rd December 1899—a conjunction which was the occasion of several astrological predictions, the most interesting of which, at least to the theosophical student, being that it was regarded as "the end of the present cycle," marking some very important period in the history of the world's spiritual progress. The writer of the article agrees with Mr. S. Stuart of New Zealand, in holding that "such a congress of planets as that of the 3rd December usually occurs at intervals of 172 years, more or less," and adds that 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 author expresses his meaning more clearly by saying, "The men who, five thousand years ago, raised Bharata Varsha to its pinnacle of material splendour, are now incarnating in European races. The Sudras of the time of the 'Five Pandavas' are now-a-days the Brahmans 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."

I do not know—and I shall be happy to have my ignorance dispelled—that any one was ever told, or believed, that the remarkable conjunction of the planets towards the close of the nineteenth century would produce as its chief result, or at least as *one* of its results, the regaining by India of the hegemony of the world. On the other hand, the general apprehension was that there would be a terrible ordeal to face, an ordeal so great that our revered Teacher H. P. B. often spoke "of the importance of carrying the Theosophical Society through this period, of holding it together as an organic body through this critical time, and of keeping the link unbroken." Such would certainly not have been the language employed if the conjunction of the planets were expected to raise India to its former pedestal of spiritual glory.

In effect, what has been the actual experience of this critical period ? To repeat a quotation from Mr. George Wright, President

they still required further incarnation to cross the ocean of Samsara.

Spirituality is at the root of all material prosperity, *i. e.*, without the substratum of high moral virtues, it is impossible to acquire and maintain for any length of time, material greatness.

In the Bhagavad Gitâ we have the same teaching. In the fourth discourse (Sloka 31) the Lord says :

" This world is not for non-sacrificers, much less the others, O best of Kurus."

Compare the following extract from the third discourse of the Gitâ :

Having created mankind in ancient times together with sacrifices, the Prajâpati, the Lord, said : ' By these shall ye propagate, may this be your Kâmaduk, that which can fulfil your desires. 10.

' With this do you nourish the Gods and may the Gods nourish you ; thus nourishing one another, ye shall reap the supreme good. 11.

' For, nourished by sacrifice, the Gods shall bestow on you the enjoyments you desire.' A thief verily is he who enjoys without returning to them what has been given by them. 12.

The righteous who eat the remnant of the sacrifice are freed from all sins ; but sin do the impious eat who dress food for their own sakes. 13.

From food, creatures come forth ; the production of food is from rain ; rain comes forth from sacrifice ; sacrifice arises out of action ; know then that action comes from the Veda (Brahm), and that the Veda comes from the Imperishable (Akshara). Therefore the Veda, all-pervading, is ever established in sacrifice. 14-15.

He who here follows not the wheel thus revolving, who is of sinful life, and who rejoices in the senses, he lives in vain, O son of Pritha 16.

The highest authority thus declares that without spirituality and the performances of the sacrifices ordained by the Sastras, it is impossible to prosper in material things. In a much higher degree and in a loftier sense is sacrifice necessary to attain spiritual liberation.

But he who does not follow the wheel thus revolving, who rejoices in his own senses, who is selfish and grasping ; he lives in vain, he attains neither material prosperity nor spiritual liberation. And when a nation comes to be composed of such individuals, it falls, in the scale of nations, both materially and spiritually.

Let us turn to history for the proof of this. India affords the most striking illustration, it has fallen so low as to have to look to the West for guidance even in its special *forte* of spirituality, for the revival of spiritual learning may be taken to date from the coming of the Theosophical Society to India.

But let us turn to the European nations. Every religion teaches the law of sacrifice and every nation follows some religion

or other. Even where religion does not interpenetrate the social life as in India, the moral code based on Religion, Reason or Philosophy, is never absent. The Good Law of the Universe, the Law of Truth and Justice, of Love and Mercy, is the same at all times and in all climes. A nation therefore that practises these virtues is bound to rise in the scale of nations. Reaction as certainly sets in when these virtues are thrown to the winds. Look at the empires that Greece and Rome founded. Trace their rise and fall, and this truth is forcibly illustrated. In the middle ages, or rather with the revival of letters subsequent to the mediæval oblivion that overspread Europe, a spirit of foreign enterprise became evident and the European maritime nations founded colonies and acquired empires beyond the seas. Of these, what became of the mighty empires which Spain and Portugal reared centuries back ? And why are these countries reduced to their present condition ? Let history furnish an answer. On the other hand, the English speaking Teuton has extended his Empire as wide as the wide world itself, and verily the sun never sets on this Empire. Wherefore this favour of the Gods ? Truth and Justice (though not in its abstract entirety, but as much as, in fact more than, the average human is capable of, in this *mâyâvic* existence), sympathy for the weak and suffering, and above all, the quality of stern honesty of purpose and intention in every undertaking, irrespective of consequences, mark the British nation,* and these qualities are the secrets of the " Splendid Isolation" of the British Empire. Of course, wherever the actual falls short of the ideal, the national Karma is enhanced to the extent of such shortcoming and must inevitably work out its appointed course.

It is a matter of common belief among the Hindus that in the 5,000th year of the Kali Yuga there will be *Varna Samkara*, amalgamation of castes. The ordinary people believe that this will be a gradual abolition of the differences observed in the caste system, as a beginning of which they point to the general lack of respect for, and non-performance of, the religious duties enjoined by the Sastras, especially found in the case of those who have been brought into touch with western education, or with western civilisation, culmi-

* Many persons may regard me as a dreamy enthusiast, but when they cannot find such noble motives in the acts of Britain towards a particular country, I would beg them to ponder over the following remarks of Mrs. Besant in her series of papers on " Thought Power, its Control and Culture," contributed to the *Theosophical Review*, Ch. III., ' Thought Transference.' " There are also certain national ways of thinking, definite, and deeply cut channels, resulting from the continual reproduction during centuries, of similar thoughts arising from the history, the struggles, the customs of a nation. These profoundly modify and colour all minds born into a nation, and everything that comes from outside the nation, is changed by the national vibration rate. As thoughts that come to us from the outer world are modified by our mental bodies, and when we receive them we receive their vibrations *plus* our own normal vibrations—a resultant—so donations receiving impressions from other nations—receive them as modified by their own national vibration rate. Hence the Englishman and the Frenchman, the Englishman and the Boer, see the same facts, but add to them their own prepossessions, and quite honestly accuse each other of falsifying the facts and practising unfair methods."

I. SATYA VIDYĀ'.

These Vidyās are explained in the Chhândogya and the Brihadâranyaka (Upanishads). One of them is called Satya Vidyâ in which (or by means of which) one's own SELF (*i.e.*, the Brahmic portion in him) is gratified (or propitiated). (6)

Both day and night one should contemplate (upon the identity of Self and Brahman) thus : " He alone is myself whose form is undivided, and who is that Self-luminous One who is meditated upon in the right eye and in the Sun. (7)

If such contemplation be (directed) on the SELF without support (*i.e.*, if that luminous form be contemplated upon without the help of the right eye and the Sun for its support), then it will be the cause of immediate emancipation. If it be with support, then, without doubt, Kramamukti will be attained. (8)

The object now referred to as being located in the eye as well as in the Sun, is not Saguna (or endowed with attributes). It is Nirguna, because to the wise it is pure Light, is True, and is the place wherefrom there is no return. (9)

II. DAHARA VIDYĀ'.

Another is called Dahara Vidyâ, in which is said that he who is the part of Brahman is located in the centre of the lotus of the heart of all beings without exception. (10)

That ought to be searched for in loveliness, that Ether in the heart should be known, and that True and concentrated Intelligence should be meditated upon as being ALL-FULL (or all-pervading) like the outer sky. (11)

If that meditation reaches its end with success in seeing the SELF having a support, then it will, as stated before, bring about Kramamukti, on account of the partial perception of the SELF (or because of his seeing the SELF in part only). (12)

III. VAIS'VA'NARA VIDYĀ'.

Another is the Vidyâ (or the knowledge) of Vais'vânara, by means of which one should see (or directly cognise) the Pratyagâtman—the Brahmic portion—of the size of a short span, and (then) meditate upon Him as being ALL-FULL. (13)

All Prâṇâgnihoṭrins * without exception, daily meditate upon Him (the Vais'vânara). Even then, O Mâruti ! they do not know the truth of it. (14)

Even though the support (or âdhâra) is censured (or discarded) by those who desire Moksha, they, without doubt, attain (only) Kramamukti, on account of their not meditating upon the idea of its being FULL. (15)

* Those who perform the internal sacrifice called Prâṇâgnihoṭra (or oblations made to the Prâṇas), where the chest is considered as the Vedi, the hairs the sacrificial grass, the heart the gârhapatya fire, the mind the anuvârya-pachana fire, and the mouth the âbavanîya fire.

IV. PANCHĀ'GNI VIDYĀ'.

Another is Panchâgni Vidyâ in which are heard the five fires—heaven, rain, and earth, and also man and woman. (16)

He that contemplates on Brahman alone after meditating on those fires in due order, attains emancipation. If not, he becomes the enjoyer of the fruit of Virakti (or non-attachment). (17)

V. SHODAS'AKALA VIDYĀ'.

Another is the Shodas'akala Vidyâ taught in the Pras'na S'ruti (or Upanishad) whereby the Brahmic-SELF is pleased with the knowers. (18)

Therein are mentioned sixteen Kalâs (or parts) beginning with Prâṇa. The wise should abandon those Kalâs after reaching That which is not Prâṇa and That which is imperishable. (19)

O Hanûmân ! If the NON-DUAL and FULL Brahman which is the support of Prâṇa, etc., be contemplated upon, then to the wise, here accrues immediate emancipation, and it is never otherwise. (20)

VI. UDGĪ'THA VIDYĀ'.

Another is the Udgîtha Vidyâ whereby Kramamukti accrues to the pure by contemplating on the Udgîtha* in the shape of Praṇava of three Mâtras. (21)

Because, O Son of Marut ! it is clearly stated that before meditating on the divided Praṇava, one should, for the purpose of Sadyomukti, meditate on its sixteen Mâtras. (22)

VII. S'ÂNDILYA VIDYĀ'.

Another is the S'ândilya Vidyâ in which is said that the Self who consists of mind, whose body is Prâṇa and whose form is light, should be meditated upon. (23)

Here also, O thou that strictly observeth all religious vows ! Kramamukti is said to be the result (of such meditation) because of the fact that what is here meditated upon has the qualities of Pratyagâtman. If those qualities are annihilated (or discarded) then Sadyomukti too is attained. (24)

VIII. PURUSHA VIDYĀ'.

Another is Purusha Vidyâ where Purusha is ordained to be worshipped by means of sacrifice, for the sake of long life. This Vidyâ is (therefore) connected with wishes. (25)

Here also it is proper to reject the qualities in the same manner as spiritual powers like those of entering heaven, etc., are rejected, but never should Purusha (himself) be rejected. (26)

IX. PARYANKA VIDYĀ'.

Another is Paryanka Vidyâ wherein it is stated that the man when approaching Brahman seated on the couch, frees himself on his way from his good and bad deeds.† (27)

* Literally, the chanting of the hymns of the Sama Veda.

† Cf. Pages 230 and 232 of Vol. xxxviii., " Sacred Books of the East " series.

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And as the object to be attained by *Mumukshûs* in the world of Brahman is possessed of three characteristics, the three (results) viz., the leaving, the taking and the state of being void of tattva, follow in succession. (28)

X. AKSHARA VIDYĀ'.

Another is Akshara Vidyâ wherein is declared, by the best Brâhmanas, the imperishable and unqualified Brahman having such marks as subtility, etc. (29)

Because this supreme Vidyâ pertains to the eternal and the One Kûtastha, Intelligence, it can therefore, bring about gradual or instantaneous freedom (according to the nature of the meditation). (30)

XI. SAMVARGA VIDYĀ'.

Another is Samvarga Vidyâ in which the Vâyu called Samvarga (or absorption) is separated from the Prâṇa (the adhibhûta or that concerning the elements), and converted into the adhyâtma or that concerning the self, and the âdhidaivata or that concerning the gods. (31)

As there is the mention of the attainment of Vâyu's Sâyujya and Sâlokya, this Vidyâ is certainly qualified, i.e., (it pertains to the qualified Brahman), and if it is cognised by the desireless for the sake of Kaivalya Mukti, then it is gradually attained. (32)

XII. MADHU VIDYĀ'.

Another is Madhu Vidyâ in which the earth, etc., constituting the Universe, is meditated upon as being of the nature of honey. As it (the word *madhu* or honey) is of the last (i.e., the neuter) gender, this Vidyâ is unqualified or Nirguṇa. (33)

XIII. PRĀṆA VIDYĀ'.

And another is Prâṇa Vidyâ. Because Prâṇa is said to be superior to all others and because it is an effect, this (Vidyâ) is, verily, qualified (or Saguṇa). (34)

XIV. UPAKOSALA VIDYĀ'.

Another is Upakosala Vidyâ where the teacher and the three fires, taught this unqualified A'tma-vidya to the disciple. (35)

This Vidyâ should be known by the wise as the bestower of instantaneous mukti, because, we hear "of the not-sticking of sins" like that of the water on the lotus-leaf. (36)

XV. SAD-VIDYĀ'.

Another, indeed, is Sad-vidyâ—that extremely sublime one—whose form is the indirect knowledge of the existent Brahman, and which is taught to S'vetaketu in the Chhândogyopanishad. (37)

Even though the identity of the SELF and the Supreme (Brahman) is taught there by means of the formula, "That thou art," yet it is certainly useful for Kramamukti only, because of the non-

mention of any necessity on the part of the teacher for advancing any more arguments (or proofs) in support of his teaching. (38)

XVI. BHU'MA VIDYĀ'.

And another is Bhûma Vidyâ. Even though one may not cognise the non-difference, this queen of Vidyâs is said to be concerned only with direct cognition. (39)

And even without the mention of arguments (or proofs), this Vidyâ is capable of effecting immediate liberation, because of the loss of importance of the teacher (as the disciple himself should here realise the identity without the help of the teacher), and because it depends upon the direct experience of the disciple. (40)

These and certain others are the Vidyâs taught in the Vedânta. These Vidyâs that are briefly stated here, should be known by men. (41)

A knowledge of the expanse of Vidyâs and a scrutiny of the disciple's mind-stuff, are necessary for all, and specially necessary for teachers. (42)

Just in the same manner as the Vidyâ taught by a teacher to the disciple who has not been examined, and who is naturally not entitled to such teaching, becomes fruitless; even so, O Hanûmân! is the Vidyâ taught to a disciple who is fully entitled to it, by a teacher who is devoid of the knowledge of the expanse of Vidyâs. (43 & 44)

Just as it is ordained that a Vidyâ should be imparted to a disciple, only after knowing that he is a worthy recipient, extremely stainless, and rich in all the characteristic marks (of a student); even so is it ordained that a Vidyâ should be accepted from a teacher, only after knowing that he is extremely stainless, and rich in all the characteristic marks (of a teacher.) Be sure of this. (45 & 46)

The meaning taught by the good teacher gradually grows more and more, like the waxing of the Moon, and always increases the knowledge of the disciple, who thereby becomes full and stainless. (47)

The meaning taught by the wicked teacher gradually grows less and less, like the waning of the Moon, and always diminishes the knowledge of the disciple, who thereby becomes ruined and impure. (48)

Just as the teacher, on coming to know of the very great corruption contracted by the disciple in course of time, should, with anger, avoid him at a distance; even so should the disciple, on coming to know of the very great corruption contracted by the teacher in course of time, avoid him, with anger, at a distance. (49 & 50)

O Mâruti! The master and the servant, the husband and the wife, and the father and the son, are, in this world, bound together in the S'âstraic way. (51)

Just as, on the downfall of any one of a couple among these

pairs, the other (making up that couple) is not liable to be rejected, even so is the case of the teacher and the disciple, although both of them were previously bound together. (52)

He who is addicted to adharma, who is ignorant, and who has given up his caste and order of life, is, verily, ordained to be chastised even though he be the teacher. (53)

The wise one deserves to become a teacher even though he be of a degraded caste by birth; whereas, one who has degraded himself by his karmas will never become a teacher anywhere. (54)

Some persons accept teachers in this world with Dharma * as their aim, some do so with Artha as their aim, and some again do so with Kâma as their aim. (55)

Just as the services, etc., rendered by them to their teachers, become in vain when they are defeated in their respective aims; even so is the worship of the teacher, with liberation as the aim (if that liberation is not attained). (56)

Thou shalt, therefore, reject those former teachers who go against Dharmas. My father-in-law, Janaka, too, did reject his secondary (or unimportant) teachers. (57)

O son of Anjanâ! On finding in me the least unlawfulness (or violation of duty) either in the past, present or future, thou shalt, thenceforth, O wise one! reject me. (58)

Whether knowledge is accomplished by thee or not, never give up the auspicious Achârâs (or observances). There is not the least loss of excellence (or prosperity) to any of those who do good actions. (59)

O Mâruti! Be sure that he is a blockhead who is devoid of his own Achârâs, even though he may be clever enough to discourse upon all the Vidyâs declared in the S'rutis. (60)

The real Vidyâ (or knowledge) born of Vedântic texts is acquired by observing one's own duties. Hence, with due reverence, be devoted to the observance of thine own duties. (61)

Thou hast now clearly heard the extremely secret meanings proclaimed by the S'rutis and Smritis. There is nothing else for thee to know. Even then mayst thou have natural (or artless) devotion for Me, thy teacher, to the Hundred and eight Upanishads and to the observance of thine own duties. (62)

She—My Mâyâ who deludes all persons, who is the chief cause of all the worlds, who causes the great fear of Samsâra, who mocks at the knowledge endowed with Vairâgya, who is difficult to be overcome by Indra and Brahmâ, who is extremely fearful like the attendants of Yama (the Lord of Manes), and who is the cause whereby all persons are led away from their own duties—is, verily, victorious. (63)

* See footnote under verses 46 & 47, chapter X., for explanations regarding Dharma, Artha and Kâma.

Hence, O Mâruti! mayst thou remember Me at every step, as such remembrance is the cause of overcoming that Mâyâ, and is the destroyer of all fears. By that (remembrance) alone even the best among the gods have crossed this ocean of Samsâra, have become full of SELF-knowledge, and have reached THAT, My Supreme Seat. (64)

O Mâruti! All that has to be heard, has, with devotion, been heard by thee, from My mouth. Make all of them (*i. e.*, My teachings) fruitful, by means of thine own intense reflection and meditation. This (intense reflection and meditation on thy part) which increases the (knowledge of the) meanings of tattvas, is alone the teacher's fee (or reward) that is dearest to Me. If not, these words of mine, like seeds sown in a barren soil, will be the source of My grief. (65)

On account of My excessive love towards the knowledge of the stainless SELF, it was otherwise doubted by Me thus (in the aforesaid manner). I am nevertheless, O son of Marut! quite right in thinking that thou art now, O wise one! the knower of all the meanings. (66)

Thus in the glorious Upanishad of the RA'MA GI'TA' the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasarâyâṇa, reads the Seventeenth Chapter, entitled:

THE CONSIDERATION OF THE EXPANSE OF VIDYAS, AND OF THE REAL NATURE OF TEACHERS.

CHAPTER XVIII.

Hanûmân said:

O Lord! I have heard from Thy lotus-like face all that has to be heard. Even then, I have a desire to hear once more the meanings taught by Thee. (1)

O My Lord! Please therefore briefly remind me once more of the facts relating to the meanings taught me before, in their due order, for the sake of my remembrance. (2)

S'ri Râma said:

Of all the Vedântas (Upanishads) and likewise of the three divisions (into the Ten, the Thirty-two, and the Hundred and eight), the authoritativeness of the Hundred and eight is chiefly taught at first. [CHAPTER II]. (3)

Then it is decided that the practice of meditation on the identity (of SELF and Brahman) is necessary, after the dawn of the knowledge of Existent, Intelligent and Endless Brahman. [CHAPTER III]. (4)

Then the nature of Jivanmukta who is subject to Prârabdha is taught. [CHAPTER IV]. Thereafter, (is taught) the nature of Videhamukta which is free from Prârabdha. [CHAPTER V]. (5)

Then the annihilation of Vâsanâs, gnosis, dissolution of mind,

etc. [CHAPTER VI]. The consideration of seven stages is the subject taken up thereafter. [CHAPTER VII]. (6)

Then the consideration of six Samâdhis, beginning with the Dris'yânuviddha. [CHAPTER VIII]. Then the wonderful decision regarding the observance of castes and orders of life. [CHAPTER IX]. (7)

Then the division of karmas into Sanchita, etc. [CHAPTER X]. (Then) the consideration of the three Guṇas pertaining to the Karmin, the Bhakta, the Jnânin, and the Yogin. [CHAPTER XI]. (8)

(Then) the teaching of the Universal form of the SELF, for the sake of (causing) thy fear. [CHAPTER XII]. Then the consideration of the sub-divisions into Mâtras of the Târaka Pravaṇa. [CHAPTER XIII]. (9)

(Then) the teaching of the Mahâvâkyas which contain the secret meanings of the four Vedas. [CHAPTER XIV]. Then the discrimination of the Nine chakras beginning with Mûlâdhâra. [CHAPTER XV]. (10)

Then follows the refutation of the Eight Siddhis beginning with Ajîma. [CHAPTER XVI]. Then the teaching of the expanse of Vidyâs and of the real nature of teachers. [CHAPTER XVII]. (11)

Thus, O Hanûmân! has been taught thee My Gîtâ, the mighty S'âstra or science, solely pregnant with all the secret meanings of the Vedânta. (12)

The people's mania for (going to) sacred waters, temples, and religious festivals, is the LOWEST OF THE LOW. O Hanûmân! reflecting on Mantras of various kinds is the LOWEST. Reflecting on the Vedânta taught by the Thirty-two and the Ten Upanishads is said to be MIDDLING, and reflecting on the truths taught by the Hundred and eight Upanishads is the HIGHEST. (13 & 14)

Reflecting on this Gîtâ—the mighty S'âstra—which is capable of explaining clearly the hidden meanings of all the Vedântas (Upanishads), is the HIGHEST OF THE HIGH. (15)

This Gîtâ that thou hast got, should, with effort, be kept secret. Thou art not authorised to give out even the least portion of it to any one who has no regard for it. (16)

Hanûmân, having excessively drunk at the stream of such ambrosial words of S'ri Râma, with eyes full of tears of joy, and with words choked in his throat, spoke thus. (17)

Hanûmân said:

O S'ri Râma, the destroyer of my sorrows born of Samsâra! O Lotus-eyed one, who is worshipped by S'ri Vasishtha and others! O Husband of S'ri (the goddess of wealth), my Lord! what am I to say now? (18)

In my mind which is intoxicated with the drink of this ambrosial Gîtâ, I cannot conceive what to say now. Even then, the thoughts, pertaining to the practice of that most wonderful meditation on the Truth taught by Thee, quicken my speech. (19)

O S'ri Râma! Many Gîtâs treating of tattvas have been heard of (by me) before this. I think that even all of them put together here, will not be equal to a very, very minute part* of this (Gîtâ). (20)

This I, who am content with the ambrosial drink of S'ri Râma Gîtâ, who disregard even Indra, and who am devoid of old age, death, sorrow, hunger and thirst, (now) remain in my own natural condition (of the SELF). What else have I to acquire? (21)

O Lord! I think that the word "Bhagavan" (with which Thou art very often addressed), if rightly understood, is very significant † because of the fact that Thou hast not allowed even the least smell of Samsâra to linger in me. (22)

O Râma! I think that this Gîtâ is the highest reward for the (accumulated effects of) unselfish deeds that I have done in thousands of my past lives. (23)

Just in the same manner as I formerly crossed the (Indian) Ocean, which is very difficult to be crossed, by bearing on my head the dust of Thy lotus-like feet, even so have I now crossed the Ocean of Samsâra. (24)

Ever being unsteady is my nature on account of my parentage (because my father Vâyû is ever unsteady) and the monkey species to which I belong,‡ how wonderful it is that after removing all those (defects), Thou hast made me (extremely) steady. (25)

O Râghava! Of what use is speaking too much? I am certainly fortunate. Even then, O good Teacher! I now pray for that incessant thought on Thy lotus-like feet worshipped by Brahmâ, Indra, and others, by means of which I shall be able to preserve without damage, my gratitude (towards Thee). (26 & 27)

On being thus addressed by Hanûmân, S'ri Râma—the Ocean of Mercy—smilingly spoke these affectionate words which are pregnant with subtle meanings. (28)

S'ri Râma said:

O Hanûmân! Many are those that have formerly become my devotees as well as disciples, but not even one who is equal to thee has, anywhere in this world, been seen by Me. It is merely on considering that qualification which entitles thee to be taught this mighty Gîtâ which is pregnant with the secrets of Vedânta, that it has been taught thee; and it should, therefore, with effort, be kept secret by thee. (29)

* A part equal to One by Ten million squared.

† Here, there seems to be a pun upon the word "Bhagavan." It is derived in such a way as to convey the idea expressed in this verse by attaching suitable meanings to the letters forming it, as follows: *Bha* or *Bhava* means, Samsâra. *Ga* or *Gandhamâtra* means, even the least smell. Then the last two letters are taken to mean, 'because Thou hast not allowed to linger in me.' This is perhaps a fanciful derivation, but it well suits the purpose of Hanûmân here.

‡ Apart from the fact that the reason assigned for his unsteady nature, is true from the mythological standpoint, it is also true from the philosophical standpoint. Hanûmân represents the Manas which is usually compared by Indian authors to a monkey, and the tattva called Manas is born of (or is originated from) the undifferentiated element called Vâyû.

A STRIKING SERIES.

I went to a photographer who had been successful in obtaining several such photographs for friends, and, with his cordial concurrence, took precautions which put all possibilities of fraud on his part out of the question. I should like to remark that these precautions would have been unnecessary for my own satisfaction, first, because the honesty of the man and his sincere interest in the whole matter makes his *bona fides* perfectly obvious to any rational person having to do with him; and, secondly, because I was accompanied by a lady of my own acquaintance, gifted with clairvoyant sight, who could see the spirits being photographed. But, in order that I might have an answer for people to whom I might be inclined to show the results, and who might not be able to attach importance to the ideas I have just expressed, I took my own packet of plates—purchased the day before at Whiteley's—went myself into the photographer's dark room, put my initials on the corners of the plates, and arranged them ready for use, saw the first put into the dark slide, and came out with it into the studio, sat, and afterwards saw the plate developed under my own eyes. It bore a spirit form, as did all the others used that morning, more or less completely. In two cases the faces of the astral entities are as clearly defined as if they had been physical sitters.

A lady of my acquaintance, wishing to obtain spirit photographs, arranged a series of private sittings with a few congenial friends, used her own camera, and after a few failures obtained some of the desired effects. But then a very wonderful development ensued. The spirit friends present said (for be it understood that in this case the sitters included some who were clairvoyant and 'clairaudient,' so that they could converse with the visitors from the astral plane), 'Do not bring your camera any more. Merely sit in the dark with a photographic plate in your hand, and we will do the rest. Following these instructions the lady used to take her plates to the séance, unfasten them in the dark, hold them by the corner for a minute, wrap them up again, take them home and develop them in the ordinary way. Under these circumstances faces used to appear on the plates together with a number of curious and unintelligible markings that covered the rest of each plate; but the faces are in all cases quite distinctly recognisable, in some cases as those of departed friends. I have a collection of prints from these extraordinary negatives by me as I write, and they are a defiance of what ignorant, materialistic people call the 'Known Laws of Nature. But, at the same time, they are facts, like Nelson's Column at Charing Cross, and human beings capable of reason have got to revise their views of Nature's laws accordingly.

HOW THE SPIRITS MANAGE IT.

Now the spirit photographs obtained with a camera like those of my recent series, are produced in one way, and the photographs

without the camera in another which is less easily explicable; but still I hope to give the reader a clue to the comprehension even of that process. There is really very little that is truly mysterious in the camera-spirit-photograph. But it has nothing whatever to do with the method by which the unseen in astronomy is photographed. That process is one which should be understood by anyone wanting to understand the spirit photograph, only that it may be put aside as inapplicable. It is interesting enough in itself, and has given us knowledge concerning some phenomena of the heavens that could not have been obtained in any other way.

If you look with the eye at the constellation called the Pleiades, for example, you see a certain number of stars. If you look with a telescope, you see more; but however many you see in either case, you do not see more by continuing to look. Now, take a photograph of the Pleiades with a short exposure, and the plate will show you much the same effect as the telescope, but the longer you let the camera look at the constellation the more it will see. That is to say, the very faint light from small stars or nebulous matter surrounding the stars that are bright enough to be seen with the eye, produces an effect on the plate by degrees. The effect of the light on the sensitive plate is cumulative, and in this way we have come to know that the whole constellation called the Pleiades is surrounded by a wonderful nebula of colossal magnitude, quite too faint to be seen by any telescope.

Again, there is another variety of the unseen that can be photographed on different principles. The peculiar kind of light called the Röntgen ray is not perceptible to the eye because the vibrations of the ether which constitute that variety of light are too rapid and minute to suit the mechanism of the eye, delicate as that is. Every one knows that there are sounds too shrill to be heard, and just in the same way—to put the idea paradoxically—there is light too bright to be seen, but the camera can see that sort of light. In other words, the sensitive plate can be impressed by it, hence we get our radiographs of people's bones and all the other phenomena of X-ray photography. And hence also—for the matter is not more complicated than that—do we get our spirit photographs of the ordinary kind—those which are taken with the camera. The spirit may be in a vehicle of consciousness that is not of a kind to impress ordinary vision, and yet it may impress the photographic plate.

How, then, does it happen, an intelligent inquirer may ask, that we do not get superphysical effects on every photograph taken, since we are told that the astral plane is all around us, and the whole of another world always in sight if we could only see it? Just so, but the light emitted from, or reflected by, *astral* matter does not affect the plate. The spirit or astral entity who wants to get himself photographed—and nobody ever yet photographed a spirit who did *not* want to have his portrait taken—has to suffuse his astral body

with matter of a somewhat different kind in order that its shape and appearance may become visible to the plate. The matter in question is spoken of by students of occultism as 'Etheric,' and it exists, though unseen by the eye, in the constitution of every human being. From the constitution of some it is very easily withdrawn by astral spirits who want to borrow it, and susceptibility to that sort of treatment is one of the attributes that go to constitute a medium. Such withdrawal is a weakening, enfeebling process, and that is why mediums often feel very much depleted and exhausted after sances at which materialising phenomena have taken place. But the materialisation of the spirit sufficiently for the purposes of the photographer need not be carried nearly so far as that which aims at making the spirit actually visible to ordinary eyesight; all the same, it is still more or less of a strain, and Spiritualists generally who do not study the science of their own experiences are often foolishly reckless about strains of that sort themselves—indeed, only one kind among many perils that beset the practice of mediumship.

I said the method of X-ray photography was the same as that by which we get the portraits of spirits. That is because the X-ray is really an emanation—from the 'cathode' or negative pole of the electric circuit in a vacuum tube—of etheric matter. Ordinary science has not yet realised this fact, for in many ways it lags behind the knowledge gained by occult research; but such is the fact, and many other interesting possibilities of the future hang on to that fact. To see astral matter, a person in the physical body must have an altogether new sense developed, but to see etheric matter it is only necessary for the present eyesight to be improved, as already it is improved for some few persons. The eye is an instrument of very varying capacity. This may be illustrated by an interesting experiment with the spectrum.

If we arrange things so that a solar spectrum—the rainbow-coloured band of light—is thrown on a sheet of paper or a screen, it will be found that some people can see colour beyond the violet tint visible to all. That is because the eyes of such persons are enabled to cognise vibrations of a higher order than those which are perceptible to the rest of us. Persons who can see a good deal further in the spectrum than others will probably be able also to see the Röntgen ray. That is to say, such persons have, in a greater or less degree, the etheric sight. When this is perfectly developed the possessor of such a faculty can see through opaque matter of some kinds—of those kinds which the Röntgen ray penetrates—and are thus endowed with a species of clairvoyance—not of that kind which is the true clairvoyance of astral sight, but of a sort that seems very wonderful, nevertheless.

PRECIPITATION PHOTOGRAPHS.

Now, as to the rationale of the spirit photograph taken without the aid of the camera. To explain that I must refer to a phenomenon

almost as wonderful, but of which I have had abundant experience. It is possible for the few who not alone can see with the astral sense, but can make use of some of the elemental forces belonging to the astral plane, to produce writing on paper without the aid of pen or pencil. This is done sometimes at spiritual sances even, and is not understood in the least by the ordinary Spiritualist, but it is done by a process called in occultism 'precipitation.' I have endeavoured to explain that, on the astral plane, thought is a creative power. Your thoughts, if they are sufficiently intense and clear, form images there which are perceptible to others. If you form a thought image of the words you wish to write, and know how to materialise the image by means of etheric matter, you can condense it on paper. Nothing I can say here will enable anyone to do the thing, but many things we cannot do ourselves may nevertheless be intelligible as doable by persons adequately gifted. Now that which seems to take place when a photographic image is produced on a sensitive plate without the aid of a camera is analogous to the precipitation of writing. Only the thing precipitated is not visible matter, but a chemical influence. The whole idea is extremely subtle, but there is the accomplished result lying before me, and the solution I have suggested seems the only one available if we want to do something more than gape at it as an inexplicable wonder.

A. P. SINNETT.

THE LORD MAHA'DEVA AND HIS FAMILY.

IN the brilliant galaxy of the Hindu Gods, each one of whom gives so much food for thought to those who have patience and intuition enough to read the one ever-progressive Life behind their kaleidoscopic forms, there is hardly one who elicits greater reverence than the Lord Mahadeva, the central figure in the drama of evolution, "the Lord of Hosts," the great Natarâjâ of Chidâmbaram. He who leads the eternal dance of creation, preservation and regeneration, the bestower of the gift of intellect to human beings, the uplifter of Life, the Logos Himself, the living tabernacle of Yogis, and the past master of the occult alchemy. God of gods though He be, as His name implies, He delights to dwell in the cremation ground, donning the tiger skin, with serpents twined around his body. Though His exterior may have but few charms to draw any one near Him, He is the ocean of mercy (*Karuna-Avatâra*), the bestower of Bliss, as His other name, Shankara, implies. He is Wisdom and Peace combined: in Him are volumes of lessons for the Higher Life for those who devote their all to His service. To see Him seated in His household made up of so many discordant elements, with an indomitable will keeping all forces of evil at bay, wrapt at all hours in deep meditation, and with a defying gaze at everything that has not the ring of Truth in it, is a study in itself.

The Lord holds all the powers of darkness in check, he is determined to keep the world unstained for His presence; by Him shall the good, the Power of Light, triumph over evil; and this mighty Caesar of Yoga will wave above the heads of Humanity the glorious banner emblazoned with the golden words, "*Veni, Vidi, Vici*." The Hindu mind alone, immersed in the mysteries of the Higher Life, can produce the emblematic figure of S'iva, a figure which has much to teach and much to edify mankind in all ages and in all climes.

We shall see the Lord in His domestic life, for what man is there on this globe, be he a Krishna, a Buddha, or a Christ, a Jivanmukta or a budding saint, who has not had something to do with it at one period or other of his career? The seed of man's divinity has the virtue to sprout forth in the very midst of the family circle, as much as in a hermitage, for there is hardly an inch of space in the vast Cosmos where the ONE does not rule Supreme. The serene Lord sits on the throne of Holiness with the gentle bull with sleek hair; by Him there is Pârvâti on her own *vâhan*—the lion—looking askance at that of her husband. From the Lord's head, thickly matted with tangled hairs, streams forth the sacred Gunga, the rival of the daughter of Himavat. Ganapati, the chief of the elementals, is riding over a mouse which is always whetting the appetite of the serpents round the body of the Lord; but these, in their turn, are much afraid of the peacock bestrode by Subramania. Thus the bull, the lion, the serpents, the mouse, the peacock, and the two mighty energies of the Lord represented by His two females, the spiritual and the physical, form a veritable medley of discord and restlessness. The antagonists are held in complete check by Shankara's powerful yogic spell. In the very midst of the brewing of the irrepressible ire of the mutual foes, all contending forces are brought into such utter subjection to His all-conquering will that there is not the least chance of any inmate of the family making aggressions on his unequal rival. Like as a rock constantly chafed by surging waves, the Lord of Yoga sits sedate and calm, unperturbed by the thoughts that are flashing from the minds of his own kinsmen, keeping all at respectful distances and never allowing any one of them to disturb him in his profound meditation.

Here is the Divine Teacher who by His own practical example enjoins upon us the necessity of preserving the balance of our mind in the midst of worldly broils; of fighting against the forces that rebel against Spirit. He it is who holds the key to the Palace of Peace whose vestibule none can enter who has not known the art of marching past all the unsightly ways of the chaotic passions of the Flesh.

Who has not got within himself the squeaking mouse of his own personality, his own peacock of vanity, his own hissing snakes

of jealousy, avarice and intemperance, his own lion of wrath and his own bull of lust? Are not our own Pârvâti and our own Gunga symbolic of our wedlock on earth and our wedlock in heaven with our soul? Then our Ganeshji and our Subramania dwell in our higher and lower minds, one pulling us up and the other tugging us down below. A grain of Spirit has to fight against tons of flesh, and the wonder of wonders is that in the long run the grain wins. "Not repression, but elevation" is the keynote of Evolution.

JEHANGIR SORANJI.

HISTORY AND THE GREAT TEACHERS OF RELIGION.

IT can hardly be without a certain reason that about those Beings who have influenced the inner life and the spiritual development of humanity we know so very few facts, and that from them also we possess no authentic writings whatever. What we know about the greatest Teachers of Religion and Philosophy, is absolutely based at best on writings of their disciples or of their followers in later centuries. Yet there is no doubt whatever as to the importance and greatness of such Beings as for instance, Zoroaster, Buddha, Pythagoras and Christ.

Now, history, and especially archaeology reveals to us a great number of indubitable records and dates with regard to other men of importance. Names of kings, of heroes, of influential persons of all kinds, were engraven on monuments, were deposited in documents, and their deeds we may read with our own eyes on contemporary engravings and manuscripts. But where are such records of the Teachers of the highest Wisdom? Many ancient historians and poets have left their works to later times in books written by themselves. But in what written works have the teachings of the Great Ones been handed on by themselves?

We know that nothing in the evolution of mankind is allowed to be done, without an object. Therefore we may conclude that the spiritual intelligences who guide our evolution have intentionally let every historical trace of the great Teachers be hidden to our research. They probably wanted humanity to be influenced only spiritually by its great Teachers, and the spiritual influence, radiating from such individualities as Zoroaster and Buddha, Pythagoras and Christ, was apparently so strong that incidents in their lives, being thrown into the shade by those gigantic Beings themselves, were hardly noted down while their physical existence lasted, and while they were present in the body. All the miraculous incidents, reported of them, have been told by later writers, and were most likely ascribed to them because those writers could not understand the extension of their spiritual influence, without attributing to them an outer manifestation of their higher powers. If they had been beings like ourselves, or at least only towering above average humanity, they would certainly have left remarkable historical traces.

But they were beyond our ordinary evolution and thus also beyond history.

However, they left traces; their footprints may be clearly seen on the great upward path humanity has to make, but they are not to be sought for in written history, nor are they to be looked for at all in the physical world. Those who felt their influence, tried to hand it on, materially as it were, to posterity. But with this materialisation, legends and errors, mistaken conceptions, reports without importance, have greatly gained predominance over the pure inner reality, and have often done more in the way of producing misunderstandings and misrepresentations of the truth, than they have helped to unveil it. Let us therefore seek for the written records of historical persons only, but not of super-historical Beings as the great Teachers of Religion were.

Shall we regret that all efforts to trace their historical existence have hitherto been in vain? Written records may fade; papyrus-rolls and parchment may wither and crumble into dust; monuments may be destroyed by human and elemental forces; but the existence of Those from whom all knowledge and wisdom came and still comes, is written in unchangeable letters in the records of the higher worlds; and though, for awhile, they may be withdrawn from our physical eyes, we may be sure that there is nothing of them that doth fade.

Theosophy in all Lands.

EUROPE.

LONDON, 27th September, 1901.

As the holiday season only comes to an end with this month there is again nothing to chronicle in the way of London activities, but an important change in officials has taken place during the month. Dr. Wells, who so kindly stepped into the breach last year when Karma compelled the Hon. Otway Cuffe to resign office, feels that considerations of health and advancing years render the strain of official work too heavy for him and he has therefore asked to be relieved of the duties which for a year he has so assiduously performed. The Executive Committee has therefore asked Mr. Bertram Keightley to accept the vacant office, and we are glad to welcome him to the post. He will have the cordial good wishes of the Section, of which he assumes official leadership, for his success in the future, as his predecessor has its cordial thanks for his labours in the past.

Since his return from America Mr. Leadbeater has been in the country combining a holiday with a lecturing tour and has visited Edinburgh, the North and the Midlands, as well as Bath, Exeter, and Bournemouth, etc., in the South and West, giving lectures and talks at the different towns. He has now left England for six months' work on the continent.

Glasgow has been the scene of the meetings of the British Association for this year. The President was Professor Rücker who had no

startling revelations to make but contented himself for the most part with a careful summing up of the position of the scientific world on quite popular lines, on such important questions as the nature of atoms and the ether. The following paragraphs are culled from his address, for though they contain nothing new to all theosophic thinkers they are distinctly of interest as the admission by a scientific authority, on an important occasion of a fundamental change in position with regard to much that has been in dispute between the science of occultism and the science of the British Association—another stone in the edifice which is slowly being erected to the "memory of H. P. B.:"

"We are dealing with something different from matter itself in the sense that though it is the basis of matter, it is not identical in all its properties with matter. The idea, therefore, that entities exist possessing properties different from those of matter in bulk is not introduced at the end of a long and recondite investigation to explain facts with which none but experts are acquainted. It is forced upon us at the very threshold of our study of Nature."

"No *a priori* argument against the possibility of our discovering the existence of quasi-material substances, which are nevertheless different from matter, can prove the negative proposition that such substances cannot exist. It is not a self-evident truth that no substance other than ordinary matter can have an existence as real as that of matter itself. It is not axiomatic that matter cannot be composed of parts whose properties are different from those of the whole. To assert that even if such substances and such parts exist, no evidence, however cogent, could convince us of their existence, is to beg the whole question at issue; to decide the cause before it has been heard. We must therefore adhere to the standpoint adopted by most scientific men, *viz.*, that the question of the existence of ultra-physical entities, such as atoms and the ether, is to be settled by the evidence, and must not be ruled out as inadmissible on *a priori* grounds."

A. B. C.

NEW ZEALAND SECTION.

September 1901.

There has not been much to report from New Zealand in the last few months. Mrs. Draffin has been ill for some time, but is now recovering, and is resuming active work in connection with the Auckland Branch. On July 28th she lectured in the Branch rooms, her subject being "Consolation in Theosophy for Sorrow." During her illness the Ladies' Meetings were conducted by Miss Davidson. A successful social meeting was held in Wellington on July 16th: members and visitors gave a selection of vocal and instrumental music, after which refreshments were handed round, which brought to a conclusion a most enjoyable evening. Mrs. Richmond lectured on July 7th, on "The Three States of Consciousness—Waking, Dreaming, and Deep Sleep." Christ Church Branch is entering on a period of activity. On July 28th the new Vice-President, Mr. W. D. Meers, lectured on "Religions and Philosophies."

The Saturday afternoon "At Homes" in connection with Dunedin Branch are proving most successful, and are attended by many ladies who cannot go to the public meetings.

A lecture was given in Dunedin on June 30th, by Mr. D. W. M. Burn, M. A., "A Brief note on Certain Sacred Numbers;" and Mr. A. W. Maurais has been carrying on a public discussion on "the Origin, Progress and Destiny of Man," his opponent treating the matter from the Biblical standpoint.

Reviews.

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY A.D.*

Of the beginnings of the Christian Religion and of the social conditions which prevailed at the time, we know so little that we are very grateful to Mr. Mead for his endeavours to place before us all the information which can be obtained on the subject. The investigation requires great patience and fine scholarship, both of which the author has brought to his work. No writer of the first century seems to have considered the new movement of sufficient value to place on record its early history, nor do we learn much of the general social and religious conditions of the time. It is chiefly through the records of the contacts between the Government and the new religious sect that we learn what little is known.

It is only by piecing together, laboriously, isolated scraps of information and fragments of inscriptions, that we become aware of the existence of a world of religious associations and private cults which existed at this period. Not that even so we have any very direct information of what went on in these associations, guilds, and brotherhoods; but we have sufficient evidence to make us keenly regret the absence of further knowledge.

But, you may say, what has all this to do with Apollonius of Tyana? The answer is simple: Apollonius lived in the first century; his work lay precisely among these religious associations, colleges, and guilds. A knowledge of them and their nature would give us the natural environment of a great part of his life; and information as to their condition in the first century would perhaps help us the better to understand some of the reasons for the task which he attempted.

Many have been the attacks made upon this great philosopher—a fate which follows all reformers.

Of religious associations, or brotherhoods, of the first century, there were many, of various grades. "There were also mutual benefit societies, burial clubs, and dining companies, the prototypes of our present-day Masonic bodies, Odd-fellows, and the rest. These religious associations were not only private in the sense that they were not maintained by the state, but also for the most part they were private in the sense that what they did was kept secret, and this is perhaps the reason why we have so defective a record of them."

Among them are to be numbered not only the lower forms of mystery-cults of various kinds, but also the greater ones, such as the Phrygian, Bacchic, Isiac, and Mithriac mysteries, which were spread everywhere throughout the Empire. The famous Eleusinia were, however, still under the aegis of the state, but though so famous were, as a state-cultus, far more perfunctory.

There was doubtless much to be condemned in the practices of the lower forms of private cults, "but the higher side of these mystery-institutions aroused the enthusiasm of all that was best in antiquity." The greatest thinkers of those olden times speak of them with unstinted

* "Apollonius of Tyana," by G. R. S. Mead, B.A., London, The Theosophical Publishing Society, 1901. Price 3s. 6d. nett.

praise. But, of them all, the Pythagorean Schools stood the highest. After the death of Pythagoras, the members of his school blended with the Orphic communities, and they together tried to reform the more popular cults. There were also the Therapeuts and the Essenes. Altogether, the first century had societies innumerable, and in the midst of them, a reformer of existing evils, a teacher of the divine, for those who would learn, a mighty power, as is proved by the fact that the early church fathers either ignore him altogether, or mention him only to condemn, lived Apollonius.

There seems to be no doubt that at that period Indian philosophy permeated, to some extent at least, the religious thought of Greece, and it is highly probable that Apollonius himself was well versed in it.

There is a "life" of the famous philosopher, full of interesting details, yet, as the author says, incomplete because there has been no plain history written. Mr. Mead has laboriously gleaned from many sources the facts presented to the reader, but the work is chiefly based on the "Life of Apollonius" written by Flavius Philostratus, "a distinguished man of letters who lived in the last quarter of the second and the first half of the third century."

Apollonius believed in prayer, but how differently from the vulgar. For him the idea that the Gods could be swayed from the path of rigid justice by the entreaties of men, was a blasphemy; that the Gods could be made parties to our selfish hopes and fears was to our philosopher unthinkable. One thing alone he knew, that the Gods were the ministers of right and the rigid dispensers of just desert. The common belief, which has persisted to our own day, that God can be swayed from his purpose, that compacts could be made with him or with his ministers, was entirely abhorrent to Apollonius.

There are some pithy sayings of the philosopher and a few short extracts of letters.

The book is well printed, with good type, and is well bound.

N. E. W.

MAGAZINES.

The Theosophical Review (October) opens with an article by A. Russian—"Among the Ruins of the Faith of the Ancient Slavs." Mr. Bertram Keightley concludes his historical paper on "The Sikh Gurus," Mrs. Huntly has a very brief paper on "The Peplum of the Spirit," Miss Kislingbury writes on "Dante and the Dark Ages," and Miss Hardcastle on "The Valley of the Shadow"—a continuation of the Dialogue between a Roman Catholic and a Theosophist. "Theosophy and Materialism"—a most excellent subject—is treated by Mr. Fullerton in his own thorough and lucid manner. The article is to be concluded. "The 'Word of God' and the 'Lower Criticism,'" by G. R. S. Mead, is one of his best papers. Referring to the infallibility of sacred books, 'S'ruti, Bible or Korân,' Mr. Mead says:

This substitution of books for truth, of formulæ for direct knowledge, is a most interesting phenomenon which requires an elucidation at present beyond the power of a science which is still in the strife of battle against the conservatism of an ignorant past.

"The House of Hate," is a most interesting story by Michael Wood, and "The Religion of the Twentieth Century," by Dr. A. A. Wells,

finishes the main text and contains the results of the author's mature thought on this subject.

Theosophy in Australasia (September) has an opening article on "The Power of Thought." "The Theosophic Attitude" is discussed by H. B. H. George Peell, offers some further ideas in continuation of his former article—"Let every one be Persuaded in his Own Mind." "Practical Theosophy," by F. C. Ramsay, "The Second-Hand Baby," by C. A. E., and "A Plea for the Children," by Clara Moore, are brief but meritorious articles. Questions and Answers, and reports of various activities complete the number.

In *The N. Z. Theosophical Magazine*, Marion Judson concludes her article on "Dharma," and Agnes Davidson gives another instalment of her paper on "The Hill of Difficulty." A story "From Real Life," and Auntie Loo's contribution to the Children's Column follow.

The Theosophic Gleaner opens with an interesting article on "Helping the So-called Dead," by N. D. K. "Alberuni on the Persian Calendar," by D. N. C., follows, and there are interesting selections from the writings of some of our best authors.

Theosophia. The double number for July and August continues the translation of short essays by H. P. B. from the *Theosophist*. "The Path of Discipleship" and "Tao Te King" are continued. In addition there are "Steps on the Path," by Mr. Leadbeater; "What is a Star;" "The Imitation of Buddha;" "Akārikheyya Sūtra," from the Pāli; a description of the Section buildings, together with a picture of them, book reviews, notes on the theosophical movement and, unfortunately, a translation of the "fake" interview we were unfortunate enough to print in our pages.

Sophia. The September number presents a variety of interesting matter to its readers, among the essays being several translations both from the English and the French.

Philadelphia. Buenos Aires. The double number for May and June contains "Tolerance," by Señor Collet; translations from Mrs. Besant, Dr. Pascal, W. Scott-Elliott, H. P. B., and an account of the White Lotus day meeting.

The *Revue Théosophique* for September opens with the first portion of the translation of Mrs. Besant's "Problems of Religions." Dr. Pascal's essay is completed; "Mysticism and Mystics" is continued, as is, also, "Ancient Peru." Among the remaining items we notice a portion of the translation of H. P. B.'s "Theosophical Glossary."

The September number of *Teosofia* continues the translation of "Problems of Religions," "Clairvoyance" and "Reincarnation," by Dr. Pascal.

Modern Astrology for October presents an excellent table of contents. "The Myth of Prometheus," by Mrs. Leo, is to be continued. Many points of much interest to the believer in astrology are written of: "Unlucky Dates;" accidents and that moot question, "Pre-natal conditions." In "Modern Science, Occultism and Astrology," the writer shows of what use astrology may be to those who believe in Theosophy. "To the intelligent person the Karma of the past lives lies revealed in the horoscope to such a degree that he is able so

to organise his life as to use the "good" to the wisest advantage, and cheerfully accept and combat the evil." The old idea that the stars rule the man is certainly not true, but it is very reasonable to suppose that, as the records of the past exist for all time, it is possible for the wise man to read many of them—in the stars, among other ways—and to see in the horoscope of the individual an indication of the karmic conditions which will govern that particular life. Much is given, of especial value to students, in the remaining pages.

The Arya is one of the brightest of our Indian Magazines. The September issue opens with the first instalment of a valuable paper on "Christianity and Modern Criticism," by K. Sundararama Aiyar, from which the reader can easily draw the conclusion that 'those who live in glass houses shouldn't throw stones.' R. Ragoonath Row has a very brief article on Śrī Śāṅkarāchārya. "The Life of the Tathāgata Buddha" is eulogised by Anagarika II. Dharmapala. "Drinking-Water and Health," a very important article, by Dr. Chandrasekhar, is continued. We hope it will be widely read, and we heartily concur with the author, in wishing that "the punishment laid down in Vishnu-Smṛiti," for certain common offences against health and decency might be strictly enforced. A translation of the "Brahma Gītā" is commenced by T. V. Vaidyanatha Aiyar, and T. K. B. treats of "The Castes and the Vāyu Purāṇa."

Acknowledged with thanks: *The Golden Chain, The Theosophic Messenger, Light, The Banner of Light, The Metaphysical Magazine, Mind, The New Century, The Harbinger of Light, The Review of Reviews, The Phrenological Journal, The Arena, Health, Modern medicine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education, The Psychic Digest, The Christian College Magazine, The Brahmacārin, The Brahmachārīn, Notes and Queries, The Buddhist, Journal of the Mahā-Bodhi Society, Pra-Buddha Bhārata, The Forum, Theosophischer Wegweiser, The Indian Review, Coming Events.*

CUTTINGS AND COMMENTS.

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

The following from the New York correspondent of the *Daily Telegraph* records the latest scientific discovery in treating tuberculosis:

A new cure for Consumption.
At the Memorial Hospital, Brooklyn, Dr. Wilfrid Fralick, visiting Surgeon of the Metropolitan Hospital and a physician of good standing, demonstrated the use of a fluid invented by himself, which, he asserts, will cure consumption. In the presence of a dozen members of the medical profession the solution was injected into the veins of five persons in advanced stages of tuberculosis. The results are said to have been immediately beneficial in each case. This is the second demonstration of a public nature which Dr. Fralick has given. On the 30th August last he treated two patients at the Metropolitan Hospital, whose cases were considered hopeless. They were not expected to live more than a day or two, but both are still alive and show signs of improvement. At the demonstration the left arm of the patients was bared and sterilised. Then one of the large veins was opened near the elbow, and the fluid, heated to 110 deg., was poured directly into the blood, about 16 oz. being used in each case. The results were quickly apparent.

Within a few minutes the pale faces glowed with colour. Dr. Fralick, explaining the action of the fluid, said that the germs could not live in normal blood. Upon this proposition he began experimental work. He sought for a fluid which would combine all the properties of good blood, and be, at the same time, destructive to the germs and a remedial agent. After many years' experiment he said he believed he had discovered such a solution, and that when it is poured into the blood the disease germs are destroyed and all objectionable organisms with which the fluid comes in contact are disintegrated. The blood is enriched and the system rendered impregnable to the further growth of any germs.

..

We copy the following verses from *Light* (London). The author's name is not known. They are said to have been formerly published in a book entitled "The Dove on the Cross."

Show me the way, O Lord,
And make it plain;
I would obey thy word;
Speak yet again.

I would not take one step until I know
Which way it is that Thou would'st have me go,

O Lord, I cannot see;
Vouchsafe me light:
The mist bewilders me,
Impedes my sight:

Hold Thou my hand, and lead me by Thy side;
I dare not go alone: be Thou my guide.

I cannot see Thy face,
Though Thou art near;
When will the morning chase
Away my fear?

When shall I see the place where day and night
Exist not, for Thy glory is its light?

I will be patient, Lord,
Trustful and still;
I will not doubt Thy word;
My hopes fulfil.

How can I perish, clinging to Thy side,
My Comforter, my Father, and my Guide?

..

The Chicago *Sunday Chronicle* published, some months ago, the following cablegram from Berlin, concerning the therapeutic employment of coloured light:

The treatment of disease by the use of coloured lights, however much it be ridiculed, is obtaining a foothold here. The latest novelty is the cure of measles with red light. Dr. Chatinir publishes in a popular medical magazine the results of a number of experiments, all having favourable results.

Patients with measles are kept in rooms lighted with a subdued red light, much like that in a photographer's dark room. Dr. Chatinir uses red silk-paper pasted on his window panes. The patient receives no medicine and is better in two or three days. Dr. Chatinir explains that the prevailing red light enables the inflamed skin to rest. All other colours, especially the strong shades of violet, excite the skin.

Dr. Chatinir was first attracted to his discovery by noticing that the peasant women in his district always wrapped up their measles-stricken children in red cloth.

..

George H. Means, M. D., of Winchester, Kentucky, having been asked to give his views concerning Mrs. Baker Eddy's book, "Christian Science," has complied with this request. A few extracts from his published reply which appeared in an American magazine, will suffice to illustrate his views. He says:

"The book is not even good nonsense. It is *idealism* run to seed. Science does not teach a *single truth* in this book. Psychology and philosophy are strangers to every proposition it contains. Theology is made to mean anything it does not mean, and Bible truths are denied all the way through. Professing to take the Scriptures for a text-book, the author 'wrests' them to the destruction of common sense, universal experience, observation, experiment, intuition, and inspiration.

"The book denies the existence of matter, and yet claims that matter is the cause of all error. It then denies the existence of error, and yet declares that error is cured by truth. It denies the existence of sin and sickness, and then proceeds to give the remedy for both. It declares that sickness exists only in belief. To believe that you are well is to be well. What about infants and idiots who have no belief? What about consumptives, who cannot be persuaded that they have consumption? What about people who have bright's disease and never dream of having it until informed by doctors?"

"It denies the existence of sex and yet lays down rules for a happy marriage. The world has no real existence. Its accidents and incidents are all a dream. Its sins, sicknesses and crimes are all delusions of mortal mind. Its marriages, courtships, commercial affairs and all its transactions, are chimeras, the mere phantasms of disordered minds, and yet the author demands something more than imaginary money for her books.

"Christian Science' denies the existence of death, the reality of dissolution, and yet its followers die like other people and with similar diseases."

"The author claims to have cured a few cases of broken bones and dislocated joints by her hoodooism, but she wisely suppresses the names of her patients. She mentions a few cases of cures and gives names of patients when it is possible, if not probable, that there was nothing organically wrong. If she could give names of those cured of a fever why not give cures of patients with broken bones. The author claims omnipotent power for her system of healing, but in the preface to her book she very shrewdly and wisely says that she 'takes no patients and declines medical consultation.' So this healer of mankind, this modern oracle, dispenser of light, truth and curative power, declines to put her own theory into practice for the benefit of mankind. The whole theory is superstition, pure and simple. 'Christian Science' is neither Christian nor scientific. It is a medley of contradictions, absurdities and incongruities. No one can understand the book, nor harmonize a single statement with reason, revelation, science, art, observation, or the common experiences of men. But all superstition has a basis in fact, and the whole superstructure of Christian Science—falsely so-called—is based upon the influence of mind over mind, and to a limited extent over the body. This fact is illustrated in hypnotism, and even in the ordinary suggestions made to men. Nervous affections, premonitions, hallucinations and all kinds of mental delirium are often cured by the power of simple suggestion."

"If the book could be understood, if it presented anything tangible to the common perceptions of men, if its statements were clear and

consistent with themselves, if its truth harmonized in any way with the experiences of mankind, or if its positions were in accord with Scripture or science or reason, there might be some reason for accepting it. But the whole work is an enigma.

* *

*The
Worship of
Devils.*

The special correspondent of the *Chicago Post* writes of the weird customs of the Davatawi Yezias, a small race of fanatical Mahomedans inhabiting the island of Mindanao, one of the most southern of the Philippine group. These people differ from most of the inhabitants of these islands, in their strange worship which is offered to evil spirits instead of good ones. The *Post's* correspondent was enabled, "by a lavish disposal of gifts," to gain the friendship of the head men of the tribe, who invited him to view their strange ceremonies. The priest led him to a small valley near an impenetrable forest—the supposed abode of the devils. We quote a portion of his narrative:

In the middle of the glen was a large thatched temple surrounded on all sides for several hundred feet by numerous coffin-shaped structures hollowed out of tree trunks. These had been placed in the ground in an upright position and covered with numerous cabalistic symbols denoting the residence of some particular devil.

In the rear of the main temple a series of sheltered, alcove-like pens contained the sacred animals to be sacrificed during the ceremony. They were tended by several of the more important priests, whose duty it was to seek certain trees of the forest known to be the abode of devils, and with their branches to chastise the sacred animals in order that the latter might imbibe some of the much-desired evil tendency. The animals were also forced to drink potent drugs collected by the witch doctors from the roots of various sacred trees and plants. The constant cries of the beasts serve to "attract" the devils from the forest to the temple homes which have been provided for them.

After the priests had performed certain magical rites an auspicious time was appointed for the great annual celebration and word sent to the various villages.

As soon as it is dark the priests who have charge of the sacred animals open the door of the pen and allow them to escape into the forest, at the same time raising a wild shout and calling upon the assembled worshippers to join in the pursuit. This is the signal for the start of the celebration. In an instant torches are lighted, and, in the tumult, the worshippers join in the pursuit. Several days it continues, until the unfortunate beasts are captured and returned to the sacred pen.

All is now ready for the second and more important part of the great function. The large temple where it takes place is really a huge subterranean vault, originally a natural cave, over which a low, thatched hut has been erected as an entrance. It was in semi-darkness when we entered, and it was therefore not easy to determine its exact proportions, but it appeared to be about eighty feet long and forty broad. A series of recesses had been cut in each side and were filled with repulsive-looking idols, the substantial incarnation of the numerous evil spiritual persons who were to be worshipped.

The entrance end of the subterranean temple was occupied by the "koaks" (native priests), bearing huge torches which shed a fitful light over the assembly. At the farther end upreared a square stone altar, immersed in gloomy shadows. On this it was that the devil spirits were to manifest themselves to the awe-stricken worshippers, who, at a signal from one of the "koaks," prostrated themselves on the ground, chanting in the most dolorous strains and varying this by repeatedly slapping their neighbours on the backs.

Meanwhile several of the priests left the group and entered the dark recess in the rear of the altar to implore the devils to manifest themselves. In a few moments, with startling abruptness and accompanied by the most blood-curdling yells, a strange figure leaped into the uncertain gloom of the altar. Immediately the worshippers leaped to their feet in fury, crying out at the top of their lungs and slashing themselves with knives and sticks until the blood flowed. With suspicious promptness the first devil-spirit retired to the shades of darkness, while a more uncanny visitor appeared, running around on all fours, covered with the skin of a wild beast. In turn he was followed by other "ghostly" visitors, each one known to the worshippers by name, whose appearance was the signal for repeated prayers, accompanied with such frenzy that the din was deafening.

The last of the devils having disappeared, the sacred animals were brought in, slaughtered by the "koaks" and their bodies placed on top of a huge funeral pyre. The flames leaped out, the smoke and nauseating odor of burning flesh filled the dingy cave to suffocation until with frightful howlings the frenzied enthusiasts were driven to the open air again, where they gathered before the small coffin-like structures where the devils were supposed to gather, after feasting on the animals which had been sacrificed in their honor.

The functions of the supernatural inhabitant of each dwelling were denoted by the fetish sign on the outside. Accordingly in front of one supposed to be a powerful hunter there gathered the warriors and men of the tribe; in front of others the women and young children praying for long life and success; in front of still others those intent on bringing the soul to a high state of perfection in agriculture, fishing, spinning, cooking or any of the hundred other necessities of a well-ordered community.

But this is not the end of the ceremonies. Watch fires are kept burning on the hill tops for several days and nights, and "the natives indulge in an orgy, gorging themselves alternately with food and strong spirits until pandemonium reigns."

When they are tired of this debauch, and the food and drink have disappeared, the last sacred rite, the "Devil Dance," is performed in the presence of the whole tribe. The object of this closing ceremony seems to be to partially propitiate the good spirits, by "casting out" a carefully selected evil spirit, whose abode, in some distant tree, has been ascertained by the priests, and whom they think it will be safe to use as a scape-goat. After assembling at the appointed time and place, a fire is lighted and the ceremony begins.

"The offerings which are to be made to the officiating priest—the fowls, the goats and other dainties—are gathered and made ready, while the whole community forms a circle round the tree. Presently the priest appears. On his head is a high, conical cap, from the end of which hangs a red tassel. On his body is the moki, a long robe, extending from the shoulders to the ankles, on which are embroidered in colored silk, figures supposed to represent the goddesses of small-pox, murder, cholera and other diseases. In one hand he carries a spear and a bow, whose strings when struck emit a low, booming sound, while in the other hand is a curved, sacrificial knife—practically a sickle—on the blade of which are engraved numerous mystic figures and symbols.

This dignitary has either worked himself up into a state of intense nervous excitement, or else, as is more probable, has taken a decoction of some powerful drug in order to produce a condition of mental exaltation. From one cause or another, however, his gait is invariably curious and staggering. He advances through the crowd into the centre of the circle, where he seats himself, while the men and the women exhibit

the offerings which they are ready to make. Seemingly oblivious of their presence, however, is the half-maddened priest, who sits up, swaying slowly from side to side, while he hums or croons some powerful incantation.

As the drug begins to exercise a greater effect his hands begin to twitch and his movements become more marked. His body seems to quiver and huge drops of perspiration stand out upon his skin. All this while the beaters of tom-toms and the other makers of barbaric music have been keeping up an increasing disturbance. The music becomes faster and faster and the whole assemblage begins to rock and sway with religious frenzy.

Movements of the dancing priest grow wilder and more vigorous. With the sharp sacrificial knife he cuts himself and slashes his body, while his blood spurts out upon those near at hand who press toward him their offerings and beg to be saved from the machinations of the evil spirit. Wilder and wilder he becomes, and at times it has happened that he has even inflicted a mortal wound upon himself. If this untoward circumstance, however, does not develop, he dances until the drug has worked itself out, or until, through exhaustion, he falls headlong to the ground. Then he retires, washes his wounds and goes back to his home as if nothing had happened.

But the crowd is happy, the people are content. The powerful devils have been duly worshipped according to the customs of their father's fathers, the good deities have received proper attention, and life is once more free from evil in the land until another year has rolled around with its necessary renewal of the sacred rites prescribed by tribal custom and the inviolable law of precedent.

*Dr. Welldon
and the
Hindu Re-
ligion.*

Dr. Welldon, the Lord Bishop of Calcutta, advises the Hindus that "they should not discard or disown the faith of the dominant races of mankind but should see how the destinies of their own country are bound up with the religion of Christ." Does Dr. Welldon think that nations of the world, because they are politically dominated by other races, have less religious truth in their possession than their rulers? Has Dr. Welldon studied the Hindu religious literature as carefully as the Bible? If after a profound study of the Hindu scriptures he finds that that divine Force, which incarnated among the Jews and assumed the name of Jesus, has incarnated in India with supremely incomparable frequency and is worshipped among the Hindus under so many Sanskrit names, will not Dr. Welldon repent of blaspheming the God-made religion of the Hindus? Is it not an insolence towards God Almighty to be hateful to his revelations in all cases excepting a particular system where one's mind is accustomed to find a solace? The spirit of God, as incarnated in a human form, was better understood in India at all times than in Palestine where its greatest incarnation had its human existence put an end to, abruptly, by the highest penalty of law. To say that Christ paid for the sins of mankind by his crucifixion is utter ignorance of the Divine law of Karma which regulates this universe. Every soul is the framer of its own destiny, and the worship of God is to a soul what a guide is to a strange traveller in an unbounded forest.

The Kingdom of God of the fanatical Christians is to bring all mankind into the fold of Christ. The Kingdom of God of the fanatical Mahomedans is to bring all mankind under the banner of Mahomed. The Kingdom of God of a man like Dharmapala is to make all mankind give supreme homage to Buddha; but the Kingdom of God of the Hindus is universal piety, universal innocence, universal benevolence, universal peace, universal justice, universal toleration. There is a Kingdom of God where there is no robbing one saint of his glory for better glorifying of another; there is no begging any neighbour, no

ording it over fellow-beings, no "gloating over the misfortunes of others," but a world where existence is innocence, love, and harmony.

'Hindu' is a name given to us by foreigners; and so the word Hinduism is also a foreign word. The indigenous name for Hinduism is Sanatana Dharma, i.e., eternal religion. The excellent virtue of Hinduism is that it is not named after any particular Saint: the eternal religion has ample scope for the work of the Saints of all ages. Hundreds of Divine incarnations and thousands of Saints and Sages have glorified it by their life and work. It has been preserved through every crisis brought on by the convulsions of misguided humanity. All worked under the one comprehensive name 'Eternal religion,' but the followers of some recent faiths have made a great error in naming religion after their respective favourite prophet. The results of this error are intolerance, cunning, hatred, injustice and cruelty. But the Hindus hold that religion is *one* and *eternal*; the idea that every great Saint preaches a new religion is wrong and ruinous. The eternal religion is for all mankind. In this eternal religion, there may rise different religious systems founded by the great Saints according to the exigencies of time, place and circumstances; there is no harm in naming religious systems after their respective founders. In this light, Christianity, Mahomedanism and such particular faiths are not religions, but the branches of the great eternal religion. Hindus have never confounded religion and its sects: we say Chaitanya Panth, not Chaitanya religion, Shaiva Panth and not Shaiva religion, Nath Panth and not Nath religion, Ramdas Panth and not Ramdas religion, Nanak Panth and not Nanak religion. By not understanding what is the difference between religion and its sects some recent faiths have let loose hell on mankind by their fanaticism. In name they work for God but their actions are the work of Satan. In a metropolis it is impossible that one road can suit the convenience of all men for leading them to the Palace, the central building in the city; so there are many roads laid out by the city engineers. The same is the case with religion. We Hindus well understand this and regulate our conduct in accordance with this conviction. At one time the commerce of the world was conducted by the Hindus, but in their long intercourse with the different nations of the world they were never actuated to slander other faiths and to try to obliterate them.

The greatness of any people is to be estimated by finding out the degree of excellence attained by them, and to such who intrude upon the serenity of the harmless Hindu to raise him in matters of religion, he has to say, "Physician heal thyself; setting aside false pride learn innocence from us, learn to love, learn kindness to all beings, learn sobriety, learn to discover in yourself the knowledge and laws of the unseen, repent, be an humble seeker of truth and redeem thyself." Lastly to those who glory in conceiving the intention of obliterating the Sanatana Dharma, or Hinduism as it is called, the Hindu has to warn that if Jesus was pure love itself, if he hated none, he must be so, even in his spirit-existence now; and as such it is an absurdity to believe that he should be jealous of other spirits like him who once incarnated in India and whose memory is worshipped to-day. If the betters of Christ (for Christ said that he was the son of God, while Rama, Krishna and other Avatars were God himself, as was said by them in their injunctions to mankind), or the peers of Jesus, are traduced by the Christians or their teachings misrepresented by them, meet punishment is sure to be inflicted on them by the all-just God Almighty, even at the hand of Christ. And who will hesitate to say that Atheism, Materialism, Anarchism, Nihilism and so many *isms* which are devastating the Western world, are not such chastisements?—*The Mahratta*.

A wealthy Russian land owner died not long ago, and after the funeral his heirs looked vainly for the will, but without success. A few days later a young man, seeing a graphophone on the table in the library, put into it a record which he supposed was that of a popular Russian song. To his amazement and terror, instead of a song, he heard the dead man's voice recite the words of the missing will. Lawyers were summoned, and they lost no time in examining the record containing the will. It was to be flawless, and the question, whether a will left on a graphophone cylinder is valid is now before the Supreme Court at St. Petersburg.

It was in the month of *Chaitra*. The queen of night was trickling her silver fluid on the soft rippling bosom of the holy Gunga. Dead calm and silence spread everywhere, now and then broken by the wearisome chirp of a cricket or a grasshopper. Hushed was the noise of the busy world; Nature had wrapt herself in the folds of *Samādhi*. Things had gone into their wonted rest prior to the morrow's waking. To be in that serene region, with stolen gazes on the blue dome above, or the crisping waters below, was a priceless prize that comes but once in a lifetime to the fortunate few.

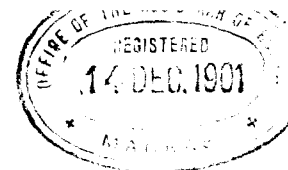
Suddenly there looms in the distance the majestic form of a Yogeshvar, with face as benign and peaceful as the surrounding atmosphere, followed at respectful distance by one who walked with profound reverence with eyes fixed on the earth, anxious to drink any words of wisdom that may fall from the lips of his Master. The man-god gently asked the follower what would he give Him if he were taught the secret of finding his divinity within himself. Full of enthusiasm and studious to do His will, the disciple who happened to be a king, replied, "O Prabhu! my kingdom is thy own, if thou but deignest to receive." On a remonstrance being made that his throne was not rightfully his own but was the property of his sires and sons, the Chela said that his body was his and might be dealt with in any way the Yogeshvar liked.

"No," said the Holy One, "that belongs to thy wife and children, and therefore I cannot lawfully own it. What I want from thee is thy mind, give me *that* and thou shalt be ushered into the Kingdom of Heaven."

The gift was worthy the asker.

Ye aspirants of the Path! Give your mind to the Holy Guru-deva and save yourselves from the trammels of *Mâyâ*, for *Mâyâ* comes from the mind, and *Mâyâ* vanishes with the consecration of the mind.

JEHANGIR SORABJI.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXVI.

(Year 1892).

THE predicted coming of a messenger from the Great White Lodge, and the order to hold myself in readiness to go and meet him, put not only me, but others to whom I told it, in a flutter of excitement. The Master had fixed no date, and so all I had to do was to keep my trunk packed, ready to start on receipt of a telegram. My surmise was that this messenger would be Damodar, and that he would turn up from across the *Himālayas*, at *Darjiling*, whence he had started on his memorable journey in search of the *Ashram*. So I wrote to Babu Sreenath Chatterji, our active colleague at that Hill Station—whose house had always been a sort of *dharma-sala*, or traveller's shelter, for Tibetan Lamas passing between Tibet and Northern India—asking him to be on the lookout and giving him a code by which he could telegraph me when occasion required. With her usual impetuosity, Miss Müller went there so as to have the first innings with the messenger; so did others, and quite an active correspondence by mail and telegraph went on between them and myself. Days were fixed for the expected arrival, and when they failed, others were substituted; but the messenger came not and the enterprising watchers at last grew tired of waiting, came away, and then intimated to me that no such message had probably been given, but it was only my own illusion. The same was thought and said at London and New York, and in the long run, my news was

* 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.

quite discredited. Meanwhile I said nothing, kept my trunk packed, and waited. I waited more than eighteen months, and when, though my trunk was still packed, I had put off the arrival to the Ides of March, the messenger came. I shall come to that at the proper time.

We have some queer visitors at Adyar. Elsewhere I have described the visits of Indian ascetics. My entry for the last day of February records that of a contortionist of the North Arcot District, named Subramanya Aiyer, who handled his physical body after a fashion which would have insured him a handsome living at Western circuses, music halls, and side-shows. The most sensational of his feats was the reversal of his head, so that his face looked at us from between his shoulders. In that position he spoke, and ate plantains: really a man to be held in honour among

"The Anthropophagi, and men whose heads
Do grow beneath their shoulders."

Another inconsequential thing that he did was to dislocate his shoulder and bring that arm around his neck, so that it would hang down parallel with the other arm. I know there is no Theosophy in this, but it is just a bit of realism that helps to make up the picture of our simple life at Adyar.

One of the small annoyances which I tried, at this time, to remove, was the growing habit of adopting for new Branches names previously chosen by existing ones. Such duplications inevitably breed confusion, as similar things do where titles of books are plagiarized. It is unfair for a senior Branch, as, for example, the original Blavatsky Lodge, which has made its name known all over the world, to have an old Branch, like the Bombay T. S., whose Charter dates back to 1880, and which had begun to make itself known by Mr. Tookaram Tatya's useful, classical publications and reprints, suddenly wiping out its reputable past and continuing work under an improperly appropriated title. In an Executive Notice which I issued in that month of March, I enumerated other cases of this copying of titles, viz., "two *Olcott* T. S.'s (Kanigiri, India, and Sidney, N.S.W.); two *Siddharthas* (Weligama, Ceylon, and Vicksburg, Mass., U.S.A.); two *Tatwagnanas* (Jessore and Tipperah, India); two *Krishnas* (Guntur, India, and Philadelphia, U.S.A.); an *Aryan* (N. Y.) and an *Aryan Patriotic* (Aligarh, India); a *Satya* (Los Angeles, U. S. A.), and a *Satya* Lucknow, India), and so on. So long as a Branch sleeps, its name is unnoticed, but when it grows active, then its title, if copied after some other, becomes a perplexity." I then added the following remarks, which are as pertinent at the present time as they were then:

"The President calls attention to the matter in the hope that henceforth the General Secretaries of Sections and the responsible director of the Headquarters Record Office will refuse charters to

any Branches applying for enrolment under borrowed or accidentally duplicated titles. Experience also dictates that the choice of fancy and complimentary names in place of local ones, which at once designate the town or city where the Branch is situate, is an inconvenience; but where several Branches are formed in one city the oldest should adopt the city's name, and the others different ones. As regards names already duplicated, the proper course would seem to be that the first chartered should retain its name and the later ones take others not already registered at these Headquarters.

"To close the subject, once for all, the undersigned recommends that, so far as practicable, the calling of Branches after individuals should be avoided. At best, it is but a species of hero-worship and fosters vanity. As for the Founders and the fifteen other persons who were present when it was voted to form this now great organisation, the *whole Society and its results are their best and only permanent memorial.*"

As we have been celebrating the anniversary of H.P.B.'s death now for eight years, and as, undoubtedly, the ceremony will be continued, it may be as well to put on record the Executive Notice of 17th April, 1892, which led to the observance of the event. It was worded as follows:

"In her last Will, H.P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends 'should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and (extracts from) *Bhagavad Gita*, and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

"1. At noon, on 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

"2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

"3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.

"4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. "The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feel-

ing of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge."

Copies of this were sent at once to the London and New York Headquarters, thence it spread to the Branches and now, I presume each of our hundreds of Branches throughout the world annually renews the recollections of the character and services of H. P. B.

Since her death the mediums have been taking unwarranted liberties with her personality, making her materialise at their séances, write them communications, and even write a volume of posthumous memoirs. At about the time of which I am writing, the American and British papers contained many paragraphs about her spook having appeared at some American medium's circles, and there has recently come into my possession a book which it is pretended she, as a spirit, dictated to G. W. Yost, a spirit, inventor of the Yost typewriter, it being written out on one of his instruments, procured for the purpose and placed in a sort of cabinet several feet distant from the nearest living spectator. Under these conditions, it is affirmed, the typewriter wrote out this entire book, by itself, automatically, so far as could be seen. At stated times the members of the circle would meet, some phenomena would occur, and then the clickety-click of the typewriter would go on for hours together. Apparently, the thing was all fair and there was no collusion. This makes it all the more queer that such a hopelessly absurd, and transparently mendacious, narrative of H.P.B.'s life, motives and feelings and her impressions about her colleagues in the Theosophical movement, should have been compiled. One can trace, from Mr. Sinnett's books and mine, from the *Theosophist* and other sources, the origin of nearly all the portions which bear the remotest semblance of verisimilitude; while the compiler, whether "a spirit of health, or goblin damn'd," has put things into her mouth which she was quite incapable of saying, and made her cast insults upon her dearest friends which she would never have uttered. Given the *bona fides* of the parties concerned, it is one of the most instructive phenomena in modern spiritualism.

To sensible theosophists all these pretended apparitions and communications from H.P.B. will seem both false and cruel, in view of the joint notification which she and I published in our magazine, that after our death, neither of us would, under any circumstances appear to, or communicate through, a medium, and that our friends were authorised and requested to denounce as fraudulent any such pretended phenomenon. By turning to the *Theosophist* for March, 1883, the reader will find, in an article entitled "Under the shadow of Great Names," what Madame Blavatsky and I said about this. After noticing various fraudulent platform sermons and books ascribed to deceased leading spiritualists, the editors say: "The future has a gloomy look indeed to us, when we think that, despite their best endeavours to the contrary, the Founders of the

Theosophical Society are quite as liable as either of the eminent gentlemen above mentioned, to an involuntary post-mortem recantation of their most cherished and avowed ideas. . . . While it is yet time, both the Founders of the Theosophical Society place upon record their solemn promise that they will let trance-mediums severely alone after they get to the 'other side.' If, after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical *confères* will unearth this paragraph and warn the trespassers off their astral premises." This warning embodies the very deep feeling entertained by both of us in regard to these mediumistic communications which are not offered to the public upon their intrinsic merit, but under the glamour of borrowed names.

I have been led into this discussion by my Diary notes about the pretended appearance of Madame Blavatsky to the American medium and also, by an entry which reminds me that just before dawn on the 14th of March, my Guru's voice told me that I "had no occasion to worry about H.P.B.'s condition, as she was now safe, and her bad and good record was made up and could not be changed." Under all these circumstances, I feel perfectly warranted in saying that since her death, Madame Blavatsky has neither shown herself nor spoken to or through any spiritualist medium, and that the book of her posthumous memoirs is an absolute fraud. By whom committed I cannot say, but in all probability by some one of those irresponsible "controls" which make poor mediums the channels of their mendacity. One of the most shameless outrages of the kind that has come to my notice is the frequent appearance of materialised or semi-materialised shapes under the semblance of H.P.B. and one of our Masters, which come to a certain very noted female medium, and by the help of which she has been enabled to make some very excellent persons blindly accept her as the recognised agent and mouthpiece of these two personages. Some years ago there was at Boston a lady medium who, while sitting in her chair and perhaps knitting or sewing, would be suddenly enwrapped in an astral mask or shell, which would entirely change her personal appearance: instead of looking like herself, she would be transformed into a bearded man, or a woman of a different age, complexion and features from herself. The case was reported and commented upon in *The Banner of Light* of that time. Similarly, the medium to whom I have just referred will suddenly take on the semblance of H.P.B. and speak as her; sometimes the form of H.P.B. will be seen standing behind her chair and nodding assent to what she says; again, it will be the form of the Master, who is made to play this harlequinade. I recollect reading a published letter from Mr. Peebles about a medium in a Western State who was able to cause materialised forms to appear on a public platform, among them, that of Jesus Christ, who,

according to Mr. Peebles, stood there while he, himself, was speaking, and bowed assent to the good things he said! Now these two cases seem identical, and I leave the sensible reader to decide whether he believes either of these nodding apparitions genuine, or whether they are just what H.P.B. used to call "psychological tricks."

On the 6th of May I went to the Chingleput Registrar's office, had H.P.B.'s Will opened and recorded and took an official copy of it.

As the writing of "Old Diary Leaves" proceeded I had to confront the question whether I ought to tell the story of H.P.B.'s second marriage, the one at Philadelphia, which happened while I was making her a visit. Personally, I was convinced of its necessity for I intended my historical narrative to be absolutely trustworthy, and if I, from mistaken sentimentality, suppressed so important a fact, I felt sure that it would be caught at by her enemies and the worst possible construction be given to an event which, in itself, was innocent of wrong-doing, however ill-advised it might seem to me and others. I, therefore, presented the case to two persons—her sister, Mme. Jelihovsky, and Mr. Judge, who acted as her attorney in the subsequent divorce proceedings—asking their opinions. Their replies left me free to exercise my discretion, and while I was waiting to take up the compilation of Chapter IV. of my work, there appeared in an American paper a most virulent and savage attack on her reputation in connection with this very affair, giving publicity to names and dates. Of course, after this, my duty was plainly to tell the story in a calm, dispassionate way, yet as a friend disposed to do her the justice which others had denied her, Which I did, as the reader will find on referring back to the chapter in question.

The preparation of my mountain cottage, at Ootacamund, being far enough advanced, I left Madras for the hills on the 17th of May, and was much struck with the coincidence, to which Mr. S. V. Edge called my attention, that this was the 17th day of the 7th month of the 17th year of the Society's existence. To go from the stifling heat of the Plains, where the mercury was then standing at 104, to this mountain retreat, 7,000 feet above sea-level, where the thermometer marked only 56°, and heavy clothing and fires in the rooms were indispensable, is a pleasure beyond words. It has been the opinion of all who live in it that "Gulistan," though small, is the very ideal of snug comfort, and that the outlook is simply superb. The cottage stands on the shoulder of a hill, with the peak of Snowdon towering a thousand more feet above it; it is sheltered from blustering winds by a grove of Eucalypti on the North and East sides, and the hill rising behind it effectually protects it from gales from that quarter. Looking from the windows of the drawing-room and library the great panorama of the Mysore Plain lies out

like a map, while around the house are hedges of cluster roses and beds of lilies, heliotrope, roses, geraniums, verbenas and many other flowers, and climbing honeysuckles and roses ascend to the verandah roof. My original idea was that "Gulistan" should be the home for us two Founders in our old age, but as things have turned out, H. P. B. never saw it and my visits have hitherto been few and far between by reason of my unremitting official duties. On coming there I took with me H. P. B.'s writing table, her arm-chair, carved Bombay rosewood cabinet and other familiar objects that would make her feel at home, and that keep the memory of her ever present when I am there. Repairs, constructions, changes and improvements were pushed ahead by a gang of masons and carpenters under my superintendence. Simultaneously with these building operations, I occupied myself with the very heavy task of sorting and arranging the correspondence and documents of sorts about the Society's affairs which had been accumulating for years and never systematised in consequence of lack of time. There must have been several thousand of them and the work was so troublesome that I was obliged to hire an English-speaking Hindu to help me.

Our cause in Spain at this time suffered a most serious loss in the untimely death of Señor Don Francisco de Montoliu y de Tagores, F. T. S., of Barcelona. So far as our propaganda in Spanish-speaking countries was concerned, the blow was of only less severity than the departure of H. P. B., to the whole Society. Thanks to his rare genius, industry and self-sacrifice, our literature was beginning to be spread and be welcomed throughout Spain, Mexico, Cuba, Central and South America, the Philippines and the West Indies. He had translated into classical Spanish "Isis Unveiled" and other important theosophical works and was publishing the former by subscription in monthly numbers. From his aristocratic and bigoted Roman Catholic family he met with angry opposition and yet threw himself into the arduous work of our Society with generous self-abandonment and quenchless zeal. Every one of his letters to me breathed the holy influence of unselfishness and a courage not to be daunted by opposition. Looking through the whole Society, I could pick out no one more devoted to conscience, more ardently loving for mankind, more free from local and sectarian narrowness. His death was entirely unexpected. An unanswered letter of his was lying on my writing-table when the touching official and personal notice of the calamity came to me from our beloved friend, his colleague, Señor Don José Xifré. The circumstances of his death-bed were mournfully tragic. "He left us," said Señor Xifré, "on the 10th May after a week's illness, caused by catching a cold in his chest which turned into typhoid fever—the result, I fear, of nervous exhaustion from overwork." Señors Xifré, Roveratta and Bosch were present to the end, at the wish of our dying brother, in spite of the insults heaped upon them

and him by the family and the Jesuit priests. "The death," said Señor Xifré, "was admirable, an example which none of us can ever forget." Despite all the dictates of propriety and deference to the wishes of the dying Theosophist, the priests made a sectarian ceremonial, which seems to me to have been, under the circumstances, nothing better than a profanation of true religious feeling, and then spread the cruel falsehood that the victim had been "converted"—the usual dodge of the clergy to cover defeat in the case of nearly every freethinker. Our watchful Fellows with difficulty managed to save the more important among Montoliu's T. S. documents; the priests—poor, blind fools who have learnt nothing from history—seized the rest and burnt them to ashes. Far from sitting idle in blank despair, our surviving Spanish comrades instantly took up the torch as it dropped from dear Montoliu's dead hand and have ever since kept actively at work.

I had an amusing visit one morning from a Salvation Army "Captain." The Army has a sanitarium at Ootacamund for their people, which they have called "Cheerful Cottage," and this man was recuperating there. The object of his call was, of course, to get a contribution. Seeing at a glance that he was an honest fanatic, whose sincerity entitled him to kindly consideration, I asked him in, had a substantial meal prepared for him, and afterwards gave him a cigar and a little money. We had an interesting chat about the Army and its prospects in India, and he put me a number of questions about Theosophy which showed that he did not have even a rudimentary idea of any philosophy, let alone that of India. He told me that he was the son of an English agricultural labourer which, of course, made his efforts to do good in his own simple way, all the more creditable. Our interview was very friendly, although I made no attempt to conceal the fact that I was not a Christian and that I did not at all think that it was a good thing to convert Hindus from their own splendid religion; therefore, that I would not give the Army any money for that branch of their work, but that I would gladly help them in their "rescue work," and that if they could devise any plan for converting the self-styled Christians in India to Christianity, they might count on me for my share of the expense. He laughed at that and said that, so far as his experience at Ootacamund was concerned, he would say that I had behaved towards him more like a Christian than any of them. When taking leave and directing himself towards the door, he suddenly turned and, as if asking me in a friendly way to have a drink, said: "Colonel, shall we have a bit of a prayer?" It was so funny that I had to laugh and said: "No, thanks, I can pray myself in two or three languages!"

Mr. Edge—who had come up for a change—and I, amused ourselves at this time with the Tarot cards, and certainly got some strange prognostications. In one memorandum of the 26th June,

which at my request, Mr. Edge put into writing and signed, and which is pasted in my Diary, I find a prophecy which seems to have pointed directly to the action of Mr. Judge. What other interpretation can be given to these words: "There is serious trouble and danger from somewhere, and a woman has a hand in it; there are folly and deception to be feared which will give rise to enmity and trouble—this seems serious; there is moral death for some one—perhaps a foolish affair on the part of a leading member; at all events, some act of suicidal folly." There is also the following prognostic: "A sacrifice on the part of some one is indicated, and the Society will benefit thereby:" to which of the sacrifices that have been subsequently made by individuals for the benefit of the Society this points, I shall not undertake to say. Mr. Edge and I noticed one very curious thing, viz., that time after time, and in succession, the card which we agreed should represent my Guru, would turn up when I cut the pack. Of course, there is a great deal of nonsense in these divinations by cards, coffee-grounds and other agencies, but there is also a great deal of the other sort. The faculty of what the late Major Buckley called "conscious clairvoyance," very frequently comes into play and truly remarkable revelations are often given. For instance, at this moment in Paris, a lady who earns a very handsome living by reading fortunes in coffee-grounds, and the noble army of card-reading fortune-tellers, would never have been kept in profitable practice if their prognostications had not been often verified.

On the 2nd of July Mr. Keightley came from Madras and joined us two in discussing the situation of affairs in all parts of the world. I had calls from a number of pleasant residents of the station and received every civility from the then Governor, Lord Wenlock, and Lady Wenlock, the latter inviting me to her At Homes and His Excellency sending me cards for Her Majesty's Birthday Ball. Government House at Ootacamund is the hot weather resort of the Governors of Madras, who spend fully half the year in the lovely surroundings of this queen of Indian hill-stations.

H. S. OLCOTT.

unreal terrors which are of our own making.* When, therefore, we come across anyone who may be thought to know somewhat of that world, and thus be in possession of more powers than we have, we are apt to look upon such persons with a suspicion which places them in the light of enemies—at least in possibility, if not in fact. And since, if we listen to them, we must all too often have to go in directions quite contrary to the ignorant customs of our times—a thing which humanity dislikes and fears to do—it has too frequently happened that violence has been the result, and that the one who would have helped us has thus met with destruction at our hands.

Hence a reason why all seekers into the unknown, even when that has only lain within the limits of what is now called physical science, have so often preferred seclusion and silence, and to work rather for the humanity of the future than of the present.† How much more must this have been the case when the seekers were such as studied the mysteries of the life supposed to follow death, and professed to have penetrated into the world which is super-physical.

But by all which precedes, it is apparent that for the majority there must always be an invisible or incognisable world, even without going beyond what we are in the habit of calling physical limits; and this is as much a fact to-day as it has ever been in past times. Setting aside that part of nature which is not perceptible without the aid of the telescope and microscope, there remains a vast field, apparently, which is only just opening up; and is at present rather to be looked upon as one which is rendered necessary by inference, analogy, and unexplained phenomena, than as having been in any way thoroughly cognised by science of the ordinary type, however far advanced. For the present, then, let us examine some of the more prominent phases of things which seem to belong to this further world—of one which, lying just beyond the limits of that well-known horizon which constitutes the temporary boundary of official science and knowledge, is only dimly perceptible from some of the highest peaks and less frequented spots of the scientific land of to-day.

And here we shall find, as we proceed, that whereas these dawn and twilight portions of the unknown world are now at least beginning to be more or less admitted as possibilities by the greater number of thinkers and investigators, so in like manner they were, in former ages, also recognised by some few of the most advanced; but at that time these things lay too far afield—they were not admitted to the extent that now perhaps they are; while by the less advanced they were very generally discredited and condemned. A proof how the myth, fancy, marvel, and fiction of the one age may not improbably become the sober science of a later one.

* Cf. S.D., III., 275.

† After Massey—see his Preface to "Natural Genesis."

We know that what is called matter is, for our scientists, the so-far-demonstrated basis of the known world; and by analogy we must expect to find (if we would satisfy them) some similar foundation for any further extension of that world; that is to say, the unknown or invisible world must have invisible or intangible matter for its basis or primal substance. Accordingly, and from the earliest times, we find that such an assumption was made; although it is only of quite recent date that any phenomena tending to support such a theory have been admittedly forthcoming. Sir Isaac Newton, Descartes and other celebrated philosophers, offered the hypothesis that the whole of the interplanetary space was filled with a subtle form of this intangible and invisible matter; while later philosophers tried to prove its presence by its effects on the orbits of certain comets. But their reasoning was found to be insufficient to convince those who opposed the idea of such a medium, who declared that such an invisible substance must produce effects upon the orbits of the planets, such as were not observed to take place; and they used other similar arguments. And, being simply a matter of conjecture and of supposition, the whole hypothesis was involved in difficulties which, in the absence of direct experiment, could not apparently be resolved; and the concepts of these earlier scientists were often of too gross a nature to meet the actual case—so that they were frequently entangled in difficulties of their own making, and so arrived at no valid conclusions.

The scientists of our own day, having a vastly wider range of phenomena to review, have accordingly arrived at much sounder ideas on this subject; although not without the usual senseless opposition of their more conservative and backward *confreres*.* The views now held as to what constitutes that which has been denominated the Ether of Space, are such as do not conflict with the arguments formerly brought forward against it; while at the same time they cover a class of observed facts with which, probably, the *plenum*, or universally-diffused matter of Newton's hypothesis, was not conceived to have any connection; as indeed these phenomena were at that time for the most part unknown. But at present, different degrees of this etheric matter are held to account for a multitude of otherwise inexplicable things; and to utilise this explanation we have to resort to the hypothesis that the atoms which compose what is called "solid matter" are not dead, inert, and immovably united to each other while in a definite compound, but are on the contrary separated each from each by this same Ether, exactly as so much dust might be in water, and are in a rapid state of vibration or circular motion. And though we may retain the words "solid" and "solidity" because they are convenient terms for enabling us to make distinctions between such

* See "Isis Unveiled," *sub. voce* Ether.

bodies as are of a gaseous and liquid nature and such as are more compact, yet, if we examine every known substance which enters into the composition of the earth's structure, or is produced therefrom artificially, yet we can never find anything which is actually solid.

This much having been ascertained, it follows that there must be something which fills up the interstices of such bodies, separating their atoms; and this will enable us to gain some appreciation of the great discovery which has been indicated and experimented upon by Clerk Maxwell and Hertz. *If there is nothing in nature which is absolutely solid, it follows that it is possible for a medium possessing certain qualities to permeate all things.* And scientific experimenters have the strongest reasons for believing that such a medium exists.

Permeating all the densest materials of our globe, through all its fluids and gases and atmosphere, through both animal and human forms, in all the space between the earth and the moon, throughout the moon herself, and all the vast distance not only between the earth and the sun, but likewise between the sun and the most distant stars, in fact all space, and every object it contains is filled with this all-pervading Ether. It is the veriest ghost of matter, the subtlest form of anything material which comes within the range of scientific test and philosophical induction, and presents phenomena so strange that its properties can as yet only be surmised.

Though the existence of such an Ether may not be demonstrable, yet the effects which render its assumption a necessity are so. Let us suppose a log of wood, say 200 feet long and some six or eight feet through, and therefore many tons in weight; it is not by any means solid, because its atoms are all separated by spaces, and are free to move. Then take a common pin, and with it gently scratch one end across the cut grain of the wood. It may be so quietly done that at our end the sound is not to be heard; but a person at the other end will clearly hear the sound which results, and can tell the exact number of scratches made. Nor is it needful to apply the ear to the other end of the wood; for the sound can be heard several inches or a foot away. And the reason of all this is, that the gentle scratch of the pin has set every atom of the log vibrating with great rapidity; for it has been sufficient to cause such an alteration in the huge mass as to make waves of sound pass rapidly through its whole length. But this would not be the case unless the atoms were held separate by the Ether which permeated the wood, no part of which is actually solid.

But though the Ether may enable so-called solid bodies to transmit sound waves, yet it does not itself serve as their conductor. On the other hand, it is the vehicle whereby light is enabled to travel; otherwise no rays could reach us from the sun or the stars. The

molecules or atoms in atmospheric air, floating in this Ether, can transmit sound to us; but if they are absent we do not hear it, because there is nothing to carry it. Let us take a skeleton clock, with hammer and bell which are visible, and let it be wound up so as to keep on ringing for a considerable time thereafter. Place this under the glass receiver of an air-pump; and then it will be found that as the air is gradually withdrawn, so the sound of the bell becomes gradually weaker; and though the hammer keeps on falling upon the bell, yet when the nearest approach to a vacuum has been reached, the sound has almost entirely vanished. This is because there cannot be any sound audible to our ears when air is absent; for then there is nothing to carry the vibrations of the bell in a way which those organs can take cognisance of. But although we cannot hear the bell, yet we can see the clock through the glass receiver; and this is because the light-waves do not require air—which cannot penetrate the glass—but Ether, which can do so.*

By aid of these and similar experiments we may prove the existence of the Ether of space—the assumed basis of all things in the invisible world (or at least of its nearer portions) as ordinary matter is in that one which we perceive about us.

We may next proceed to deal with sounds which are usually inaudible, but which are not on that account to be deemed any the less real. For though it has been said that the Ether does not transmit sound, yet the sound thus spoken of was such as our physical ears were adapted to perceive, and these are only such as have vibrations which do not fall below sixteen to the second, nor rise above some forty thousand. Scientists are aware that there are other sounds beyond this range; but they must, for our unaided ears, necessarily belong to a world which is inaudible—or at least was so, until we attained the assistance of such instruments as the Microphone—which will render them as loud as thunder, and thus assure us of their existence. All sound, however, when considered from an occult standpoint, is doubtless sevenfold; while human auricular sound is but its lowest division, corresponding to gross physical matter.

But there appears to be at least one phase of this sevenfold division of sound which, if less familiar than its lowest aspect, is nevertheless one which very many persons have heard; though not with what most persons are in the habit of calling their normal hearing. The sounds referred to are such as belong wholly to the unseen world and may be considered purely etheric. For though the Ether may not convey sound directly to the auric nerve by the tympanum of the ear, it seems that it can nevertheless do so to some centre in the brain by aid of which the sound becomes of the most objective kind to the person who hears it; though another who is

* For the substance of the last six paragraphs I am indebted to "Wireless Telegraphy," by Richard Kerr, F.G.S., &c., pp. 11, 12, 16, 17, 23.

close by may not notice anything of the sort. Such are those mysterious voices which are so frequently asserted to have been heard at times, the owners whereof are perhaps many thousands of miles away; yet the voice is as loud and clear to the one who hears it, as though its source were not a dozen feet distant. And thousands of persons nightly hear such voices in their dreams, when those who may be awake will hear those people reply thereto with their natural voices, *i.e.* "talk in their sleep"—and they think the sounds which thus, in the dream-state, pass through the sensorium are unreal. Perhaps they are as "real" as any others.

Very many instances are on record of persons who have heard their names called aloud by voices they well knew, but whose owners were absent; and it has often turned out that those who called them were not only many leagues distant, but that these were their dying words. As if, when they stood upon the dividing-line between the two worlds—the time when the ethereal body was separating finally from its physical counterpart—the sounds common to both worlds became for the moment blended in such a manner that the ordinary laws of space and sound appeared to be overpassed; and thus the one special brain which was for the moment fitted to respond to this abnormal state of things, became instantly aware of the fact; and so, translating it into more ordinary perception, objectivised it accordingly.

And, as there was a time when telegraphic messages could be transmitted only by aid of the alphabet and through wires, whereas the voice itself can now be transmitted through the same wires, so also the time has now arrived when the wires themselves are done away with, while the alphabetic message is sent all the same. Dare anyone say that the time will never come—nay, has not already arrived, if we are to believe the rumours and reports which are current—when the human voice will be commonly transmitted as now the Marconi message is? When that eventuates, science will have proved the reality of sounds which, otherwise, belong to the inaudible world—the world of the Ether of space.

But the presence in the invisible world of a medium capable of transmitting light and sound, argues also the presence of force in that world. And it is not so very many years since little else, but the bare argument by analogy was available in support of the fact. Since then, however, we have all of us seen that in light itself there resides a mechanical force; because Crookes's radiometer proves the fact—the arms of that delicate instrument revolving in vacuo with a degree of rapidity proportional to the intensity of the light which falls upon its fans. And when we remember that the force which does this is one which passes without obstruction through glass and in the total absence of air,—in other words, needs no other vehicle than the Ether—we must needs conclude that it

properly belongs to the world of which that is the basis and foundation.

It is probably quite safe to say that the forces which are known to science have each of them two aspects—the *objective*, or that which makes them apparent in the physical world, and the *subjective* or latent, which is the phase they take when not so aroused. So we have the phenomenon of latent heat—when none of our senses can perceive it—and this is the form of heat which corresponds to the etheric world, as its active phase does to the physical world. The same appears to be the case with what is known as static electricity, which bears much the same sort of relation to its active phase as latent heat does to its manifest conditions. In its static aspect there is nothing to show that electric force is present, any more than that the etheric world is so; but, given the conditions that are heedful, both will become apparent.

S. STUART.

[To be concluded.]

SPIRITUAL CASTE.

QUITE apart from the results of the study of our T. S. literature, it must certainly happen that any thoughtful European in studying the social and religious system of the Hindus since their history has been given to us, cannot fail to be struck with the fact that the caste divisions of the whole nation have ruled right through its whole history. And looking to the persistence with which it is appealed to in order to set at rest questions of national and individual right and fitness, he will surely ask himself whether there must not be some great cause for this. And there is little doubt that most of our best Western minds concede the point that whether we choose to recognise the fact in our social laws or not, nature unmistakably does make up a nation by bringing together units of widely differing types yet thrown together on the same level of society, or indeed often into the same family—making it quite patent to us that of sons of the same household one may be essentially a ruler of men, and the other born to be led and ruled and only fit to be trusted with the duties of a servant. When one comes therefore to think of the progress of humanity as a great family, every member of which is taking up a place in that evolution which every thinking man must admit is being worked out, it is inevitable that we should begin to seek in the European for the marks of those divisions which the Eastern sages saw so plainly.

Taking a step further and coming a little closer to our own small fold, it might be of more use perhaps if I were to frame what I have to say into a shape fit for the reader of our literature who has got as far as to see no explanation of life outside the growth of the soul by successive reincarnation running through nation

after nation as they come up upon the boards and pass away. To the students then of the "Secret Doctrine" and the "Ancient Wisdom" and such of our books as cover generally so much of the ground as professes to explain the mystery of life and its purposes—to these I would like to offer a few remarks as urging the spiritual origin and base of the caste system in India, and showing that so far as its essence is founded in our spiritual life, it is a fact of universal application to all of us, no matter what nationality we may belong to.

Doubtless the present caste system in India is often as much of a sham as our own European class distinctions, and we most of us know it as a degenerate thing; if, however, it was once a spiritual reality with them and with the still earlier founders of the Aryan race, will it be quite absent to-day? Look around the world. We see divisions of men irrespective of position in society. We see these four castes if we look for them, just as clearly marked with us as with the Eastern people. Few are those now who do not know what the four Eastern divisions were. We have the class of the Sudra or the servants, those who do all the lower and more menial work of the community—the hewers of wood and the drawers of water; then we have the trading class whose intelligence must be further developed; thirdly, we have the governing section; and lastly, the most developed to whom the nation looks for some explanation of the meaning of life, as though to those who possess a measure of Truth.

It will be the purpose of my argument herein, to show that these four great divisions obtain just as truly in our Anglo Saxon nation. Simply to divide the various grades of society into four classes is easy enough, but this brings us no nearer a sorting out of our people into four great sections according to the capacity of the unit to do this or that work for the body corporate. Plainly we have each of us our work to do in the world, and this remark is now felt to be true of every man, no matter how his means may offer opportunity for idleness. The man who to-day does no sort of work either with head or hand is taken so little account of in the world, that those who are satisfied to merely enjoy and be idle are becoming fewer as the years go on. It is a sign upon the road to the time when an idle, useless man will be as seldom met with as a lunatic and will indeed probably be regarded as one in the time that is coming. It is felt that we have each our work to do in the world, but we have to admit that in the sorting out of the several tasks to each, there seem to be mistakes made in all quarters. We have to listen everywhere to complaints from those who say they have no chance of showing what is in them, complaint that the grinding cruelty of our social compulsions debars this and that one from bringing out this or that quality they possess. And taking a glance, however casual, at the people who fill certain of the lower

positions in the social scale? We have to admit there are some talents thrown away—that is to say, from this casual glance they seem to be. For instance, it would seem somewhat of a pity that the talents of Robert Burns should be thrown away upon measuring the contents of barrels of beer; a pity that some little room could not have been found to preserve the talents of the unfortunate Chatterton. All this however is much on the surface after all. Who is going to show that the essential genius of Burns got nothing out of his gauger's life, or that Chatterton's self got no lesson in the way to conquer pride from the surroundings that drove him to his last rash act. These, as I take it, are instances marking transition from one class or caste to another, so our reasons for thinking that lives are thrown away when passed in doing certain duties that seem below them, are often very shallow reasons.

To us of the T. S. this question of caste, if it have any place in our spiritual progression, must shape itself as divisions of the duties of life through every one of which each must pass on his road to the knowledge of how to live the perfect human life. Probably no one of us gets a passport given us unless we are able to live that perfect life, and I take it that most of us have already escaped from the notion that this means a gradual raising of oneself up the social scale from the gutter to the throne, or from the servants' hall or the factory bench to the House of Lords. With the wide range of experience repeated lives must bring us, we cannot limit the sequence of it in any such way. Taking the great march of life throughout, in the early part of it, we shall only be, in our characters as built up to that point, fit as yet for work in the fields that belong to the lower grades of intelligence—to the servants as it were—and only as we get on and our intelligence by experience gets wider, do we get our passports into the higher classes and so, and only so, reach in time the highest of all.

We are given to understand that when the foundations of our present Aryan race were laid, the group of souls who took up evolution with it were chosen deliberately from widely divergent grades of spiritual progression. We might have supposed that since the work in hand was the *starting* of a fresh chapter of human progress, the selections would have been from the most progressed individualities, the cream of the race that would worthily lead into the new country to be conquered; but as in the case of conquering a new country, much has to be carried along, not actually used in the battle, so to make secure the steps in progression to national perfection, all sorts and conditions have to be provided for, that the life of the nation may be full. In this life of the future nation, there will have to be wide opportunity for the development of every quality which humanity shows; the social system which has to be built up must offer scope for the practice of every virtue, therefore must every vice be also present; for the practice of self denial and devotion, therefore must selfishness be

present as a background. Capacity for exercising the functions of the ruler and protector will bring in those who will serve and need to be protected. To have attempted to provide a social system therefore, from the material supplied by units belonging to the same grade, would have been to leave out of the estimate the very means by which the units coming into it would grow; to make impossible the proper operation of those three great Guna's or qualities, in the exercise of which every one of us can be placed.

So, to fill in the picture, we have to conceive of this early Aryan people, when in the full swing of their natural vitality, as showing the same contrasts that we see to-day—contrasts established in order to secure the growth of all by the contact of all. There will thus have been the same intellectual contrasts as in our day, when we find the mental capacity of a Gladstone, or a Max Müller coming into national contact with Hodge the ploughman, who has never learned even to read—emotional contrasts—the men whose feelings enable them to respond to the emotional stimulus and those of dull feelings who cannot be touched. To think of their national life as offering less of those contrasts would be to place them below ourselves in the advantages offered for spiritual growth. For what forms a more powerful stimulus to the development of any quality than the constant exhibition of its opposite. Has not the careful mechanic who has to go in and out amongst moving machinery, or to walk along the half built girder of a bridge 300 feet above the water's level, constantly the object lesson of the fate of his careless mate who, less heedful, gets caught and mangled in the moving wheels, or falls? What lessons of warning do we not all receive from some of the debased and miserable people who pass us in the streets, swiftly descending to a premature grave—the result of misspent energy. To come to the more divine of the qualities, was not the benevolence of George Müller and Dr. Barnardo and the noble army of such friends of man, the outcome of the presence round about them of the miserable and the needy? try to think how their dominant quality of kindness and compassion would have grown had all the world been of one even level and provided with all the needs of life. And will not the other side of the picture hold equally? Has not the plodding student, though perhaps conscious of his incapacities, always the triumphs of intellect before him? He may be in constant, daily contact with one of the intellectual giants of our age, and who shall say what will be the effects in the direction of making the habits and the thoughts purer and nobler by the example of some of those they read about or meet. Bringing it down to the family life and looking at the great benefits of contrast there, will not the fact be patent that there must be souls of all stages of growth present there, in spite of the similarity of body in the hereditary stamp of it? Do we not see the violence of temper curbed and modified by the example of the calm, well governed one of the family? When

one thinks that all this has to be thought of and provided for by the Lords of Karma in fitting in the individual requirements and rights of each individual with requirements and rights of the race at large, we stand aghast at the magnitude of the wisdom and forethought which must be theirs to introduce harmonious justice into the whole vast scheme, yet we have to think that they do it.

There cannot be any doubt that we grow by contrasts, and these contrasts are mainly the result of spiritual caste—that some of us are only in our apprenticeship by whom the scrubbing and the cleaning has yet to be done; that some have served their time at that and are efficient working hands; that some are fit to take command of the workers, and a few are fit to advise and teach even the world's commanders. And I maintain that the world at large gives signs of recognising this as quite apart from position in social standing—its recognition being stimulated not a little by the lamentable instances in hosts around us where social status has utterly failed us in what we should expect from people. How entirely does position in society fail to keep in line with the essential caste of the souls in evolution around us. The House of Peers in London is a prominent feature of the elaborate machinery we have in motion for the upkeep of the immense British Empire. The members of this assembly are entrusted with the power of making and modifying the Laws of the Empire—a trust imposed upon them by virtue solely of their social standing, surely no more thorough opportunity could be given of testing the presence in the highest levels of the social scale, of the quality denoting fitness for responsibility of the highest spiritual caste. Yet we find that, far from being of that section of the human family which we would place level with the Brahman caste of India, far from being Brahmans, they are not fit for their high calling; in many instances so great is their unfitness manifest to themselves that they give up as hopeless any attempt to exercise the duties of a leading place. Nay we shall find the fact a patent one that again and again the essential nature of one of these ancestral legislators is that of a Sudra. In thought, in habit, in character, essentially the slave is there, though the hereditary place in life may be the very throne itself. Look back along the line of our English Kings; are there not those amongst them we have to stamp at once as belonging to no other than the Sudra caste? Cannot we put our fingers upon certain of these names which must go down to posterity, should posterity think it worth while to remember them at all, as souls of low growth, essentially of the nature of a slave, habits of a slave, aims of a slave, desires of a slave? Instance that miserable wretch, King James II., or poor old George III. Compare their puny souls with men like Edward III., or Cromwell, and what a contrast! We are asked perhaps does it show forth the wisdom of the Lords of Karma, that a man like Louis XVI. of France, who would perhaps have made a decent locksmith, was

called to sit upon the throne? Indeed it does not, and indeed it cannot, except upon the explanation of it by the need for contrast in the ever shifting panorama of human history—contrast only possible of provision by the mingling together and the working amongst each other of the great divisions of the entire human family as a whole. But upon this explanation how much is made plain. Had not the throne of France been occupied again and again with men of Louis's stamp and worse, had they all been as in the greatest days of Egypt all her monarchs were, men of the true royal stamp, of the right Brahman caste in all that partook of national government, would there have been any French Revolution? "Better perhaps if there had never been any need for that", I hear some people say. Let us consider this a moment.

Are we to regard all great crises in national life only from the standpoint of the suffering they bring, only from the standpoint of the cruelty, the folly and the crime, and not from that of the heroism and great qualities which such crisis never fail to bring to light? Are we to regard the French Revolution only from the standpoint of the misfortunes of the royal family, of the murders in the Reign of Terror, the ghastly memories that cluster round Robespierre, the mad fury of the *sansculottes* in the passages and courtyard of Versailles? As time mellows the intensity of the picture, as the colours of the chief incidents tone down by the mist of the centuries as they follow on, shall we not rather remember the greatness of Mirabeau, the inspiration of Madame Roland, the sacrifice of Charlotte Corday, and the stern protest of the heart of France herself against the incapacity of her kings and leaders? Obliterate from literature all that this great upheaval has provided us with pictures from, pictures which will live with the history of Europe, in our English literature alone what gaps would it leave. Take Dickens—is anything extant more sublime than the sacrifice of Edmund Carton? Who amongst us does not feel the nobility of it and who can remain unmoved when the story is told how the little seamstress goes bravely to her death since she can clasp the hand of a man of this stamp. I take it that the "Tale of Two Cities" will be read long after David Copperfield has been forgotten; thousands as yet unborn will shed their tears over this, or better still, be moved to profound thought over the mysterious power in the heart of man which makes such a sacrifice possible. The reaching of the inner nature of these thousands who are coming after us would have been impossible by this means had not the great crisis in the history of France come up precisely as it did, with all its ghastly cruelty, its shameful blunders, its fiendish fury, its grim vindictiveness. It alone stimulated the genius of our countryman to call up a picture only possible in such national straits as those.

In our own English History what are the luminous points? Can we say of any of them that they are not the direct result of

striking contrast, of the fact that members of all four great castes of souls are moving about and acting together on the stage. Had Charles I. been even a little stronger than he was, and had he been an honest man, there would have been no Hampden and no Cromwell; but because of the incapacities, and still more of the moral deficiencies of the King and those about him, all the trouble had to come. And so a portrait is given to history, of a life of great promise, of immense opportunity for good, brought utterly to grief by lack of common honesty, and in whose death upon the scaffold, surrounded as it was with much that stimulates our pity and regret, we have written in large letters upon the pages of history the price to be paid for the attempt to sell a nation's liberties for a mess of kingly pottage. It was not that a greater crisis in the national life had come to pass, others fully as dangerous had come before and have been since. Henry VIII. was face to face with stern moods of the English people, yet because he had capacity somewhat in keeping with his place he saved himself. With all his amiability this man was possessed of considerable ability as a ruler, and this fact saved him and his people from a great crisis. And because of the possession of his capacity and his ability to see how far he could and could not go, because of the evidence he gave of being something of a king of men, with all his faults the people bore with him, and he will go down in the pages of history as typical of the age in which he lived and as illustrative of the binding together of the storm and rage of the karmic nature with the strength of character of a soul preparing to pass into the Kshattriya caste of spiritual evolution.

And for a test of the question as to which of the great castes you and I, or any of us, may belong, we may safely trust to the ever moving machinery of life just as it is found to-day. It does not matter what our positions in life may be; there are two lines of a Christian hymn which exactly state the situation:

"The common round, the daily task

Will furnish all we ought to ask"

Or perhaps better still, these words of Shakespeare: "The web of our life is of a mingled yarn, good and all together"—every one knows the rest. The spiritual Kshattriya placed in a factory or any walk of life where those of the backward ranks in evolution of the race are mostly met with, will in some shape or other declare his character and make it felt. How often do we see these stronger ones step out of the ranks and take the part of leader, or better still, remain in the ranks and by their greater character which shows forth the value of endurance, they help the weaker ones to stand, and so to grow. How many of the stronger souls, of the higher spiritual castes, have recent events in our national history brought forth from the lower stratum of the social scale, or if not from the lower stratum, from the obscurity of the crowd—Roberts and Kitchener in Africa and Egypt, Gordon in China; it is needless to multiply instances.

We hear as I have said, complaints that the general order of things as they are, this condition of contrasts, closes out so many from showing forth the talents they possess, and it would certainly seem as if, in the aggregate, the world must be a great loser by this fact; but is this so, is it needed that all the sum of all our talents should be made to shine forth together? If for instance my condition in life compel me to make shoes though I may feel all the time that I have a talent for making sonatas like Beethoven, am I justified in thinking the world is being starved for lack of music? If a man really be at heart a Beethoven and is yet compelled to make shoes instead of sonatas, is it not proof that at the higher craft he had had ample opportunity to show his talent? Will he not have had his day? How otherwise could he have made the talent which he claims. And recognising this, should not he be perfectly content to pass along to something else yet necessary for him to be master of? And for my own part if it should be necessary for the great Beethoven to come back next time a shoe-maker, it will be to make some fresh faculty for character out of the humbler trade.

This line of thought is perhaps a little sad in impressing us with the profound slowness with which we gather faculty and form the all-round character, but it also impresses us with the permanent character of it when it is formed, and it certainly goes to show that the intention is that each of us shall come in contact with so much of the work of faculty-building as belongs to the particular point in the perfect life which each of us has to reach. For we are not all destined to work out alike. We have not all to reach Beethoven's point in music, or Shakespeare's in knowledge of men, but in some quality as necessary to our own particular line we must reach as high as he. To what extent we actually work at these faculties in this lower world and to what extent in the other two is quite beside my present point, that we ourselves must by our own efforts work it in. Nor need we think this is all of it hard work; much of our faculty it seems to me is formed unconsciously and a great deal of it with immense delight of the soul. To whatever ray of the spiritual spectrum we may each of us belong, the sum of effort required of each before we reach the one great light, is probably the same, and in our journey it may be of use to recognize that there are stages in the growth of each which mark us off into divisions which we may speak of as four great spiritual castes.

W. G. JOHN.

SLOKAS FROM THE YOGA VASISHTHA.*

COLLECTED AND PLACED IN ORDER.

Part I. The Nature of the Mind.

THESE lessons will gradually make their impressions on the mind from one's constant reflection on their sense.

Whatever we see of all movable and immovable things in this world, they are all as evanescent as things viewed in a dream.

Whatever appears either as moving or unmoving in the world, know them all as appearances in a dream in a state of sound sleep, (sushupti) which becomes extinct at the end of a kalpa age.

As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visible.

Erroneous knowledge also casts its reflection in the intellect and causes its errors also.

Therefore the question "what is true and what is untrue" has no better solution but that all creations are equally false and illusory.

For all these (creations), though unreal, yet appear as real on account of the reality of the intellect which is seated in the cavity of the inmost sheath and reflects these images.

But these images which are derived from the remembrance of unreal objects of the world are just as unreal as those objects which cast their reflections in the intellect, just as the waves rising in the river of a mirage are as unreal as the mirage itself.

Know that (the mental images of) myself, thyself, and all things around us are but the reflections in our mind alone.

Our dreams and fallacies, our desires and fancies, as also our notions and ideas serve as the best evidences for the understanding of this truth.

Like the ocean that is nothing else but its waters all over, Samsara (mundane existence) rests on words (thoughts) alone.*

The mind soon evolves itself as a self-volitive power which exercises its Sankalpas at all times, whereby this extensive magic scene of the world is displayed to our view.

This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful realities as true in a state of dreaming.

This universe is manifested like the blue colour which is unreal though it appears in the sky overhead.†

* Yoga Vasishtha Mahāramāyana, translated into English: Thirty-six thousand slokas: 3,600 pages, 4 vols.: Publishers Banerjee and Co., 25, Cornwallis Street, Calcutta.

† From Yoga Vasishtha Laghu, translated by K. Narayanaswami Aiyer.

This visible world is the scene of continual pains, births, deaths and decay, and the states of waking, dreaming and sound sleep are presenting by turns the gross, subtle and evanescent forms of things for our delusion. As the disappearance of an appearance makes an observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world.

Râma speaks :

My mind is like a vast and lonesome wilderness covered under the mist of errors.

I see our vices like a flock of owls flying about in the regions of our mind, under the darkness of our affections and the longsome night of our avarice.

I am much terrified by the enemy of the illusory and harmful Abankara which is general through delusion and permeates me throughout.

As a child is seized by a false apparition of a demon, so I find myself in the grasp of my wicked mind representing falsities as true.

This world represents a long continuous night in which our Abankara, like a hunter, spreads the snares of Sankalpas.

How is human misery to be alleviated is the thought that consumes me like wildfire in the hollow of a withered tree.

The weight of worldly misery sits heavy on my heart and obstructs my lungs from breathing out.

Vasishtha speaks :

There is a vegetable life in plants, and an animal life in beasts and birds : man leads a thinking life, but the true life is above thoughts.

Thus whatever unreal wonders always appear to us in dreams or in the sky, they are but as the resemblance of fire in a picture which seems to be burning without having any fire in it.

Know the phenomena of the revolving worlds to be no more in reality than the mere resultant of the vibrations of the mind in the empty space of the soul, and as the motions and gestures of the fancied hobgoblins to the sight of children.

The error of the reality of the self and the perceptible world will vanish away as visions in a dream; for who that knows the falsehood of dreams will fall into the error of taking them for true.

The ego and the non-ego, that is, the viewer and the viewed, are both but chimeras of the imagination and it is their annihilation alone which leads insensibly to the vision of the soul.

As our knowledge of a painted serpent (in a picture) removes our fear of it as a serpent, so our conviction of the unreality of the world must disperse our mistake of its existence.

As an imaginary palace gives no joy or grief to anybody, so it is in the case of the erroneous conception of the world.

Nothing is needed more than the culture of Brahmavidya, and thereby the truth being known, one views the errors of the world as a satiated traveller looks at a mirage in a clear light.

All the existing scenes of the world will vanish away upon their mature consideration, as the thoughts occurring in a dream are dispersed upon the knowledge of the dreaming state after waking.

The perfected understanding finds the errors to which it is exposed by its sensation of the sensible and comes to know that birth and life and all the acts and sights of the living state are false as dreams.

It is the weak intellect that thinks of the thinkable, but the sound understanding ceases from all thoughts.

Efface from the mind and memory all that has been felt and fancied (Vasanas and Sankalpas) and remain silent and secluded after thy forgetfulness of all things whatsoever. Know the remembrance of anything to be but the imagination of it, and its forgetfulness alone is good : therefore blot out all former impressions from the mind as if they were never impressed on it.

Part II. The Nature of the Soul.

The intellect being abstracted from all its objects presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.

When the sound and consummate understanding runs in one course towards the main reservoir of the Supreme, it becomes divested of its knowledge of the knowable, and of its self-consciousness also in the presence of the "One and no other."

The Soul that takes no notice of the cause, of the effect, or the doing of an action, as also what is to be avoided or accepted is said to be disembodied though encumbered with a body.

That one is alone existent which has (as it were) no sensation, and is no other than as of the form of an endless vacuum : it is that unintelligible vacuous form and pure intelligence itself which is the pith and substance of all existence.

Our knowledge of the supreme spirit is lost in the depth of our minds in the same way as the existence of the outer world becomes extinct in our consciousness in meditation.

The notions of myself, thyself and the objective world are but effusions of our perverted understandings and it is ignorance only that shows the One as many within the sheath of the mind according as it imagines it to be.

For the triple vacuity composed of the three air-like substances, the spirit, mind, and space, are as one and the same thing (all the three being equally all-pervasive) ; but not so their receptacle (the body), which has no pervasion.

Know this intellectual body of beings to be like air, present

with everything, and everywhere, just as a desire of knowing extends over all things in all places and presents them to our knowledge.

For it is verily the state of one's mind that leads his internal soul to that state which it thinks upon, and to that which it attempts to obtain.

Men that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence are absorbed in infinity.

The knowledge of individualities is mere fancy, when everything is united in that sole unity.

As there is no change or division of soul, so there is no partition or variation of the supreme Spirit. It is according to the ideas in our mind that we view things in their different aspects before us.

As the spirit of Brahman is all pervasive, and manifests itself in various ways in all places, so both of you, though possessed of the same unvaried soul which pervades all space, are made to behold one another (as separate and objective).

It is the knowledge of Brahman alone which constitutes his form, as there is no act or thought of him by which he may become known to us: he is entirely devoid of any visible form, and so the best course for anyone is to know him as Truth.

For the spirit of Brahman views the whole world in itself, as one thinking on the heat and cold of fire and frost has the same sensation within himself at that minute. After an absolute negation of the visible comes to be known, there remains a pre-eminent object of conception which is inborn and manifest of itself.

Until you are trained in the practice of Yoga to rely in the one unity by discarding all duality and variety in your mind, so long are you debarred from viewing Brahman in His true light.

Being settled in this belief of unity we find ourselves by our constant practice of Yoga to rest in the One Spirit.

M. A. C. THIRLWALL.

IDEALS.*

FEW words are needed to impress upon the reader the importance of this subject. You are all aware what an amount of thought is bestowed by us on the choice of a profession. To be successful in life we have to gauge our own capabilities and inclinations and then select a profession that will satisfy our aspirations as far as possible. That man is a failure in life who takes to a profession the duties of which he is unable to fulfil, or the spirit of which he is unable to sympathise with. Then again, in the choice of a wife, it is only too well known that the utmost care is used to select one who will be a fitting partner during one's life. The married life of

* Read before the Adyar Lodge, T. S., April 28th, 1901.

one who is checkmated with an undesirable wife is simply miserable. So also, in the choice of servants, friends, co-workers and so on, we do not act in a hap-hazard way, but use due care and attention.

The affairs above alluded to are the *details* of our ordinary life, but in dealing with life itself *as a whole*, few people display that deliberate aim and purpose which they bring to bear on the details. It is difficult to understand why it should be so, but to fix the aim of our life before we enter the stream thereof, implies a power to search and analyse ourselves, which is in a measure, more or less, granted to us all by the time the period of manhood supervenes. As stated above, momentous questions such as the choice of a profession, come up for solution and are solved by us at this period. The faculty of discretion is, therefore, present in the ordinary person even, but he will not exercise it with respect to the more momentous questions of life. There are persons here and there who, from the period of infancy, direct their endeavours to the fulfilment of a strongly and devoutly cherished ideal, the dream of their lives. Such men force circumstances to give way to their all-absorbing passion. But the majority of us are overmastered by circumstances and hurried through life by continually changing events which come and go of their own accord and not in fulfilment of a definite purpose cherished by us. It is saddening to see men by thousands drifting aimlessly through life, participating in its commonplace joys and sorrows, succumbing to its temptations and laying themselves down to die as if it were all a matter of course, having made no advance during the period of activity just brought to a close. To make a searching analysis of ourselves in order to be able to set up a suitable ideal for our guidance becomes then the condition of gradually progressive lives and therefore the foremost of our duties.

Ideals are various. According to my view of the question, every child that is born has a long history behind it and is born with innate propensities which are its acquisitions in past lives. As the experience gained by no two individuals is uniform, men are born with diverse tendencies and have diverse aims and ways. Some have the ardent desire to win political fame by serving their own country; and some, to relieve pain and suffering, whether in the land of their birth or outside it. To some the *summum bonum* of life is only a healthy digestion, while to others it is to promote the greatest happiness of the greatest number. Now, despite these various standpoints, it is, I think, quite possible to enunciate a rule applicable to any given case.

A uniform rule suggested. Let any person examine his thoughts. He will notice that he has certain likes and dislikes which are either approved or disapproved by the moral sense. That is to say, he might like certain things that his conscience either sanctions or condemns, or dislike certain things agreeable to the promptings of the

inner man, or in opposition to his dictates. At the present stage of human evolution, the voice of conscience is pretty clearly discernible even in the most backward species. Now, of these likes and dislikes that go to make up our being, there are, as I said above, some that have to be eschewed, and some that have to be fostered, according to the view taken of them by conscience, which is the very core of our nature. The ideal is indeed within us. It is endeavouring to find expression. So then, if each one of us could keep pace with himself, if we only endeavour in each instance to act conformably to our inmost nature, following those inclinations that are carried, *nem con*, in the form of conscience and eschewing those condemned therein, whatever practical inconvenience may result to us therefrom, we could help the complete realisation of the ideal in each individual case. To put my view more concretely, the ideal, the model of perfection, according to the views of A., is to keep a sound body of pure and regular habits, to keep a mind well disciplined and open to all noble impulses, to live up to the moral standards already formed in his mind, such as honesty, veracity, chastity, patience, and so forth. From the ideal above depicted, A. seems a very civilised person. Let us take the case of B., a comparatively inferior person, from an undeveloped race. He does not know that it is wrong to mortgage his wife or to take in mortgage the wife of another for rearing children. But he does feel that to lie or steal is looked upon as wrong and should be avoided by him if he were to lead a fearless life. Of both of these (A. and B.) we know what they would fain be. They each then have an ideal. We can observe that when any act is done by them in violation of the principles ingrained in them, however much a temporary elation of feeling might ensue at the thought of the pleasure that prompted the breach, it is but a feeling at the periphery of the man, but in his centre there will be a pain, dull or acute as the case may be. It is pain that the ideal was not reached, that the actual fell below the ideal. Whether in the field of politics, religion or morality, whether in the ordinary affairs of life or in extraordinary ones, do what you consider proper, to the best of your knowledge; do what you sincerely believe to be your sacred duty. This is the general rule I would enunciate. It leaves to each man the task of self examination and imposes upon him the obligation to live in accordance with what to him seems right.

The ideal will shift for the same individual at different times. I said above that the ideal must be as various as the individuals themselves. I will now go a step further and say that it may not be the same for the same individual at the different stages of his life. The ideal and the actual are antithetical expressions. When the ideal is realised, it no longer remains the ideal, but becomes the actual. But as one ideal is realised, a higher ideal will readily present itself to the man who has had perseverance enough to reach the first. The

horizon shifts and a larger expanse meets his vision. A knowledge of the yet higher possibilities will be unfolded to him and he will naturally seek for their accomplishment with redoubled energy. It will be a shifting of scene after scene, after the characters have played out; and the expansion and further expansion of the ideal will go on until that state is reached after attaining to which there is nothing further to be desired. So many sided is man that his perfection cannot but be gradual and the ideals of persons will have to be shifted often in adjustment to the inner growth.

Moksha, the Hindu ideal. In this country, the ideals have been classified as Dharma, Artha, Kama and Moksha, the one last placed being also the highest and the goal which all should reach. What is conveyed by the term Moksha, is a question which will be answered variously according as one school of thought or another is kept in view. I may safely state, however, that by Moksha is meant a state of freedom from the bonds of Prakriti or Mâyâ and of realisation of unity with Paramâtman. The political, military, social, religious and educational institutions of ancient India were based on this ideal and led up to it gradually. The four Varnams (castes) and the four Ashramams (orders) most strongly indicate the ancient trend of thought. The Brahmin caste and the ascetic order respectively were placed at the culminating point. To know Brahman and to lead the life that will enable us to do so are the ideas that they prominently suggest. Rhetoric and grammar, logic and philosophy, medicine and music, were all directed to this end. The six Shastras were regarded as Vedangas or auxiliary to the study of the Vedas. It may appear strange that they should have been so regarded. It may be said that one ought to know grammar before one can understand not only the Vedas but almost any other book, and it is also an equally self evident fact that to know the rules of language will help the correct comprehension not only of Vedic conceptions but of any conception whatsoever. But the fact remains that people here were strongly imbued with the notion that the several departments of learning should be cultivated chiefly because they were essential to the right interpretation of the Vedas. They were not an end in themselves, but the student was warned at the threshold of his career, that he was entering upon a study preparatory to that of the Vedas. Medicine and Yoga were and still are regarded in this country as kindred sciences, the object of Yoga being to merge the Jivâtman in the Paramâtman and the object of medicine being to maintain the body in a condition fit for the practice of Yoga. Ancient medicine thus differs from the modern. It did not content itself with curing diseases but often connected them with the past Karma of which they were the visible effects, and prescribed the rules for neutralising that Karma. Music was also practised as a divine art to transport the soul beyond the sordid cravings of the flesh and to compose in piety the ever quivering mind.

The reason why religion, art, philosophy and science converged to a common point in this country is not far to seek. We have only to enquire who their authors and founders were. The Great Yogî, Patanjali, wrote on grammar and Yoga. Great Agastya, Thirûmoolar and Bogar and a host of others wrote on medicine and the kindred science of alchemy which gave a physical or spiritual sense according to the key that was employed. Kapila, Vyâsa, etc., wrote on philosophy—towering intelligences beyond all compare with mortals that have since lived in any part of the world. Tumburu and Narada and a host of Bhaktas have given us the raptures of melody and harmony. Is it any wonder then that in whatever direction we turn we meet with the presentation of the one ideal. What is the common characteristic of those whose names I have cited above? They are great masters of wisdom; they are *tatwadarsees*, pioneer souls that have gone in advance of us and out of abundant kindness for their younger brethren, they had each tried to exhaust a department of learning at the end of which they placed the realisation of Brahman. The great Adept of comparatively recent times known to the world as Tirûvalluvar, places "the greatness of ascetics" among the introductory chapters of his great work "Thirukkural," because, says the commentator, it is they that are fit to write Sastras for our guidance, having no worldly attachments to warp their judgment, and being possessed moreover of the clearest intuition to understand things in their true colour. Let me conclude this brief essay with the remark that so lofty an ideal as Moksha cannot be held up for all, however legitimate it may be. It is true that he who aims at the sky, shoots higher than he who aims at the tree. But the very magnitude of the undertaking might prohibit several from taking the initiative in the right direction. In the case of some who dare attempt but fail, the defeat leads to a relapse and they swing to the opposite extreme. It is often said, and it is theoretically quite correct to say so, that what is possible for one man is equally possible for another. There is infinite promise and potency in our A'tman and it will one day be the common heritage of all to possess vehicles through which the A'tman can manifest in all His splendour. But that is a long way off and disparity will continue to exist between man and man according to the different stages of development reached by each. It is for each one of us to choose the place he ought to occupy, and fall naturally into that position. One half the disappointments and failures we meet with would be avoided if each of us could take a proper gauge of himself and not arrogate to himself the duties of another which he is really unable to discharge. *Do* what you long for in your inmost nature; *avoid* what would create a war in your inmost being; preserve peace within yourself. Then, even though your actions be wrong, according to the standard of other men, you are on the right track, *beyond all question*. You have learnt the hardest of

lessons, *viz.*, the attuning of your lower mind to the higher, and those who have the oversight of this growing humanity will help and teach you higher lessons than those you have learnt and lived. Strive always to *live* your ideal.

W. A. KRISHNAMACHARI.

JNYANA YOGA.

JNYANA YOGA may be defined as union with the Supreme by means of wisdom. The two great departments of human activity are action and thought and man may attain union with God by either. In fact the two are inseparable and no man can work his way unto the Supreme without combining both. In view of this fact Lord Sri Krishna said in the fifth chapter of the Gîtâ that he who looks upon Sâṅkhya and Yoga as one is the real seer. Action and thought are inseparable and they are the two aspects of the One Life in its work. No man can act alone without thought, neither can any think alone without act. He has to both think and act. The energies of Nature flow through him in both directions and since man is a centre of self-conscious life he has to so modify those two energies as that they may conduce towards the great purpose of life-evolution in Nature. It is from the Deity that all life has come and it is to go back unto Him that all life revolves in the several orbits of evolution that we observe around us. He who aids evolution is doing the work of God, and if to this service he adds Bhakti or devotion, he must in time be united with the object of his devotion.

Yoga is therefore essentially one, and it becomes two-fold only because man has two aspects of life, the subjective and the objective. Yoga in its bearing on the subjective life is called Jnyâna yoga, and the same in its bearing on the objective life is called Karma yoga. A man who is attracted by the subjective side of life and loves to live in the plane of thought, is essentially a Jnyâna yogî but he must practice Karma yoga, for the flow of Jnyâna is in act and there can be no growth without flow. Likewise a Karma yogî must add Jnyâna yoga to his practice, for without this, Karma yoga will remain a shell without the soul. Now the object of this paper is to explain Jnyâna yoga as it is laid down in the concluding slokas of chapter IV. of the Gîtâ.

As it is now universally acknowledged, the Gîtâ is the embodiment of the divinest wisdom ever proffered as yet by God to man. It is the cup of elixir brought down by the great spiritual Dhanvantari as He emerged from the spatial depths for the healing of the sick man. But yet the Great Doctor in offering that elixir to man says that man must learn wisdom by going to the Wise, by prostration before them, by inquiry and service. This statement contained

in a body of teachings which we look upon as the essence of all wisdom is remarkable. It shows that there are things which could not be revealed to the masses and that a man who wants wisdom must go to those who are in possession of that unrevealed wisdom. Those we in the Theosophical Society call the Masters. People who admire Theosophy but yet are apt to grow suspicious when men and women in the advanced ranks of the practitioners of Theosophy talk of the Masters of wisdom, must know that Masters of wisdom have been Realities since the days in the far past, when man emerging from his Dhyâni home, stepped on the arena of self-consciousness.

As said above, the Great Lord of Truth names three things which are essential to one who wants to learn the Science of Divine Wisdom. They are, prostration, inquiry and service. These may otherwise be named Devotion, Meditative study and co-operation with the great work that is being done by the Teachers—the Masters of Wisdom. Before we examine these essentials let us impress on our minds the fact that the vast majority of us are yet spiritually in our swaddling clothes. We may be anything intellectually but that may not mean much spiritually. The beings lower than ourselves in the scale of life—the animals—are many of them very near us emotionally but yet we see a deep gulf separating them from man intellectually. Likewise men may be intellectual giants but yet very poor spiritually. We are very proud of our intellectual faculties (naturally enough because intellect is the generator of pride) and will not admit that we are wanting in any of the accomplishments in any department of evolution. In spite of all this pride there is a gulf between the intellect and the spirit. We who are living in the land of the phenomenal shadows have to guess at truth by observing these shadows, their relations and correlations, and the faculty of spiritual sight; while those living in the land of spiritual essence are able to see things as they are, behind the shadows of themselves projected on the screen of matter—the phenomenal world.

Once we realize the insufficiency of intellect, our pride will vanish. When pride vanishes, we shall realize our smallness, spiritually; we shall understand that we are spiritual infants, many of us babies with our eyes completely closed. How then can we grow and develop into spiritual adults? It is this question which the mighty Lord has succinctly answered in the sloka in which he gives the three requisites of spiritual growth. The first is prostration, which is the physical counterpart of humility and devotion. These are the two aspects of the one thing which we can call devotion for the present. Devotion is the electric constructive life of the spiritual soul. By devotion the soul grows. The devotee has one object that he loves and that is the Spiritual Being he wants to approach. All things in the eyes of the devotee are useful only in proportion as they con-

tribute towards the realization of the spiritual ideal. He therefore cares not for the things which come in his way. He is willing to lose them that he may gain. This supreme love going out from the heart of the devotee towards the Spiritual Being he wants to reach and serve, purifies his heart and makes it receptive of the response which it evokes or the gracious influence poured forth by the Master. Devotion brings into existence the ducts by means of which the soul may assimilate and grow strong. If Devotion be wanting, the soul must starve in the midst of plenty, for want of proper organs of assimilation.

The next requisite for Jnyâna yoga is inquiry. It is the student who must inquire, search and find. The credit of the progress must be the credit of the student or else the progress cannot be real progress, just as it will be wrong to say that a man has walked a mile where he has travelled on another's shoulders. The progress must be the outcome of effort or else it is a thing of appearance, not a reality. In the great progress of evolution that we see going on before our eyes, man occupies a unique position. He is a centre of self-conscious life. His further progress is to be the outcome of efforts initiated from within. Man cannot say to himself, "As the log of wood floating in the stream goes to the sea, likewise I can reach my goal carried on the crests of the evolutionary tide." No doubt there is an evolutionary tide for man but the source of motion for this tide is from Is'vara in His capacity of Kshetrajnya or in other words, is from Is'vara through the pass of human self-conscious volition. Hence the Lord says in Chap. VI., of the Gîtâ, that man alone is man's friend and that man alone is man's enemy. So then a student of Jnyâna yoga must progress by his own efforts. The adept becomes; he is not made. The student must hence put forth his efforts to inquire, to learn, to think and to discriminate.

The third requisite for the student of Jnyâna yoga is service. In Southern India the ideas of service are derived from the rules laid down for the young celibate who learns the Vedic recitation from a teacher. Attention to the personal wants of the teacher, such as washing his cloth, bringing dried twigs for the fire, bringing kusa grass, etc., is the service good enough for the young Brahmachari learning verbal recitation of the Veda in primitive days. Such is not mostly the service expected from the students of Jnyâna yoga. The wants of these teachers are few and what they want is the spiritual growth of mankind. They are the elders who love the young ones they have outgrown. They want to help and a servant of theirs is one who helps in this work. There is one consideration in the question of service which requires to be pondered over. Many people to whom the question of service is first broached get the idea that service is far above their reach. They say that they are not well versed in the metaphysics of Theosophy, that they are not able to write articles for the pages of *The Theosophist*, *The Theosophical*

Review, etc., and that they are not good speakers possessed of the ability to address audiences and place theosophical ideas before them. To such it may be said that service is not necessarily in terms of learned disquisitions alone. It may be in terms of the acts of practical life. The Divine Teacher has said that a leaf, a flower, a fruit or a cup of water offered to Him with devotion is welcome to Him. From this it is plain that life energies may be worked out as a servant does the duties of his master. Life may be lived out to exemplify the theosophical truths and to serve the Master who has taught those truths to mankind. A man who thus lives in humility and devotion will feel a higher influence asserting itself in him. As this higher influence strengthens, it finds enlarged ways of flowing out, *i.e.*, the servant finds new opportunities of work.

It will naturally be asked, "Why this service; if any set of rules calculated to strengthen the spiritual element in my being be given to me, I shall faithfully follow the rules; why this bother with people who have no eyes to see and ears to hear." To this the reply may be given that to work for others is the first and fundamental requirement of the rules that can be framed for the student of Jnyâna yoga. The entire Nature on this side of the Absolute is a circulatory system. Where progress has to be achieved along the lines of this system, the first rule must be to pass on in order that more may come. Where there is no passing on, the flowing life comes to a state of stagnation, decay and death. Where however a student makes himself a passage for spiritual life as it flows on to our earth from higher sources, the passage becomes larger and larger; in time—or in other worlds—the student finds the scope of his work and usefulness increasing. The condition of service is not an arbitrary one placed on the student by the Master, but it is a necessary act if the soul will take a spiritual breath. None can be taking in continuously. So if one will imbibe wisdom and will not work it out he becomes at one stage unable to assimilate it further; nay, what has been imbibed already imparts not its vital life to the lethargic system. In addition to all these considerations, there is the one relating to the nature of the goal to be attained by Jnyâna yoga. That the goal is one of active life is indicated by the Divine Being who said: "O Partha, to me there is nothing unaccomplished in the three lokas; nothing to be attained; yet I remain in Karma." If such be the goal, it is not fit that the student should seek to "dam the waters of Sumeru."

We may now consider the difficulty of work in a place where there are no eyes to see and no ears to hear. No effort is required where the eye sees and the ear hears. Where these are imperfectly done and we can do something to aid, we will be doing much good by such aid. Where there are no eyes and ears, we can do something to develop them. The whole universe is supported by the

spiritual breath of the Lord of life, and where there is functioning life, there is also a possibility of doing the Lord's work.

The great object of Jnyâna yoga may now be considered. It is Moksham or liberation from the bonds of Mâyâ or separated existence. The word Mâyâ is said by the Vedântic scholars of India to be a compound of Mâ and Yâ, meaning *no that*, and indicates an illusory appearance as contrasted with the reality. *Not that* is the appearance, and *that* is the reality. The reality is the Absolute, That which is Sat, or the Absolute basis of all existences, and the unreality or Mâyâ is the entire group of manifested lives having their existence in and deriving their life from the Sat or the One Life. This kind of explanation will fail to produce any effect, since an unknown quantity is expanded in unknown terms and so I shall give a concrete example which will enable us to picture the ideas. The first thing which must be thoroughly impressed on the mind is the fact of the oneness, the solidarity of manifested Nature. Without this basic idea, all other ideas relating to the growth, preservation and destruction of the universe cannot be grasped. The entire universe is one vast organism, as truly as a tree is one body. The various kingdoms of life that we see around us are not separated compartments of life, neither are they made up of separated individuals. True, we see a vast number of living things each separate from the others, but the ancient Seers teach that there is a sea of life—a sea that connects all things—a sea that shows the concretions of itself in itself as the objects of our vision. It is, as it were, like our seeing all the animals of the ocean and failing to see the water. He who sees the water and the animals will understand that the latter are transient bubbles in the former, but he who sees not the water will see numberless animals each having a separated life.

The ocean of life referred to above works in seven upâdhis or seven layers of matter which is itself only a manifested aspect of an eternal substance—Mulaprakriti—one with the supreme Brahman. These are the seven oceans of life, the seven principles of the Cosmos. We are not able at the present stage of our knowledge to understand these oceans of life in relation to the entities who function in them, each ocean having its own laws of time and space. The lowest ocean of life in which the physical universe is immersed is that of which we have experience, and even this is far from being fully understood. The one ocean of life of which these seven are aspects is a unit. It is not an ocean occupying a vast space, each point being conceivable as separate from other points, but the ocean itself is only a point—the self—but a point which is an ocean of potency to our conceptions, just as a banyan seed is a point of spiritual life capable of working out a mighty tree when made to operate on a matrix of matter. The Point is the Logos, and the outflow of His love, which is life in the expanse of Mulaprakriti, is the ocean—one

with the source from which it emanates. It is the love which is unthinkable, from the source of Love. The Self is everywhere in His love, and hence it is that the Logos is the only Self in His cosmos. All other selves are but reflections of the one Self in the upâdhis of matter. So long as the upâdhis continue, there can be separation in one or other of the seven stages of separation, but when the stages are passed through there can be only union with the Logos, the source of love, and union with all the objects embraced by that love. This explanation is only an attempt to understand, and I hope I may be excused if it is not satisfactory. Love and Life are one above the planes of separation.

An entity who is able to go beyond the planes of Mâyâ or the planes of separation, and is able to establish his individuality on the plane of the one life, the love of the Logos, has reached the goal of evolution. He is one with all. All is of Him and in Him. He has become a part of the very germ of all manifested existence. From there he can send rays of life in his love to all the beings below him along any of the lines of evolution. He has become one with Brahman. He has become a cell in the spiritual sensorium of Nature, a cell full of wisdom and power, full of beneficence and love, all working along the lines of self-consciousness.

Having pointed out the goal of Jnyâna yoga, the Mighty Lord points out how the karmic ropes by which the Yogi is tied down to the world of illusion can be cut asunder. He says Jnyâna or wisdom is a fire which will destroy all the sins of the long past. The Yogi may have been the worst of sinners in numberless lives past, but yet the effects of that mighty heap of sin may be destroyed by wisdom. The reason is plain. Wisdom develops spiritual vision which enables the Yogi to see along the corridors of the past. He is able to see the vibrations set on foot by him in the past, which acting on the sea of life, has evoked responses, the karmic germs which wait for fruition on the manifested planes, ever pointing to the author of their being. The wise Yogi, well versed in the laws of life, the correlations of causes and effects in the sea of cosmic life, can generate action to counteract the causes generated. The disturbed harmonies are made to gain their equilibrium. The karmic germs are thus burnt to ashes. Verily is knowledge power.

Why then do not men acquire wisdom on a large scale and acquire power and thus work their way to the goal. The reason is that earnestness is wanting. The large part of the apparent earnestness of people to acquire wisdom is only an appearance. It is not real earnestness. It is not from the depths of being. It is a scum formed on the surface of evolving life. Why? Because if there be real earnestness it will result in the acquisition of wisdom. It will enable a man to control the allurements of the senses, which till now kept the aspirant turning on the wheels of illusion, and which now have become tests of the real earnestness of the strug-

gler. Hence the Lord says that wisdom is acquired by the soul possessed of earnestness and control of the senses. If there be these two requisites, the Yogi will work his way to the abode of peace. Without these two requisites, the aspirant will fall lifeless at the first chill blast of doubt. Doubt is the great enemy that will test him in his path. Doubt has its abode in the dark side of the spirals of progress through which the Yogi will have to carry his individuality before he reaches the realm of eternal light and life. Doubt is born of avidya and is wrought into the texture of the heart. The Mighty Lord says: "O, Arjuna, cut to pieces this demon of doubt with the sword of wisdom, and work on."

A. NILÂKANTA SASTRI.

THE NATURE OF GRAVITATION CONSIDERED AS A FORM OF ENERGY AND ITS EFFECTS.

I.—INTRODUCTORY REMARKS.

IT has been said (by H. P. B., if I remember rightly) that any one who enters the portals of Theosophy, becomes a subject of continual tests, which will unfailingly reveal anything and everything in him of the nature of latent potentiality which he may possess, whether good, bad or indifferent. It seems to have had that effect upon the writer and his ideas evolving from his study of nature from this standpoint. Trains of thought have opened out for him, undreamed of before, which present themselves in such systematic clearness as to be often most surprising to himself.

Such an instance is the subject of this paper, the working out of which was suggested by the discussion of the revolution and rotation of planets on the basis of some new apparatus and experiments in the astronomical society, of which the writer has the honour of being a member. This paper fits in with several others, on light, heat, atomic motion, etc., which appeared in the *Theosophical Review*, *The Theosophist*, etc., respectively.

The speculative and tentative meditations proceed on the fundamental laws of nature and logic as known and accepted alike by Theosophy and Science, and coupled with the occult rule, "As above, so below (and *vice versa*)."^{*} The trains of (independent) thought have been linked into as consecutive a chain as space, and skill of the writer, permitted, and appear to him to explain the observed phenomena under review rationally and systematically, although somewhat differently than in the usual text books.

As is well known, gravity means the tendency of all matter—whether "light" as hydrogen, or "heavy" like gold—to fall *downward*,^{*} that is, in the direction of the centre of a mass like our

^{*} That is, in vacuum, air less, ethereal space.

Earth, when free to do so. These cosmic masses being globular, or round, the directions of this motion, as well as that of the positions of men, trees, towers, etc., are evidently convergent and opposite on opposite sides, and would show thus, if they could be viewed from a sufficient distance. For them the ground, the surface of their globe, is below them, space or "sky" above, wherever they may be located.

This same tendency, cosmically, under the name of gravitation, is, however, now universally accepted as being the cause of the revolving or circling of the moons around their planets; that of the planets around their suns, etc., moving in fixed paths, called orbits. Although these vary within certain limits of distance and speed (velocity), yet the length of path and the time of passing over it (period of revolution) remain practically and for each the same forever.

In the following paper the approximate causes and effects of the various phenomena coming under the operation of gravity and gravitation are pointed out under somewhat different methods from those in ordinary text-books, and without exclusive adherence to "authority."

The way or manner in which this force of gravitational attraction is communicated from one body to another through ethereal space is not discussed here. Probably it is also some form of vibratory motion as explained in a late paper of mine, and is, perhaps, more closely related to electro-magnetism than to any other, but it may well be that gravitation represents the *return* energy—and proportionate to it—of all the out-going forms of such from the respective bodies and globe-masses.

II.—GRAVITATION, GRAVITY, WEIGHT.

Gravitation and gravity denote the same form of force or energy under different aspects, and weight is no more than their action upon any given piece or particle of any given mass. This force is apparently wholly directive and not itself vibratory, although capable of inducing all, or most of the other forms of energy. Conversely these cannot induce or modify gravity. It resides in, and is a quality or property of material mass, but is non-existent without such, *i.e.*, apparently a mere abstraction.

At contact of matter it manifests itself as weight, pressure, gravity; at a distance as attraction—directly as the masses, *i.e.*, the larger the one, the greater the other—and inversely as the square of the distances, *i.e.*, the farther apart, so much the less. Given the attraction of a larger upon a smaller mass, that attraction is four times less at double, nine times less at treble, sixteen times less at four times the first distance, and so on. One Zero point, that is, a region where no attraction exists, is at the centre of cosmic masses like the Earth, that is to say for each such mass, and the

other Zero point theoretically at infinity. The maximum of attraction, *i.e.*, gravity, for each mass is on or near the solid surface, if the sphere or globe be homogeneous, for in this position, the particle is acted on by the whole thickness of the mass from side to side. If the globular mass be heterogeneous, *i.e.*, in layers which increase in density from the surface more or less regularly towards the centre, then the maximum attraction will be at some depth below the surface, and this in proportion to the rate of graduated density.

If only a single globe mass existed in boundless space, or at infinite distance from any other masses, or matter equally distributed all around, then no spontaneous motion could be generated or exist, for all cosmic motion depends either on being imparted on smaller masses through attraction by the larger and *vice versa*, or by some extraneous force. Such mass or masses would then remain for ever suspended immovably in ethereal space.

The *weight* of any substance—a lump of metal, a human body, a mountain, or a bag of gas—denotes the potentiality or latent gravitational energy imparted to it by the whole mass of which it is a part, and is different according to its position either between surface and centre (or surface and infinity, when far away). Therefore the same substances weigh a great deal more on large planets or suns, than on small ones, but also much less the nearer the centre than on or near the surface, or when far away outwardly, and this in exact proportion to size and distance as indicated above.

The kinetic energy or living force such a small part of a mass is capable of developing by motion. (*i.e.*, falling), and due to gravity, is expressed by its rate of freely falling from the surface towards the centre of its globe-mass. On the surface of the Earth, according to Proctor, it is 160 feet in the first second of time, which increases (is accelerated) from second to second in the ratio of 1-3-5-7-9, etc., until the possible maximum for each mass is attained. For the Moon the initial rate of the first second of fall is not much more than one-fourth the above; for the asteroid planets it would be still much less, but for the large planets and the Sun it would be very much greater.

This rule of the ratios of "accelerated" falling motion, however, only holds good within certain mathematically determinable limits—so far as the Earth is concerned at least—and in both directions, *viz.*, centrifugally or outwardly, as a retarding force, and centripetally or inwardly as an accelerating tendency. The former, although theoretically of infinite extension, is practically limited for equal masses by their gravitative forces neutralizing each other, while for unequal ones the direct motion of the smaller is converted into a revolving one at and beyond that distance where gravitation upon the surface of the smaller towards its centre is equal to, or greater than the attraction of the larger mass. The centripetal limit or

Brotherhood implies a fatherhood which is a symbol of unification of parts. In the phenomenal universe we see names and forms which divide and separate. There are no two forms or manifested lives which are "twins alike in all respects." Diversity is the law of nature. The catch-word, "Equality," of the political platform, is a myth, delusion and snare. Inequality is the rule. But we are taught, by all religions, love and brotherhood. "Love thy neighbour as thyself," says the Mosaic bible. Jesus the Christ went beyond this and said: "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."

One of the disciples of Gautama the Buddha came to him and said, "Teach me, O Lord! the meditations to which I must devote myself." The Buddha said, "There are five meditations:

(1) The first is the meditation of love in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

(2) The second is the meditation of pity, in which you think of all beings in distress—vividly representing in your imagination their sorrows and anxieties, so as to arouse a deep compassion for them in your soul.

(3) The third is the meditation of joy in which you think of the prosperity of others and rejoice with their rejoicings.

(4) The fourth is the meditation upon impurity, in which you consider the evil consequences of corruption, the effects of sin and disease. How trivial the pleasure of the moment, how fatal its consequences.

(5) The fifth is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity. (Paul Carus, in the "Gospel of Buddha").

Bhagavân Sri Krishna, again and again, in the Gîtâ, speaks of the importance of love to all. "He who without hatred of any being, friendly, and showing mercy to all, without attachment and egoism, balanced in pleasure and pain, and enduring, content with all, ever harmonious, with the self controlled, resolute, with Manas and Buddhi fixed in Me, My devotee, he is dear to me."

Similar quotations in the same key may be made from the sayings of other religious founders in other parts of the world—Zoroaster, Confucius, Mahomed, etc. On this subject I may refer you to Captain Furlong's "Studies in comparative Religions," where beautiful extracts from various religious scriptures are given.

This is a universal doctrine, "Love all;" as St. Paul says, "God is love." The great Saiya Saint Tirumûlar, says:

"The ignorant will say that love and God are different. Few know that love and God are one. If all know that love and God

are one, they will melt with love and ever enjoy beatitude." This is the ideal of morality enunciated by every great religion for our guidance in this practical world.

Love thy neighbour as thyself. "But why should I do so, since by the order of nature, I feel pain and pleasure only in myself, not in my neighbour or others. The answer is not in the Bible but it is in the Veda, is in the great formula, *Tat tvam asi*, which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves, because you *are* your neighbour, and mere illusion makes you believe that your neighbour is something different from yourself; as the Gîtâ says, he who knows himself in everything, and everything in himself, will not injure himself. This is the sum and tenor of all morality. This is the standpoint of a man knowing himself as Brahman" (Deussen).

"There is but one ultimate, omnipresent, eternal reality; the beginning, substance and completion of all that exists; absolute, omniscient." Every one of us, everything in the universe is but a partial manifestation of this *one* substance. In the Taittiriya Upanishad it is said: "I'svara willed to become many and then entered into them." This is explained in an amplified form by Lord Sri Krishna where he says in the tenth Chapter of the Gîtâ: "The seven great Rishis, the four Ancients, the Manus, were born of my nature and mind; of them this race was generated. I am the generator of all; all evolves from Me," etc. In the eleventh Chapter, the Lord, by actual demonstration, shows to Arjuna his Visvarûpam, the vision of the universal form. All forms and manifestations of consciousness are from I'svara.

How shall we cultivate and develop this love and brotherly feeling towards all? Lord Buddha says: "The self (Ahankâra) is the fleeting error of *Samsâra*. It is individual separateness, egotism, which begets envy and hatred. Self is the yearning for pleasure and is the lust after vanity. The existence of self is an illusion and there is no wrong in this world, no vice, no sin, except what flows from the assertion of self."

In "Light on the Path" we read, "Kill out all sense of separateness." We see a beautiful flower, we love it, or admire it. For a moment there is the denial of the self. How happy is the idea. We are at one with I'svara. But it lasts only for a moment; the self obtrudes; desire arises; idea of property sets in; we want to pluck the flower from the plant. If obstruction there be, a train of vices and evils arise. Truly the Gîtâ says: "If man, musing upon the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of Buddhi, and from destruction of Buddhi he perishes."

Do everything you do as a duty, without attachment to fruit—as service to the Lord. In this way we can, little by little, achieve true self-abnegation.

As brothers, we are to help each other, support each other, rejoice in others' rejoicings and sorrow in others' sorrows. Fully realise the idea of solidarity contained in the following :

“Nothing in the world is single.
All things by a law divine
In one another's being mingle.”

The great idea of co-operation and interdependence must be impressed upon our mind. Numerous illustrations may be taken from science.

On the ethics underlying crystals I cannot do better than extract a passage from Ruskin :

“The highest and first law of the universe, and the other name of life, is Help. The other name of death is ‘Separation.’ Government and co-operation are in all things, and are eternally the laws of Life. Anarchy and competition, eternally, and in all things, are the laws of death.”

“Take merely an ounce or two of the blackest slime of a beaten footpath, on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay (or brick-dust, which is burnt clay) mixed with soot, a little sand, and water. All these elements are at helpless war with each other, and destroy reciprocally each other's nature and power; competing and fighting for place at every tread of your foot; sand squeezing out clay, and clay squeezing out water, and soot meddling everywhere, and defiling the whole. Let us suppose that this ounce of mud is left in perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest relations possible.

“Let the clay begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful, and fit, with help of congealing fire, to be made into finest porcelain, and be painted on, and be kept in kings' palaces. But such artificial consistence is not its best. Leave it, still quiet, to follow its own instinct of unity, and it becomes not only white, but clear; not only clear, but hard; not only clear and hard, but so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire.

“Such being the consummation of the clay, we give similar permission of quiet to the sand. It also becomes, first, a white earth; then proceeds to grow clear and hard, and at last arranges itself in mysterious, infinitely fine parallel lines, which have the power of reflecting, not merely the blue rays, but the blue, green purple, and red rays, in the greatest beauty in which they can be

seen through any hard material whatsoever. We call it then an opal.

“In next order the soot sets to work. It cannot make itself white at first; but instead of being discouraged, tries harder and harder; and comes out clear at last; and the hardest thing in the world: and for the blackness that it had, obtains in exchange the power of reflecting all the rays of the sun at once, in the vividest blaze that any solid thing can shoot. We call it then a diamond.

“Last of all, the water purifies or unites itself; contented enough if it only reach the form of a dew-drop; but, if we insist on its proceeding to a more perfect consistence, it crystallises into the shape of a star. And, for the ounce of slime which we had by political economy of competition, we have, by political economy of co-operation, a sapphire, an opal, and a diamond, set in the midst of a star of snow.”

Take a plant. The earth contributes food, water contributes food, air contributes food, in order that the plant may grow and maintain its life. When it begins to blossom and to seed, an important function has to be performed, *i.e.*, the maintenance of the species or race has to be provided for by the future seeds. Here the admirable functions of cross-fertilisation performed through the medium of insects and birds, cannot but make you pause and think over the intelligence displayed in the mutual inter-dependence of plants and insects and birds upon each other. The latter go to the flowers for honey. The flowers, in these visits of insects and birds, take from their proboscis and beaks and legs the pollen grains of flowers which they have already visited for the self-same honey. Take a bee hive; study its commonwealth. There is the drone, the male, there is the queen bee, there are the workers, the neutrals, the eunuchs. The life-sustaining functions are performed by the workers, the racial function is performed by the drone and the queen.

Now as you rise from the mineral to the vegetable and from the vegetable to the animal, and from the animal to man, you will appreciate the idea of this interdependence running through all and growing and expanding more and more. The idea of sacrifice, which is in the most incipient stage in the mineral (for a crystal form is a restraint, or limitation upon a molecule capable of vibration in all directions), is developed in the plant (for seeding is sacrifice and we find, in most plants, ends in sacrifice of the parent itself), and is still more developed in animals (as shown in their maternal instincts). At first unconscious, this idea of sacrifice becomes in a way conscious in animals and blooms into self-consciousness in man and at last attains the height of its glory in Buddhas, Christs, Ramánujas and Damians.

We can realise this object of interdependence and co-operation

from the great Purusha Sûkta hymns, where all the manifested universe is symbolised as the body of the great Purusha—I'svara.

Try to find similarities in the midst of differences—a common ground of agreement. Try to appreciate the good and beautiful in everything you see. You have heard the familiar story of how Dharmaputra when asked to find out a bad man in the world, went out on a long journey and returned with the experience that there was no bad man at all; and of how Duryôdhana, when asked, to find out a good man in the world went out on a long journey and returned and said that there was no good man at all in the world. Try to follow the example of the great Pândava king, Dharmaputra.

Read and realise the glory of the three personages that did great service to humanity in the past, Lord Bhishma the A'chârya, Gautama the Buddha, Jesus the Christ, from the words of wisdom which each uttered. The first, about 5,000 years ago, on his death bed of arrows, preached to the assembled kings of Aryavarta on the Kurushêtra field; the second, about 2,600 years ago, to his disciples at Benares after he attained the illumination; the third about 2,000 years ago, to his apostles and the people, his great "Sermon on the Mount." Whenever in our every-day life we meet temptations to do wrong and we are in a harassing state of doubt as to which is the right course to take; in other words, whenever our minds are perplexed with conflicts between the interests of self and those of others, between selfishness and altruism, then think of any of these three Masters of wisdom, and put the question to yourself, "What would Bhishma, Gautama or Jesus do under the conflict?" Find out the answer and get yourself out of the dilemma. These three Masters are human and they belong to the same humanity as ours. The ideals which they lived and taught are not beyond human achievement. Whichever of these three lives appeals to you and attracts you most, cling to it and try to realise that ideal in your daily life. True Brotherhood will yet dawn.

But to a mind which refuses to do honour and worship to moral heroes, but delights in the dry intellection and abstraction of metaphysics, I would suggest this meditation: Try to realise correspondences among animate and inanimate things in the universe. of and This is manifested in molecular motions of inorganic bodies, energised by heat, light or electricity, and this is the same for in her form in the motion to and fro of a protoplasmic cell. for ly, in is the same in a different form in the inspiration and ex- of being of the lungs, and in the systole and diastole of the heart as shown of quiet is found in the waning and waxing of the moon, his idea proceeds to of suns, of the Manvantara and Pralaya of and bloom- rious, infun. Resolve all force, all life, all consciousness, height of cting, not mm, into the great breath of Brahma, then the d rays, in the die out, and if you realise this—I do not

say it is possible to do it all at once—you may be able to sing with the Upanishadic Seers:

"To Brahman hail! Hail Vayu (abstract motion) unto thee! Thou art indeed the Brahman manifest. Thee surely will I call the manifested Brahm. (Thee) righteousness I'll call; I'll call (Thee) Truth."

This constant meditation of the *one* life or force or consciousness running through all and permeating all, will lead you nearer and nearer to that state where the sunlight comes and "the dew-drop slips into the shining sea." *Om Tat Sat.*

P. NARAYANA AIYAR.

THE STOPPING OF THE LAVA-FLOW FROM A CRATER OF MAUNA LOA IN 1881.*

WHEN the great flow of lava from the crater of Mokuaweoweo, on the flank of Mauna Loa, in 1881, threatened the total destruction of the town of Hilo, Hawaii, many were the offerings cast into the fiery stream, many the prayers chanted by Kahunas to pacify the angry goddess, Pélè.

The existence of smallpox in the Royal residence town of Honolulu, caused that place to be quarantined from the rest of the kingdom, but the Princess Ruth, sister of the IVth and Vth Kamehamehas, was on the Island of Hawaii and able to reach Hilo.

She had tents pitched on a hill within the town and several times, accompanied by the Kahuna, (priest) went up to the lava stream with offerings, but still the flow, slowly but surely advanced.

The king, Kalakaua was absent and the Princess Lydia Kamaeaha Liliuokalani, heir-apparent, was acting as Regent.

To her came a Kahuna saying, that she, being a descendant of Pélè, must go to Hawaii and stop the eruption; that the efforts of the other high chiefesses, although also Pélè's descendants, would not avail, that the goddess listened only to the prayers of those in power. He wished to accompany the Princess and officiate as her Kahuna.

The following day he again came to the Regent and requested that a bible be brought and, according to the reading of the page where the book opened, so should the decision be. The right hand page to apply to the Princess, the left hand side to himself.

The verse on the right promised power and success but the reading on the opposite page was unfavorable for the Kahuna, so he renounced his intention of going, but urged H. R. H. to hasten to Hilo.

* Dictated for publication in the *Theosophist*, by Her Majesty, Liliuokalani, ex-Queen of Hawaii.

It was customary for royalty, when appointed to a position of importance, as that of Regent, to take a tour all through the group of islands, to become acquainted with the people and learn their wishes.

When the quarantine was raised H. R. H. availed herself of the occasion for a trip, so taking the Royal band and a retinue of about fifty attendants, she sailed for Hilo.

Among the attendants was one skilled in dream-lore and possessed of prophetic spirit.

The Royal party started from Hilo at 2 A.M., where they were joined by hundreds of people all moving and intent on one purpose—that of seeing the wonderful phenomenon of nature, the river of fire, then less than a mile from the town. Nor were the offerings in which Pélè delighted, forgotten, consisting of a live pig and chickens, coconuts, taro and a bottle of brandy as a substitute for the *awa* of olden times.

Miles distant and eleven thousand feet above them, began this gleaming cascade, at whose foot they stood, here dazzling red, there concealed beneath the hardened crust of cooled lava, again lighting up the irregular mounds or sharp peaks, where some obstacle had forced the liquid fire to mount and descend, until strange resemblances to great cities wrapped and writhing in flames, seemed pictured before their eyes.

Onward they rode until a cave-like opening in the lava presented a suitable place for the ceremony. A protest against the cruelty of thrusting the living pig and chickens into the pool of fire, came from the tender heart of the Princess, but Pélè accepts no dead offering.

Then a feeling of power, as though the goddess overshadowed her, nay, even as though she were *Pélè herself*, took possession of her.

Impressively the prayers fell from her lips as the offerings were consumed and she asked why this devastation, this destruction of trees and crops and living creatures, reminded the fire-goddess that Kilauea was her abode and that she should return to that home and grant to her descendants peace and prosperity as a good ancestress should; and, furthermore, that the request that the lava cease to flow, might be granted, not instantly, but three days hence, when she should leave Hilo.

The power influencing the Princess seemed to be felt by the attendants also, who prostrated themselves upon the ground as the invocation was being made.

A handkerchief was knotted in the centre by one of the party and held with the lower end in the lava stream, the request being made that it burn to the middle of the knotted part: the lower portion was immediately consumed but the upper refused to burn.

The ceremony completed, the horses, unguided, quickly brought the Royal party to the beach.

At 11 A.M., H. R. H. the Princess Liliuokalani, attended service at the Haili Church, where all the prominent residents of Hilo were gathered to invoke the mercy of God, that the lava flow might not consume their city. The Missionaries when the flow ceased, attributed it to the efficacy of *their* prayers.

Later, on that day, another trip was made to the flow and although some seated themselves apparently exactly where the lava would run over them, the stream always separated or turned aside, even piling itself up and running over stone walls, as though acknowledging a controlling power.

Three days later, Liliuokalani and suite left Hilo *and the flow ceased*.

[The Queen dwelt *particularly* upon the feeling that came over her as she was repeating the incantations, and also upon the fact of the Missionaries, although accusing the Hawaiians of being heathens and ridiculing or denouncing their superstitions, were also praying to *their* God! ED. NOTE.]

Theosophy in all Lands.

EUROPE.

LONDON, 31st October, 1901.

The past month has seen all activities in full swing again.

The Blavatsky Lodge has decided to substitute evenings for questions and discussion in place of the conversaciones formerly held once a month. The first of such evenings was spent most enjoyably on October 17th, the time passing rapidly in a bright discussion on the topic "Dogma or Fluidity—which." The Sunday lectures have been successfully resumed.

On October 19th, a reception had been arranged to greet the President-Founder on his return from South America. Unfortunately his boat was overdue and the reception—which could not be postponed at the eleventh hour—had to be held without its hero. Of course it was a disappointment, but the Colonel arrived in the small hours of Sunday morning and at once promised to look in and say a few words at the evening lecture, so there was quite a gathering of members, old and new, and a warm but informal welcome was given to the Colonel who looked wonderfully well and vigorous notwithstanding fatigue and loss of sleep.

It was satisfactory to hear such a good account of the arrangements made in South America and of the successful nature of the tour there. The following day there was a special meeting of the London Lodge to greet the President and in the evening he departed for Amsterdam to be present at the opening of the new Headquarters in Holland—a function which we hear was successfully performed amid much enthusiasm, at the appointed time.

The West London Lodge is venturing into the region of publicly advertised meetings and is finding a gratifying result in crowded attendances at its Friday meetings, which are well reported in the local press.

The Monday afternoon meetings for questions, at 28 Albemarle Street, will be resumed in November: they have always proved a success. Mr. Mead has first started a course of six lectures on "The Gospels and Modern Criticism," which are given on Tuesday afternoons to appreciative audiences. A "Secret Doctrine" class is also just commencing, and other minor activities are being arranged.

Science Siftings reports the discovery of an ancient box in Egypt, which is partly ornamented with platinum. Professor Berthelot is responsible for the discovery which is regarded with much interest by antiquarians, as platinum has hitherto been believed unknown to the ancients. The date of the box is about 700 B.C. If this should be native platinum the discovery would also be interesting to mineralogists, as that rare metal has not been found in Africa. Probably Egypt has many more and much greater surprises in store for the explorer.

The same paper gives, in its issue of October 26th, an interesting account of Dr. Von Schron's studies in that mysterious borderland of life which lies between the mineral and the vegetable kingdoms. The article speaks of "cystals, the key of the universe" and continues: "given the infinite ether, which is a known fact, and given life force acting upon it, as it acts upon these crystals, compressing, moulding and shaping them in intelligent beauty and order, the idea of one life force throughout the universe offers no difficulties to the ordinary imagination."

Surely this is an indication of the way science is following after occultism. The article concludes with Dr. Von Schron's own words, and we read: "My researches into the primary origin of crystals, into their vital and later mineral states, have convinced me that *there is only one force acting upon matter in all its aspects, the force which we call life*. I have been compelled to believe, from the way in which life force shapes the crystal and from all the attendant phenomena, that all other forces, heat, light, chemical force, electricity, cohesion, *are but different manifestations of life force*. I believe that all the natural sciences will eventually become sub-divisions of biology."

Italics mine. It would do H. P. B. good to see how the scientific big-wigs are falling into line with the "Secret Doctrine."

A. B. C.

NEW ZEALAND SECTION.

October 1901.

An invitation has been sent to Mr. Leadbeater to visit New Zealand after his visit to the United States next year. In the event of his coming he would receive a most cordial welcome, and no doubt would occasion great public interest once more in Theosophy, as well as stimulate members and Branches here to increased effort for the cause. Such visits are always highly desirable.

Meantime the usual activities continue, classes and public meetings are held regularly and the attendance is fairly good. The annual Convention will soon be held again, though time and place are not yet decided.

At the ladies' meeting in Auckland on 6th September, the address was given by Miss Davidson, the subject being "Clairvoyance." It occasioned great interest to a well attended meeting. At the Wellington ladies' meeting on September 5th, Mr. Richmond lectured on "The Building of Character," and at Dunedin, on September 14th, Miss Christie's lecture was on "The Elder Brothers of Humanity."

Mr. Draffin lectured at the Auckland Branch on "Our poets on Reincarnation," Mr. W. S. Short in Wellington on "The Theosophy of Christ," and Mr. D. W. Burn., M.A., in Dunedin on "Hudson's Law of Psychic Phenomena."

Reviews.

"GIEBT ES EIN LEBEN NACH DEM TODE? GIEBT ES EINEN GOTT?"

The literature of the German speaking student of theosophical and kindred subjects has received a valuable addition in these lectures. Mr. Hubo clearly shows in them that in all religions we find the same beliefs with regard to these two problems. His arguments in favour of and the objections that are and can be raised against them are equally clearly and concisely stated, so that the work cannot fail to be a help to the beginner in this study. Many of his statements he enforces by quotations from various writers, such as, Sir William Crookes, Dr. du Prel, Kant, A. R. Wallace, Kepler, Zschokke and others, thereby showing his extensive reading and careful thought.

C. K.

WILBUR SOCIETY.

We have received a pamphlet having the above title which gives an outline of a scheme for a social colony which is about to be established. Whether mankind are sufficiently developed to live with any degree of harmony in such a society is a serious question. Such enterprises in the past have usually been failures. The doctrine of Equality, if applied to individuals will not prove satisfactory. The workers will do all the work, and the drones will continue drones. However, all such efforts towards realising our ideals yield a rich harvest of experience, which may in future be made useful, and bring us a step nearer the goal.

W. A. E.

MAGAZINES.

In the November *Theosophical Review*, Mr. Fullerton concludes his valuable and deeply philosophical article on "Theosophy and Materialism," which should be widely read. Mrs. Hooper writes on the "Lives of St. Patrick and St. Bride," as gathered from the 'history of the early British Church.' Mr. Clarkson contributes some well written blank verse entitled, "Thoughts on the Aitareya Upanishad." These were 'suggested by the first chapter of Dr. E. Röer's prose translation, "The Yoga that is Pain-Destroying," by A. H. Ward, contains some very plain statements which bear upon certain forms of Hatha Yoga. The writer thinks that "all forms of Yoga which involve suffering in any vehicle of consciousness are fundamentally immoral. No matter what fine motives may be put forward in justification of self-torture, it is obvious that pain is Nature's danger signal, which warns the self that the vehicle involved is out of harmony with its environment. Consequently any practice which involves suffering, is a cause of discord. This must be injurious to the ego in whose vehicle of consciousness it exists; and since all egos are essentially one, the injury must also effect 'that united Spirit of life which is the true self.' Hence these painful forms of Yoga belong to those forces which retard evolution, not to those which aid it." Some excellent ideas are brought out in the article. Mr. Mead discusses, in his usual able manner, the question of "How the text of the New Testament has come down to us," and the doctrine of verbal inspiration is proved to be untenable. "The Holy Fountain" is one of Michael Wood's attractive stories. E. M. Stevens treats of "The Higher functions of Physical Beauty," and claims that, "unconsciously, it may be, and slighted by those who should know best how to honour it, physical beauty is still doing its divine work of attuning men's minds to the infinite." Mr. Bertram Keightley, who, in previous issues has been giving a history of the "Sikh Gurus," presents in this number an instructive paper on "The Later History of the Sikh Religion."

Theosophy in Australasia, for October has an article by A. M., on "Sun Spots and their influence on the Earth." H. W. Hunt writes on "Facts or Fancies," and "Chance or Accident" is discussed in a thoughtful manner by S. Studd.

In the *N. Z. Theosophical Magazine* Mr. S. Stuart contributes the first portion of an essay on "Occult Schools and the Masters." "The Hill of Difficulty," by Agnes Davidson, is continued. There is another interesting article by S. Stuart entitled. "The Book of Cagliostro." The "Fairy Passiton" story, for the children, is continued.

The Central Hindu College Magazine for November is interesting as ever. There are numerous short articles among which is one by Mrs. Besant on "The Food we Eat," in which she answers a number of questions sent by a correspondent. The third Anniversary of the College has been held, and a report of the proceedings will be published in the issue for December.

Theosophia. The fifth and sixth numbers of the current volume of our Dutch organ have been received and we congratulate our colleagues upon the appearance of prosperity which they present. The magazine has what is expressed in the homely term "a thoroughly

business-like appearance," that is, the appearance of a publication of a sober and respectable character and one which seems almost certain to be permanent. The President-Founder, who has just returned to his home from Amsterdam and the Hague, expresses complete satisfaction with the way in which the Netherlands propaganda is being conducted, as well as with the striking results. One who did not know the enthusiastic temperament and religious fervour which underlie the external calm and stolidity of the Dutchman would hardly credit the statement that the rapidly growing membership of our Society in that country had its origin so very few years ago.

Teosofia. Our Italian review, so perseveringly conducted by our esteemed colleague, Signor Decio Calvari, contains in its No. 10, Vol. IV. (for October), translations of Mrs. Besant's discourse upon the "Problems of Religion," and Mr. Leadbeater's "Clairvoyance," besides which there are some pages of questions and answers, some more of pertinent paragraphs, and a brief notice of theosophical movements in Europe, in which the temporary acceptance by Mr. Keightley of the General Secretaryship and the public functions in which the President-Founder took part at London and Amsterdam in October last, on his return from South America, are recorded.

Sophia. The editors of our Spanish organ send us in their No. 10 of Vol. IX. (for October, 1901) an interesting table of contents composed partly of translations and partly of original notes. If there were a school of Spanish literature in India one should recommend it to subscribe for this valuable journal, whose contents are always filled with translations in the purest Castilian language.

Philadelphia. The veteran organ of our movement in South America comes to us as a double number for July and August, as usual, well-printed and on exceptionally good paper. The editor has made a judicious selection of literary matter, as will be seen from the list of authors—H. P. B., Annie Besant, Ch. Blech, Jr., the high priest Sumangala, Messrs. Leadbeater, Galindo, De Lespinois, Worsdell, Carlos M. Collet, Wigmore and the Editor, our devoted friend Señor Sorondo.

Teosofisk Tidskrift. In the September number of the organ of our Scandinavian Section are translations of the writings of Mme. Blavatsky and Mrs. Besant and an instructive article by our brilliant young colleague, Pekka Ervast, "Has Theosophy something to teach us Christians?" There is also a short report of the Sixth Annual Convention of the Section, and in an appendix a discussion on the "Name of the Theosophical Society," between the General Secretary of the Scandinavian Section of our Society and the chief representative of the local portion of the secession party of Mr. Judge and Mrs. Tingley. The extreme weakness of the arguments used by the latter gentleman to excuse the theft of our title by the seceders becomes apparent at a glance to any one who has read the "Historical Retrospect" embodied in our President-Founder's Annual Report to the 21st Anniversary of the Society at Adyar, in December, 1896. Even so highly educated and thoroughly conscientious a seceder as Dr. Gustav Zander, seems ignorant of the fact that the original New York group, which has expanded into the present Theosophical Society,

officially voted itself out of existence on the 4th December, 1883, reconstituting itself as the "Aryan Theosophists of New York;" that is to say, six years before H. P. B. wrote the phrase so often quoted by the Judgeites as proof that the Society had no longer an existence (see *Lucifer*, August, 1889), viz., : "There is no longer a Parent Society; it is abolished and replaced by an aggregate body of theosophical societies, all autonomous, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the cause against the whole world." This is all strictly true, for the New York original group, known for some ten years as the "Parent Society," was abolished, as above stated, in 1883, after having been, since 1879, replaced as the source of authority, by the "aggregate body of Theosophical Societies, all autonomous....all under one Head-President". In short, the Theosophical Society now existing was reconstituted by the Indian Conventions of 1879 and the following two years, and under it Mr. Judge and his chief American colleagues accepted and continued to fill offices until the time of the secession.

The Arya for October has, among other articles of value, an extended editorial comment on the important scheme for an Indian Girls' School, as outlined by Miss Sarola Devi Ghosal, B.A., which appeared in the September issue of *The Maha-Bodhi and the United Buddhist World*. We shall notice the scheme more at length, in another column. Dr. P. S. Chandrasekar concludes his specially useful article on "Drinking-water and Health," R. Ragoonath Row contributes a paper on "Smritis," S. Ramaswamy Aiyar writes on "Yoga principles in Sacrifices," N. Krishnaswami Aiyar points out the "Traces of the Castes in the Rigveda," and N. Krishnaswami Aiyar contributes an article on "Sankalpa or Determination." In the correspondence column, T. Sadasivier touches upon the "Beginning of the Caste System," and N. Krishnama Charya furnishes a rejoinder on "Parvatiparinaya." Educational notes and Reviews follow.

The Vahan, The Theosophic Messenger, The Golden Chain, Light, Banner of Light, Harbinger of Light, The Review of Reviews, The Phrenological Journal, The Metaphysical Magazine, Health, Modern Medicine, The Light of the East, Dawn, The Light of Truth, The Christian College Magazine, The Indian Journal of Education, The Psychic Digest, The Temple of Health, Practical Psychology, The Forum, Hazelrigg's Astrological Almanac, Star Lore, Notes and Queries, The Brahmapadin, The Brahmacharin, Journal of the Maha-Bodhi Society, Coming Events, Pra-Buddha Bharata, The Theosophischer Wegweiser, and Soul and Mind are acknowledged with thanks.

CUTTINGS AND COMMENTS.

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

In the September number of the "*Maha Bodhi Scheme for and United Buddhist World*," Miss Sarola Devi Ghosal, B.A., presents a scheme for an Indian Girls' School to which we desire to call special attention.

Miss Ghosal seems to be in thorough sympathy with Indian women and has a broad realisation of their needs and a determination to do something toward establishing suitable educational institutions for them. The plan is to have the preliminary education of the girls "coincide with the ordinary Boys' schools up to the matriculation standard," and to revive the ancient domestic arts and industries, adding thereto such modern ones as may be considered desirable. Vocal and instrumental music, painting, drawing, and the art of cooking will be taught, and special instruction given in sick-nursing. "The study of English as a language will form one of the main features" of the plan. Religious instruction of an unsectarian character will be given, and broad moral principles taught. The girls will also be trained in methods of "neat and well-ordered house keeping," and games and recreation will not be neglected. We sincerely hope the public will give Miss Ghosal's highly commendable scheme the thoughtful attention which it deserves.

Mr. S. H. Seng, who has been a resident of Lhasa for the past three years, being connected with the Boundary Commission which the Chinese Government appointed to establish the boundary between Tibet and India, recently delivered an interesting lecture in Shanghai. *The Pioneer* thus notices the following points made by the lecturer regarding the customs of this strange country:

In Lhasa theft is almost unknown. The laws are very strict regarding it. For the first offence an eye is burnt out, a second offence is punishable by the loss of another eye, while for a third, the man is thrown bound into the river. There are three ways of disposing of the dead: cremation, throwing the corpse into a river, and the most curious, that of tearing the flesh from the bones, throwing it to the dogs, then grinding the bones to powder. Marriage customs are similar to those of the Chinese in having the indispensable "go-between." The presentation by the bridegroom of a piece of white silk on which both names are inscribed constitutes the legal ceremony. Men have two queues and wear massive earrings. Mining is unknown. Gold can be seen lying in lumps near the abode of the Chief Lama, but it is strictly guarded and no one dare remove it for fear of geomantic influences. Feng-shui has an even greater hold upon Tibet than upon China. The Chief Lama has no power; he can only act in concert with the entire Lamasery which holds large councils in a spacious council chamber and there discusses all public questions. The distance from Darjeeling to Lhasa is about 53 days. Once through the Himalayas the country is flat.

The Editor of the *Indian Mirror*, while referring to the National Congress and the Social Conference which are to be held in Calcutta during the latter part of this month, proposes that a Religious Conference be also held in connection with these gatherings. He says: "Such a movement is a necessity of the times, and it ought to command the sympathy and support of every educated Indian who is really mindful of the well-being of our people." Again in a more recent issue (November 13th) he says:

Many of our countrymen are fast becoming convinced of the fact that Indian reform to be really effective must have a more solid foundation than mere political interests. India's progress and prosperity in the past, whether during the Hindu or the Buddhist period, were due chiefly to her spiritual development. It is certain that no country in the world has been able to show such spiritual advance as Hindustan. And if India at one time became the religious teacher of the whole world, is it too much to hope that she will assume that role again, when she has fitted herself for the mission? It is an admitted fact that the light went from the East to the West, and that it is the East that has been the religious teacher of mankind. The religious light of the East, though somewhat dimmed by neglect, is still finding its way to the West, as may be seen from the activity displayed by the thoughtful and cultured classes in Europe, in America, and even in some of the Colonies, to study the philosophies and religions of the Orient. The truths imbedded in the Vedānta and Buddhist philosophies are being explored with keen eagerness by the *savants* of the West. This activity in the Occidental world is having its reaction in the Oriental countries. Thus we see on all sides unmistakable signs of a future when India will once more take up her position as the spiritual preceptor of the world. Such being the case at the present moment, we should put forth all our endeavours to get up a National Religious Conference as a corollary to the National Indian Congress and the National Social Conference. The main object of this Conference should be to revive all those laws and institutions which contributed to the spiritual growth and progress of Ancient India, and brought our ancestors to the forefront of all nations. We are aware of the existence of several Hindu Religious Conferences, but a larger religious movement is necessary for the purpose of a national religious revival. The very fact of such religious bodies having come to be established in recent years, argues the necessity of having a National Religious Conference as an adjunct to the National Congress and the Social Conference, where our English-educated countrymen from various parts of the country may assemble, just as the delegates of the other two bodies do, to discuss all important questions relating to the religious progress of their country. The questions which the Religious Conference will take up will be of a purely unsectarian character. The moral and religious education of our boys and girls, the revival of the Brahmacharya life and the other Asramas of the Hindus, the more widespread study of the Bhagavad Gītā, and of the Vedānta philosophy—these are some of the questions which may be profitably discussed by the Religious Conference. The central idea of the Conference will be to adopt and encourage all means which will bring our countrymen back to the purer faith of the ancient age, and help to revive those laws and institutions of the Hindus which made them so great spiritually in the past. That such a Conference is urgently called for, does not admit of the slightest doubt, having regard to the signs of the times around us. We wish particularly that the proposed National Religious Conference may be launched into existence, while the opening year of the new century still runs its course. In the meantime, we invite an expression of opinion from all quarters, as to the practicability of the scheme which we have suggested. The matter should be decided quickly, in view of the short time that now remains for the holding of the Congress session at Calcutta

We heartily approve of the above scheme and hope the public will realise its importance and act upon it without delay.

..

The following from the *Free Thought Magazine* may be of interest to those who incline towards materialism:

Said a traveller in a railway train to our old friend Dr. Peebles, referring to the subject of Spiritualism: 'I am so organised that I can believe only what is rational and what can be cognised by my five senses, and if you have any ghosts or spirits on hand, trot them out, I should like to see them.' 'The laugh was on me,' writes the doctor, 'and more, I was in a decided minority.' 'I am not a bigot,' continued the traveller, 'I am not averse to investigating anything, from the gods of India down to the grasses in the field, and I have this thought'—

'Stop, stop right there,' interrupted the doctor, 'You say you have a "thought." I deny it. Prove it. Trot it out here; I should like to see one of your thoughts.' 'Oh, you are quite hypercritical,' said the other, 'I meant to say that concerning Spiritualists and the study of Spiritualism, I hold this idea.'—

'Stop again, sir,' answered our doctor, 'I deny, on your own grounds, that you have an idea. Show it to me. Demonstrate it. I want to cognise it by "my five senses," to use your own language. So "trot out" your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further, tell me the colour and shape of your best ideas.' The smile was now on the other side.

..

A Hindu ascetic who tames tigers.

The *Behar Herald* says:—"We the other day saw at Bankipore the well-known tiger-tamer, Professor Shama Kanta Bannerji, whose name creates enthusiasm whenever mentioned. He has renounced the world and donned the *gerua* garb of the Hindu ascetic. He was on his way to the Himalayas, where he intends devoting the rest of his life to spiritual culture in the company of hermits who dwell there. The man, who quaked not in the midst of Royal Bengal tigers and African lions, who tamed them into cats and dogs, must have a large fund of psychic force, and it is common experience that such men are capable of achieving success in any work which would require the concentration of the moral and the spiritual energies of man."

..

Hypnotism and Suggestion.

The following extract from a review of Dr. R. Osgood Mason's "*Hypnotism and suggestion in Therapeutics, Education and Reform*," in the *Academy*, of 19 October, 1901, illustrates the tendency of solitary modern day scientists to accept the only rational explanation of the facts of mesmerism as well as the strength with which the incubus of the theory of suggestion still obsesses the average 'scientific mind.'

"Although he [Dr. Mason] shows himself to be perfectly well-acquainted with the Nancy theory, he prefers to consider that in hypnotism there is really some 'effluence passing from the operator to the subject' which not only can take effect at a distance of twenty miles, but can be imprisoned in a glass of water. So, too, though he gives in the alternative a more rational hypothesis, he cleaves to the idea that hypnotism can be explained as the waking of the sub-conscious mind," which may be viewed, he tells us, 'as a higher development of the cosmic mind or soul so evident in nature.' After this, it is a mere detail that he uses the analogy of the solar system to suggest that the human body, 'like every

particle of matter, organized or unorganized,' has 'its emanation, its atmosphere, its aura.' If hypnotism ever comes to be generally used as a curative agent, its application must be founded on some more solid basis than wild guesses like those given forth by the first Lord Lytton, in romantic fiction, or upon analogous comparisons."

Another extract from an *Academy* review—this time for the sake of the "curious light that it throws upon the religious and learned life of Alexandria at the beginning of the fifth century."

"Synesius was a Greek of Cyrene in Libya, and claimed descent from Herakles. He was educated at the University of Alexandria, professed the fashionable neo-Platonism of Plotinus, and became the disciple and friend of... Hypatia. He travelled as ambassador for Cyrene to Athens and Constantinople, and then lived nine years of erudite leisure in his native city and in a country house which he possessed in the Pentapolis. He married and had three children. All this time he was, formally at least, a pagan philosopher. In 409 he was chosen Bishop of Ptolemais and the first indispensable preliminary to his consecration was his baptism. It seems a bizarre proceeding."

P. T. S.

* * *

The following two articles from the *Times* of India will be found especially interesting to astro-nomers and meteorologists.—

Abnormal weather and Planetary Groupings.

I. In your issue of July 7th I drew attention to the grouping together during the current month, of all the major planets except Neptune. At present those visible to the naked eye can be seen by the public on the western horizon soon after sunset, and are an interesting sight to anyone with astronomical tastes.

In the same letter I suggested there might be a causal connection between this grouping of the planets and the abnormal weather that has characterised the present year. On the whole this idea has received substantial support from the meteorological phenomena that have occurred since then.

At the time of writing (July 5th) the Earth was immersed in the field of forces acting between three of the largest planets and the sun, while we were experiencing abnormal heat not only in India but in Europe and America. Now, the following day (July 6th) we passed the last of these planets (Saturn) and simultaneously London was deluged with the severest rain-storm it had experienced for several decades, whilst our own monsoon took on a different character, the higher cloud-bearing currents appeared for the first time, and we had what seemed to be a second burst of the monsoon. Moreover, the abnormal heat gradually disappeared both in Europe and America. If we further recall the floods in China, the famine in Russia, and the exceptional harvests in Canada, we shall perceive how very general these abnormal seasons have been. The planetary group bears a rather close resemblance to that of 1899, though this year it occurs a little later. To complete the parallel, the rains here have continued a little longer, and in the case of Guzerat we have an ameliorated famine in the same part of India. If it were possible to try weather experiments as the chemist in his laboratory, the experimenter, in order to test the theory of planetary action, would first group the planets together and note the weather effects. He would then distribute them, and again record the result. This is what in inductive logic is termed the method of agreement and the method of difference. If he found that when A is present B is present also and that when A is absent B vanishes, then he is entitled to conclude that A and B are connected as cause and effect.

Now what it is impossible for us to do ourselves Nature has recently done for us. She has grouped the planets in the same place in two alternate years—1899 and 1901, and they have been more distributed in the intermediate year 1900. She has, as it were, done for us a laboratory experiment, with the result that in the two group years we have had abnormal weather, whilst in the year of distribution the weather had been more normal. We have in these three years, therefore, both the methods of agreement and difference, with the result that the evidence is strongly in favour of a causal connection between weather changes and planetary action.

Such a case as this is, perhaps, unique, and what makes it more remarkable is that it occurs exactly at the end of what has been rightly termed the wonderful century. It might be almost taken as a kind of compliment paid by Nature to the nineteenth century—the century par excellence of physical experiment and scientific progress, and also as an invitation to the physicist of the twentieth to investigate this part of her domain. Surely, Mr. John Eliot and others will take the hint.

There is no doubt that scientific men will approach the question of planetary action on meteorology with great reluctance; associated as it is with what they hold as quackery. They view it in the same light as the qualified medical practitioner does the advertising charlatan. But it behoves them to remember that Nature's factory has no waste products, and many important truths lie buried in her dust heaps. Those who dig for Nature's jewels must not fear to soil their hands, and in rejecting wholly astrological dross we may have rejected also its golden contents. Your correspondent, Mr. Hugh Clement, in one of your July issues (I believe the 14th) claims to prove that the moon is solely concerned with weather changes, and that the planets are much too far off to make any difference. This, I think, arises from a mistaken view. The heavenly bodies need not act by the force of gravity only—as a matter of fact gravity is much too small a force to cause the observed effects, so that some other agent much more powerful must be at work. Mr. Clement himself supplies the proof of this, for he claims to have shown that solar spots are due to planetary action, but if so it cannot be by the force of gravity. Prof. Young in his work on the sun ("International Scientific Series," page 151) shows this very clearly. The fact, therefore, that forces from the planets are the causes of sunspots proves the existence of forces acting through interstellar space which are much more powerful than gravity.

Few have a correct conception how very minute the force of gravity really is, and many will be surprised to learn that it is so small that to measure it constitutes the most delicate experiment known to physics. A pound magnet lifting a pound of iron exerts a force seven hundred millions of times greater than the mutual gravity of the bodies, whilst the gases oxygen and hydrogen in combining to form water generate a force more than seven trillions of times greater: a sum so enormous that it requires nineteen figures to express it. Now these tremendous forces, according to modern theory, are exerted by means of the etheric medium, the same medium which fills interstellar space and constitutes in all probability the vehicle of gravity.

If, therefore, this medium is the seat of forces of such different orders of magnitude on the earth's surface, why should it not be equally the medium for them between planetary bodies? Why should it not, for instance, convey magnetic forces from one body to another? Have we not indeed positive evidence that it does so, for is not a ray of light now proved to be an electro-magnetic wave, the same as used by Marconi for wireless telegraphy, the difference only being in the wave length? It is well to bear in mind that forces can exist without producing accelerations like that of gravity so that they would not be detected by this form of effects. The most powerful forces are concerned only with vibrations, and it is with this very form of force that the etheric medium has most to do; its very nature seems to be vibration. The effect, therefore, of these higher forces must be looked for *not in*

accelerated motion but in vibrations. And what are air movements but vast vibrations—oscillations of the atmospheric ocean? Do not, moreover, meteorologists speak of heat waves which run their slow majestic course from continent to continent?

The forces of the planets therefore being vibratory in their nature may reasonably be the causes of just those vibrations with which the meteorologist is concerned.

G. E. SUTCLIFFE.

II.

The publication of my July letter has brought me into communication with others whose thoughts are working on similar lines. The most interesting of these communications is from Captain Geo. Mostyn Field, R.N., of H. M. S. Marathon. This gentleman has been investigating this matter for the last two years, and has arrived at some very remarkable results, some of which will, I think, greatly interest your readers.

In a letter written in Mahableshwar in October, 1899, I drew attention in your columns to the planetary conjunction of that year as marking the close of the first 5,000 years of the Hindoo Kali Yuga. About this time Captain Field arrived in Bombay and found the native mind much exercised with gloomy forebodings as to the consequences of such a conjunction. He was surprised at this, especially as so little notice is taken of such matters in the West. These forebodings, by the way, have certainly been justified by the course of events, and it would appear that while the Western mind is right in its reasonings, the Eastern is also correct in its instincts. One feels as it were that the times are a little out of joint—that we are in a kind of transition stage not only between two centuries but between two epochs of evolution.

Captain Field was so impressed with what he heard, that he commenced to investigate for himself. He found the grouping of the planets was a fact, and having had an electrical education and conducted electrical experiments with torpedoes it was natural for him to conceive an electric theory of planetary action. Before the advent of wireless telegraphy all electrical science was bound up more or less with conducting wires, but from Marconi's experiments my correspondent at once saw that in Nature's workshop these wires are dispensed with. "What is a dynamo?" he asks. It is merely an apparatus for churning the ether, the energy of which increases with the surface velocity of the armature as it cuts at right angles the lines of magnetic force between the poles of a magnet. "But do not also the planets revolve with an enormous surface velocity, and at the same time cut at right angles the lines of magnetic force issuing from the sun?" Here was an apparent solution of the problem, and he found, in fact, that the planets have all the properties of the armature of a dynamo, so that our solar system may be conceived as an enormous natural dynamo having a series of revolving armatures with the sun as the common magnet.

One can quite imagine the avidity with which this idea, once grasped, would be followed up, for on this theory the forces of the planets at once become amenable to known electrical laws, and their dimensions can be accurately determined in Colombs and Volts and Amperes. The result of these calculations were startling in their significance, for it was found that the rotation electro-motive force of each planet was identical with the force of gravity on its surface.

The importance of this result will be best understood from the consequences that follow from it. It more than explains interplanetary action, for it shows us at once the cause of gravity itself. The law of

gravitation ceases to be a mystery. It can, as a consequence of this discovery, be explained on well-known mechanical principles.

To make this clear requires a short digression. Two difficulties have so far stood in the way of an explanation of gravity. Karl Pearson in his "Grammar of Science" and elsewhere shows that if an atom of matter were "an ether sink," that is, were consuming ether which vanished into a fourth dimension of space, the law of gravity would mechanically follow. The objection here is the assumption of a fourth dimension, which is physically inconceivable. The other difficulty is due to the law of the conservation of energy. If a continual stream of ether is pouring into a body what becomes of its energy? It must either be annihilated or it would raise the body to a white heat in a short time. But the destruction of force is contrary to the law of energy conservation, hence it is inadmissible. Now both these difficulties disappear in the light of this discovery for the stream of ether can be conceived to enter the body, in accordance with Dr. Pearson's hypotheses, and again re-issue in the form of electro-magnetic waves, and for this reason the electro-magnetic energy of each planet should be exactly equivalent to its gravity, and Captain Field finds that this is so.

The remarkable fruitfulness of this discovery may be further illustrated in connection with another problem. Physicists are much puzzled over the supply of the sun's heat. How can such an enormous expenditure of heat be kept up indefinitely? But the answer now becomes clear and pat. The energy given out by the sun in light heat and other electro-magnetic waves is the mechanical equivalent of the stream of ether entering it and which constitutes the force of gravity on its surface.

Hence the sun's heat need not diminish. It has a self-feeding mechanical stoker of its own, worked by the force of its own gravity.

I may say in confirmation of Captain Field's results, that some time ago I found that if a stream of ether fell upon the sun with the velocity at which a body falling from infinity would reach its surface, there would be developed an amount of heat about equal to what the sun gives out.

In applying his discovery to the case of planetary grouping, my correspondent finds that this is equivalent to connecting a battery or a dynamo in series.

As is well-known, a source of electric force can be connected either to give a high voltage and small quantity, or a low voltage with a greater quantity. When for high voltage, it is said to be connected in series. Hence it follows that when the planets are grouped, as in 1899, and the present year, they correspond to a battery of high voltage. And when another body, as our earth, comes into their united field, it would be acted upon by high tension electric waves which have a greatly increased power of doing work, and the disturbing effect on terrestrial phenomena would be correspondingly great.

Here is indeed a field of vast extent for the enterprising electrician, a new world for the electrical Alexander to conquer. Let us hope he will not be slow to enter it. Who will step into Newton's shoes and form another link between Earth and Heaven?

G. E. SUTCLIFFE.

*Dharma
Mahotsava
Movement.*

The 5th meetings of the Dharma Mahotsava (great religious assemblage) will be held at the Shanti Ashram Muttra (on the other bank of the Jumna river just close to the Railway bridge) from 27th to 31st December next, both days inclusive. Instructive lectures will be delivered by eminent moralists every day, in the



morning and evening, and there will be excellent music at intervals. The chief subjects for discussion with the thinking men will be:—

1. How to enable the masses to understand the *spirit* of *formalities* of their several faiths.
2. How to create a healthy religious public opinion.
3. How to change the direction of charity to more practical purposes of life.

A Working Committee with the eminent religionist Pandia Mohun Lal Vishnu Lal, late Prime Minister, Partapgarh State as Secretary has been formed to work out the details. Leaders of religious sects and societies and all gentlemen taking interest in the reform work are earnestly requested to grace the meetings, and inform of the probable date of their arrival to the Secretary in due course.

MOHAN LAL VISHNU LAL PANDIA,
Late Prime Minister, Partapgarh State,
Secretary.

MUTTRA, }
Dated the 26th October 1901. }

The Evening Journal, of New York, publishes a statement concerning Miss Irene Canning, the sixteen-year-old girl who leaped from a train at South Bend, Indiana.

The girl says she is an heiress to £300,000, that her home is in Galveston, Tex., and that the Rev. George Tarbox, of Savannah, is her guardian.

She declares that while an inmate of a boarding school at Holyoke, Mass., she found herself under the hypnotic influence of a physician from whose power she unsuccessfully sought to free herself, and that he was abducting her when she leaped from the train.

There can be no doubt of the fact that hypnotism is often used for improper ends.

The power of Faith. In the church of St. Jean Baptiste, at East Seventy-sixth street, New York, there is a sacred relic that has cured hundreds of "the lame, the halt and the blind," during the past three years. In noticing the throng who daily visit this relic, the *Evening Journal* says:

An early pilgrim was eighty-three-year-old Ann Thompson, of No. 70, West One Hundred and Eighth street, who, though she had been unable to walk for a year, after she had kissed the holy relic felt her strength return at once and was able to walk unaided to the car that took her to her home.

The rheumatic sufferer named Clark, who handed his crutch to his sister as he left the altar, shouting in gladness at his cure, was also at the early mass, and in the crypt joyfully told those who crowded about him how swiftly his prayers and faith had been answered.

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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 XXVII.

(Year 1892.)

ON a sunny day in July there came to me on a visit, which made it seem all the sunnier, my dear friend, Prince Harisinhji, of Bhaunagar State. He has given me so many proofs of affection during the past twenty-odd years, that I feel almost as sure of him as of myself, and I think that if I should die, I should have no more sincere mourner. His loyalty of heart and simplicity of nature are in vivid contrast with the characters of most Indian Princes whom I have met, and I often wish that his fellow graduates of the Rajkumar College reflected as much credit as he upon that educational institution. On the day after his arrival Messrs. Keightley and Edge left me for work in the plains, and a week later the Prince himself was most unwillingly compelled to return to his home as the *Karbari* (Minister) of a Rajput State had arranged a marriage between his young prince and Harisinhji's daughter. This left me alone with ample time to do my literary work.

Among Ceylon Buddhists the burning question at that time was the necessity for adopting measures for defeating a bold stroke of legislation in the Missionary interest, which forbade the giving of Grants-in-aid to any school that might be opened within a quarter of a mile of any existing registered school. On the face of it this seemed innocent enough, as the prohibition would work to the advantage of any Buddhist school that might first occupy a desirable village. But, in point of fact, while the Buddhists were

* 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 of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has just been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

somnolently indifferent to the education of their children, the Missionaries quietly pre-empted all the most desirable localities at the chief centres of population; so that the Buddhists would—if this iniquitous Act were passed—be compelled to choose between sending their children to Christian schools, or opening and supporting their own schools without a penny of Government aid. Considering that the greater part of the Government Revenue in Ceylon is derived from taxation of Buddhists, the injustice of the proposed Buddhist Boycotting Bill is evident. This was the more apparent since, at that time, there were only twenty-five Buddhist schools registered, as against above a thousand of other denominations. Of course the Missionaries, having command of capital, and also having the foresight given by experience, profited to the fullest extent by the apathy of the Buddhists. The latter did not suspect the nature and extent of the plot until they were rudely shaken out of their sloth by my public appeals and denunciations. Things have mended a good deal since that time, and our twenty-five schools have increased to more than two hundred; but we still have great difficulties to overcome, among them, the chief being the lack of working capital. As things go now, any sum required for emergent work has to be collected by subscription, and naturally enough, these constant demands are somewhat onerous. Yet, all the same, the Sinhalese people have shown a most commendable generosity and unflagging interest in the progress of our revival movement.

A rather dramatic event occurred at Darjiling in the month of July, in the meeting of H. Dharmapala, as agent of the Chief Priests of Ceylon, with important representatives of the Tibetan and Cis-Himalayan Lamas, who had gathered together at Darjiling at that time. Miss Henrietta Müller contributed to the *Theosophist* for August (1892), an interesting account from which, in view of their picturesque and historical interest, I make the following extracts:

“Mr. Dharmapala had been commissioned by the Chief Buddhist monks of Ceylon to convey to the Lamas of Tibet some relics of Buddha and a few leaves from the sacred Bo-Tree (*Ficus religiosa*), now growing at Buddha-Gaya—the place sacred to millions of Buddhists—and also a Buddhist flag.

“A curious coincidence has arisen in connection with this flag. It was found that the Buddhists of Ceylon had no sacred flag except that used by Buddhists of other countries. It was only in 1885 that Colonel Olcott, in consultation with the Chief Priests, designed this flag in accordance with the instructions contained in the Buddhist sacred books. It consists of five vertical bars, coloured blue, yellow, crimson, white and scarlet, and terminated by a final bar combining all the colours in the same order. This design was pronounced by the Lamas at the meeting to be almost identical with the flag of the Grand Lama of Tibet.” [Miss

Müller is in error in saying that I devised the Buddhist flag; the credit for this goes to the members of the Colombo T. S. Of course, I was consulted after the colours were chosen, and all I did was to prescribe the shape in which the flag should be made. H. S. O.]

“It was arranged that a procession bearing these relics should pass through the town, starting from Lhasa-Villa, the residence of Pandit Sarat Chandra Das, C.I.E., the renowned Tibetan traveller and scholar, to the residence of Rajah Tondub Paljor.

“The procession in starting was headed by the Tibetan Band, which was playing the Tibetan air, “Gya-gar-Dor-je-dan” (‘Flourish Buddha-Gaya’). It was followed by the flag-bearer on horseback in the Sikkhim military uniform, bearing the above mentioned sacred flag. Next came the Venerable Lama, She-rab-gya-tcho (the Ocean of Learning)—head of the Goom Monastery, carrying the casket of relics; after him came Mr. H. Dharmapala, riding on a dark bay horse, dressed in the orange coloured garment of the order of Upāsakas. After him came Pandit Sarat Chandra Das, also riding; he was followed by a number of Lamas on horseback and dressed in their characteristic robes—the loose cloth coat with wide sleeves, silken sash, and the remarkable high pointed ‘red cap’ of their school.

“The procession wended its way through the narrow winding roads of Darjiling, collecting great crowds as it went. In the middle of the town the procession was met by a party of Lamas, representatives of the Darjiling Monastery; they were accompanied by the temple band comprising cymbals, hautboys, and horns. At the gate of the Rajah's residence the procession was met by the two chief Lamas of Sikkhim, who conducted it to the meeting-room; this had been decorated with Tibetan silks and hangings and painted tapestries illustrating scenes from the sacred books.

“In front of the low table and occupying the chief position in the room, as the head of the meeting, sat the young Prince, son of the Rajah of Sikkhim. He was a healthy-looking boy, of thirteen years of age, with features of marked Mongolian type, and of sallow complexion; his expression and his manner throughout the meeting was solemn, grave and dignified. He is being especially educated by Lamas brought from Tibet for the purpose, and prepared by them for the high position he is to fill as the Hierarch of Sikkhim of the Red Cap Order.

“Rajah Tondub, President of the Darjiling Maha-Bodhi Society, sat on his left and instructed the boy in the method of proceedings. On the arrival of the procession, the casket of relics was handed by the old Lama to the Rajah, who conveyed it to the young Prince.

“The principal Lamas sat on the right and the Chiefs on the left of the Prince. At the table, facing the Prince, sat Mr. H. Dharmapala, Pandit Sarat Chandra Das, Sri-nath Chatterjee and

myself. The proceedings of the meeting were conducted by Lama Ugyen Gya-tcho, Secretary of the Society, a man of great intelligence and frank open countenance, with a commanding figure and genial pleasant manners. He was the companion of Sarat Chandra Das during both his expeditions into Tibet. Among the Chiefs above mentioned was the Dewan Phurbu, President of the Sikkhim Council; among the priests I noticed the Head Lama of Pema Yongche, the Chief State Monastery in Sikkhim. In the first place the Secretary introduced the leading members of the procession to the Prince, at the same time explaining the character of the relics. Some introductory remarks were then made by Pandit Sarat Chandra, whose formal address to the meeting, written in Tibetan, was read by the Secretary; speeches were made too in the Tibetan language by Lama Sherah Gya-tcho who gave a *resumé* of the rise, progress and downfall of Buddhism in India and its extension in Tibet and Ceylon; he congratulated his countrymen assembled on the arrival of this important Buddhist Mission from Ceylon. He reminded his hearers that this was the first public meeting for the extension of Buddhism ever held by the people of Tibet and Ceylon; all friendly communication on religious matters having been entirely interrupted between the two countries for at least eight or nine hundred years. He was followed by the Lama of Pema-yangtche, who emphasised the importance of the occasion, enlarged upon the character of the Mission, and showed what great blessings might be expected to ensue from it, more especially to Sikkhim. Mr. Dharmapala then followed.

"Pandit Sarat Chandra Das then spoke and described the three schools of Buddhism prevailing in Tibet and Ceylon.

"At this stage of the proceedings the young Prince, taking the casket of relics in his hands, raised it to his forehead in a reverential manner; at the same moment the assembled Lamas commenced chanting in very deep bass tones an invocation to the higher influences, consisting of a prayer for their presence and for their aid in the cause. The Lamas were all seated in the position of meditation during this chant and their hands were folded or inter-locked in front of them in the form of a *mudra*. During the chant the Secretary placed in the hands of each Lama a small quantity of rice, the purpose of which was to purify in the same way as, and in the place of water. Every now and then each Lama would unlock his hands and sprinkle some of the rice over the room. When the chant was finished the Secretary took the open casket and handed it to every one in the room who desired its benediction.

"This ceremony concluded, Mr. Dharmapala presented one of the relics and a Bo-tree leaf to the Principal of the Sikkhim State Monastery; the other three being destined for Tibet. These were to be carried by messenger from Darjiling all the way to Lhasa and delivered into the hands of the Grand Lama of Tibet.

"Then came the Rajah's speech. He is a strong-built man, above fifty years of age, with a shrewd intelligent countenance, at once grave and humorous. He conveyed the thanks of himself and the meeting to Mr. Dharmapala, and expressed his lively appreciation of the important duty which they, in thus meeting together, had been performing, and of the benefits which were likely to accrue therefrom. His speech was well delivered and was received with evident approval by all present.

"By request, I then conveyed the thanks of the meeting to the Rajah and expressed the great pleasure I felt at having had an opportunity of being present on such an interesting occasion. The meeting then adjourned."

It is a pity that, so far as we know, in spite of his undoubtedly good intentions, nothing has come out of Dharmapala's religious cavalcade.

The resemblance of the Ceylon-invented Buddhist Flag to the standard of the Dalai Lama is a very striking fact. It may be remembered that I have said elsewhere that Prince Oukhtomsky told me that the High Priest of a Mongolian Monastery had told him the same thing. As I am not a believer in chance, I am inclined to think that the Colombo Committee did not choose this particular device without an unsuspected prompting from those mighty Personages who occupy themselves with the interests of the Buddhist religion. Evidently, it was as great a desideratum to have this striking symbol of the religion, as to find a common platform of belief on which all Buddhist nations and sects could unite in brotherly spirit. I have every reason to believe that the Lamas of Tibet entertain a brotherly feeling for all their co-religionists, and that if it were possible to bring the leading men of the Southern Church into a Council with them, Buddhist unity would speedily become an established fact. I shall recur to this matter when describing my own interview with the Tibetan Ambassador, who came to Darjiling and stopped there some months while certain important negotiations were going on between the Chinese and British-Indian authorities. Dharmapala's Darjiling affair came to nought through lack of an organised plan for carrying it out into practical results. The more noise and *tamasha* one makes at the beginning of an enterprise, the greater becomes the mortification to see it come to nought through one's own mismanagement or incapacity. Earnestness is a very good thing, but to ensure success it must be supplemented by other qualities.

The second Annual Convention of the European Section was held at London on the 14th of July, and on the 16th Mr. Mead cabled me that it had been a great success. It is extremely interesting to read the reports of the activities of the year, as they prove, in a most conclusive manner, the earnest zeal which had been shown by the Sectional and Branch officers. During the pre-

ceding twelve months sixteen new Lending Libraries had been opened in Europe; about a thousand open meetings had been held in connection with the Lodges; between two and three hundred lectures had been given in public halls; and the H. P. B. Press had printed enough sheets of paper to make, if in one piece, a strip fifty-four miles long and one yard wide; the publications of books and magazines, English and Foreign, amounted to one hundred and fifty-six. Among the methods of propaganda adopted by the Section was one which reflected the greatest credit upon the astuteness of our colleagues; and one which did more, probably, than any other to give vogue to theosophical ideas. It was the formation of a group of thirty-three ladies and gentlemen, possessed of the talent for writing, under the management of the Baroness de Pallandt, F.T.S., whose business it was to keep a close watch upon the press and profit by every attack upon, or every friendly word said for us, to have written a short article to the same paper, defending or commending us and our views and giving information as to what books to read and where they were procurable. The Baroness, for the Committee, subscribed to one or more Cutting Agencies, which sent in daily all newspaper-cuttings necessary to keep her informed as to the trend of public opinion. She would then apportion them among her thirty-two associates for action. Naturally, most of the notices of us were unfriendly, sometimes even actionable, but, thanks to that instinct of fair play which is peculiar, in a marked degree, to the British people, every attack gave us the right of reply and so worked to the advantage of our Society in the long run. I see by the Convention Report under notice, that this Press Group "had contributed no less than 2,005 articles and letters to the public press, this being exclusive of hundreds of others from members not in the list of the group."

The drafting of the Deed of Trust of the Society's property, to convey it to the Board of Trustees ordered by the last Adyar Convention, and the filing and probate of H.P.B.'s Will, required my presence at Madras, and so I went there on the 16th of August, and returned to "Gulistan" after an absence of three weeks. Beside the above-named documents being attended to, I executed a Power of Attorney to Judge Paul, of Brisbane, my attorney, giving him full powers to sign all necessary papers and exercise his best judgment in the matter of the transfer of the Hartmann Estate to the natural heirs, as agreed between us while I was at Toowoomba. It proved ten times more difficult for me to strip myself of this unwelcome bequest, than for my attorneys to arrange for my obtaining possession of it. The heirs, themselves, were solely to blame for the long delay, as nothing could be done until they should settle their own private disputes over the question whether they should or should not bring an action against the Executors for breach of trust. Of course, until that was determined, the Executors would not sign a

paper or take a step in the premises. The case actually dragged along six years, and the final closing up of the transaction occurred only a month before my second visit to Brisbane, *viz.*, in 1897. Meanwhile had occurred the great panic in real-estate which ruined so many Australian banks, business houses and private individuals; house and land property values dropped almost to zero; and, although I had relinquished to Hartmann's children even the small one-fifth share which was originally and joyfully conceded to the Society, I am afraid that their family disputes made them lose a large part of the £5,000 at which the estate was valued in 1891.

By the Overland Mail of the 2nd September I received a letter from Monsieur C. Parmelin, of Havre, asking me whether he ought to give the rest of his money to the Society, as he had already given it Fcs. 30,000. There was a tone of bitterness in it, I remember, and an indication that some of our people were rather urging him to do this. I strenuously counseled him to do nothing of the sort, and said that I should never consent to his giving another franc until his succession to his mother's estate, in the course of nature, made him free to dispose of his original inheritance as he might choose, without injury to himself.

As J. W. Bouton, the publisher of "Isis Unveiled," owed the Estate of H.P.B. several hundred dollars for copyright, and as under her Will, this property was now mine, I obtained from the United States Consular Agent, at Madras, an official certificate on a copy of the Will, and sent it to Mr. Judge to collect the money from Bouton. This he did, and I then gave his Section half of it—some \$300—and divided the rest among our different other headquarters. Since that time, although the book has been in constant demand, I have not been able to collect another dollar.

On the 21st September I received, at "Gulistan," a letter from Mr. Judge begging me not to force an enquiry into the bogus letters and the "Lahore brass!" He put it on the ground that, if I should publish the fact that I had had the little brass seal engraved (not at Lahore—that is where his pretended Mahatma letters proved their falsity, for the engraving was done at Delhi), it would reflect discredit upon me. I told him, however, that my part in the transaction was quite innocent, and that I intended to expose any person who had been making dishonest use of the seal.

As the time was approaching for my promised visit to Calcutta, Akyab, and other parts of Arakan, I returned, Oct. 1st, to Madras to put things in order. Among my literary duties was the sad one of writing an obituary notice of my true and beloved friend, W. Stainton Moses, M.A., the acknowledged leader of the Spiritualists. When I last saw him, at Canterbury, he was suffering from the *sequela* of influenza, and he told me that he should not be surprised if it should carry him off. His only anxiety was lest he might not live to finish two or three books he had planned out in

his mind. I tried my best to persuade him to fly from the horrible winter climate of London, and come and work up his materials into books at Adyar: a favorite project that he and Massey and I had discussed for years. But he could not see his way to it, for he had his work cut out for him at the West, in the Spiritualist movement, and he said he must die at his post. He was a man to love, respect and trust; a friend that one could ever count upon in all emergencies. He had a commanding influence among Spiritualists, one due to the elevation of his personal character quite as much as to his ripe scholarship and his thorough acquaintance with the literature and different aspects of psychical science. His views were broad and catholic upon those subjects, and but for the bigotry of the majority of Spiritualists, he and I would have gone far towards establishing those friendly relations between our two parties that in reason should subsist. In an earlier chapter I have mentioned the proposal he made me in 1888, that if I would manage to keep H.P.B. in a gentle mood towards Spiritualists, he would use his best influence with the latter to come to a more brotherly understanding with the Theosophists. We agreed to make the trial and H.P.B. fell in with my wishes: he, on his part, began writing benevolently about us in *Light*. We used to see each other often that season in London and compare notes. What the sequel was may be read in the following extract from my Obituary Notice of him: "His very first kind words about us brought him a shoal of protests, charges of treachery, taunts and jibes: no bigoted sectarian church could have been more intolerant. He read me extracts from some of the letters, printed some in *Light*, and at last told me, sadly, that he should have to give it up or he should lose all his influence with his party. It was the knowledge of this fact, corroborated amply by the brutal treatment she had personally received from leading Spiritualists, that helped to make H. P. B.'s later criticisms upon Modern Spiritualism so bitter. If all Spiritualists had been as broad-minded as Stainton Moses, and a tenth part as practically versed in Psychology as H. P. B., there would be now a close alliance between them and ourselves, to our mutual advantage."

In the first volume of these "Old Diary Leaves" I give a full account of S. M.'s relations to H. P. B. and myself, his partially successful attempt to reach us in his Double, and one of the illustrations in the book shows how H. P. B. revealed to me, in one of the most remarkable pictures ever made, his psychical evolution. It is a thousand pities that we could not have drawn together, in a bond of mutual good understanding, our two great parties, for it would have vastly increased our power to fight Materialism, our common foe.

I mention in the Obituary in question that, among H. P. B.'s frequent phenomena was her power to cause an oily attar

of great fragrance to exude from the palm of her hand. Stainton Moses very frequently had this same exudation; it being sometimes so powerful as to scent the room in which he sat. So, as I was persuaded that he was getting help from our own Masters, I one day, as a matter of curiosity, got H. P. B. to cause the attar to impregnate a flock of fine cotton wool, which I did up in silk, sewed in a cover of oil-silk, packed and sealed in a little box, and sent to him. He wrote me back that the perfume was identical with that which was so familiar to him. I do not remember whether I have, before now, stated the fact, that when he and I were together in 1891, and looked over his collection of psychical curios, we opened this package and found the perfume still lingering there, after the lapse of about fourteen years. This transpiration of fragrant odors is frequently observed by sensitives at the time when some one of our leading orators is addressing an audience from the platform; sometimes the intimation of the presence of an inspiring current from the White Lodge towards the speaker, comes in the form of a bright light, aureole, or nimbus, about the speaker's person; and sometimes those who have a fair degree of clairvoyant lucidity, can see in this divine light the radiant figure of one of the Masters. This is not the dull and vulgar phantasmal image known at spiritualist seances as a materialisation, but a figure of light, the glorious out-shining of a perfected human being.

H. S. OLCOTT.

THE HEAVEN OF THEOSOPHY.

NOTHING is more certain as to human nature than that its beliefs are rooted less in reason than in sentiment. This may be in part because reason is of slow growth, evolving very gradually and only then through care, whereas sentiment is rather an instinct, more of an endowment than an acquisition, manifesting itself in infantile attractions or repugnances before thought has begun to function. And it may also in part be because reason exacts effort, forces some examination into facts, some estimate of probabilities, thus laying out a task from which the indolent shrink; while sentiment is easy and spontaneous, coming to the surface of itself and without any strain. But it may also very well be because sentiment is concerned with pleasure, and pleasure is to most men a stronger motive than truth. So when a doctrine presents itself for admission, the mind is more disposed to a welcome because of its agreeability or the satisfactions it can bring than because of any proofs of correctness it displays.

This is especially true in the doctrine of a future state. Outside the very small area of the trained and unprejudiced, those who are accustomed to search for fact and never dream of its final tests being in attractiveness, an enormous preponderance of men shape

their expectation of the hereafter after a model furnished from their preferences. Where life has been easy and bright, the future is supposed a prolongation of such experience; where it has been full of toil and sorrow, hard to bear and with little alleviation, the next world is believed the antithesis to this, a cheery scene of freedom from all anxiety and pain, where trouble is forever at an end and the miseries of earth receive an abounding compensation. Perhaps the outlines are provided from a creed which is thought an authoritative mapping-out of heavenly things, but there is no creed so rigid that it does not receive some expansion or modification in the individual breast. The Calvinistic mother feels constrained to believe that God for his own glory has from all eternity decreed most men to endless torment and a few to endless bliss, but down in the depths of her own heart she is confident that her little ones are among the few, or that, if indications seem otherwise, the Almighty has better means of judging than have we. The Roman Catholic wife might logically tremble over the grave of a husband who had gone to it without the last sacraments and the protecting guardianship of a priest, but she can fall back on reminiscences which seem to offer an equivalent in efficacy, and anyhow there are resources in the Church which can fill up all shortcomings and make a comfortable certainty for the departed. Always the very sternest pronouncement of Church or Scripture becomes pliable under the touch of affection, and no man believes that he and his are to partake of any general calamity, but are most surely to reach rest and bliss in the region beyond the grave, whatever may become of the world at large.

So too the conception of that bliss is modelled on the ideal held of bliss here. We have all heard of the woman who hoped to reach at last in heaven a time when all her things could be cleaned up and a daily cup of tea be possible by 5 o'clock. For the same reason the Red Indian expects perpetual hunting-grounds, and the Mahomedan a boundless seraglio. When the type rises so does the vision, but only on the same lines. The sufferer looks for freedom from pain, the weary for rest from labor, the disconsolate for an end to depression. The student expects unlimited openings to new fields, the philosopher a vast accession of truth, the moralist a solution of perplexing questions. If affection has been the key-note in life, its fullest harmonies are supposed to bless the future. There all tears are to be wiped away, the separated are to come together with no fear of another parting, friends and kindred and beloved of every name to clasp hands again forever. If religion has dominated the soul, heaven is to give it the most copious satisfaction. All doubts are to dissolve, God and his child are to be brought face to face, never again is sin to intervene and distress. In short, whatever has been most desired here is there to be conferred in fulness.

I do not say that these conceptions are unnatural or unworthy.

They are not unnatural, for the human mind is limited in its imaginings by the nature of its experiences, and can no more depict a future in unknown colours than it can construct an object or an incident from materials it has never encountered. They are not unworthy, at least relatively to the individual, for they represent the highest range of his aspiration; and if actually incongruous or defective or grotesque, that must be true proportionally of every picture which has not been sublimated out of materiality. But of course they must be misleading, for they do not recognise the essential differences between earth-life and life beyond earth, they ignore all facts in the composite nature of Man and in the law of his evolution, and they have their root simply in the taste of individuals. Certainly any true conception must perceive that a physical existence gives no clue to a hyper-physical, that facts and not fancies furnish the ground-work for prophecy, and that our desires cannot validly interpret our destiny.

In the last thirty years the subject of the post-mortem state has been reopened. Alger's "History of the Doctrine of a Future Life," the most careful and exhaustive monograph thereon yet written, appeared. Spiritualism claimed to pass the barrier between the two worlds and to carry messages to and fro, as well as to follow the departed into their habits and occupations. In more orthodox quarters Miss Phelps's "Gates Ajar" wakened up wide interest and thought. Very deftly she showed that a rough country-farmer passing an eternity under a jewelled crown and playing grateful tributes on a golden harp was a spectacle laughable alike to reason and to probability, and that no array of texts could reconcile the farmer to his Paradise or good sense to that view of him. Other works have followed out the thought that there must be some congruity between the condition of the next life and the preparation for it in this, prompting people to reason about the future, not literalizing symbol or allegory, but interpreting it after some canon of rationality. Still, all these suggestions, very valuable as breaking up hardened notions, had no adequacy as outlines. They were without knowledge of the seven-fold nature of man, they ignored Karma and Reincarnation, they supposed material interests to be permanent, and they lacked the testimony of the developed beings who are able to pass from one to another sphere and have disclosed a portion of the reality. Where we cannot ourselves penetrate we need description from those who can.

In recent years an entirely new account of the hereafter has been furnished by Theosophy. Of course it is not new in itself, being of immemorial antiquity, but it is new to nations who have been without it, and it is new to us in this incarnation, however familiar we may have been with it long ago. Theosophists claim that it is rational, unartificial, founded on principles in nature, conformed to fact, and verified by those who know. No one can be

harmful by examining it, and, if it fails to justify itself, it can be disposed of like the crystal streets and the golden harps.

Theosophical teaching is that of the seven constituent parts of man's being, two—the physical body and the astral double—dissolve soon after death, and a third—the vital principle—returns to the great storehouse of Nature. The fourth—the animal desires and passions—soon disconnects itself from the more enduring principles, and carries with it the lower portion of the mind, that which has been suffused with material and carnal interests. Thus are left for future progression the higher mind, the spiritual principle, and the pure spirit, those which are indestructible and immortal, the essence really of the true man. These are what must experience heaven, what make heaven possible.

It is easy to see that no element of a material kind can have any place in such an experience. The soul is disembodied; it has no fleshly needs to meet and pamper; it has no organs for physical use. The old pursuits forced upon it by its incarnation have become impossible and even meaningless. The interests which grew out of them, business, management of affairs, care for dependants, thought for family—except so far as this expresses an affection which is genuine and a part of the higher nature—are obliterated. All that was prompted by the body disappeared with that body. Hence any provision for such would appeal to nothing, have no significance. As well offer a banquet to a shadow.

Nor is it very difficult to perceive what is left. The whole spiritual nature is left, the moral being, the intellectual powers. The loss of the physical brain has carried with it a vast host of physical associations, memories connected with carnal pleasure and material pursuits and secular interests, but the higher experiences of earth in taste and affection have impressed themselves in permanent records on character, and thus have become part of the man himself. Suppose him to have been a schoolmaster. His brain had chronicled the scores of pupils taught, the variety of treatment they required, the books found best for progressing classes, the new methods which displaced the old, the careers which reflected credit on the master. All these memories would disappear with the brain which had preserved them. But the patience which had trained itself to suppress irritation or rash judgment, the conscientious care to give due encouragement and save from error, the hearty sympathy with industry and talent, the self-forgetful interest in the advance of others, the tireless purpose to keep abreast with knowledge that no injustice be done to pupils—all these would have permeated character, been ingrained into habit, become an inherent quality of the nature. Necessarily they would survive death and enter heaven. Suppose him to have been a merchant and a householder. With the departed brain would go the recollection of business ventures,

and anxious times, and flattering credit, and sad reverses, and temporary poverty, and renewed success, but there would not go the spirit which would never stoop to fraud or relinquish hope, the spirit which was more concerned for others' losses than its own, and gladly practiced stint that wife and children should not want.

And so of any occupation in life. Death removes details which no longer have importance, but the effect they produced in character, the growth they gave to principle, are permanent possessions, passing on to their reward. It is as if from the alembic of life had been distilled the essence of countless incidents and plans and purposes and events, the really valuable part, and that this was carefully preserved, all the woody fibre and worthless matter from which the juice had been extracted being thrown away to disintegrate in time.

And what about affection, that most intimate, essential, deeply-rooted part of human nature? The same process would seem to hold. All that was passing fancy or mere fleshly passion had not the quality of true love, was not unselfish or exalted, had no endurance because no root. But every deep affinity of soul, every true attachment, whether of blood, of marriage, or of friendship, was a part of the being, interlaced itself through all the hopes and plans, partook of that which St. John said was Divine—"God is Love," and so has immortal life. Death does not shatter, even disturb, it; the thought of parent, child, friend, is not an evanescent memory, but a constituent in nature. And so it passes on, on to the heavenly world.

Thus too with the intellectual principle. During incarnation it worked through the brain. But that was often imperfect or diseased. Thought could not force its way through the clogged channels or stir the sluggish cells. At times the richest intellection was checked by a fever or a cold. Even at its best the brain was a narrow organ for the flow of the great flood of ideas which the soul might see before it but could not utter save through the mind. But now that limitation is gone. The brain has vanished, and thought can form itself unhindered. There are no more fluctuations of physical power, and no diseases to cripple intelligence.

And the moral and spiritual senses are relieved. They have too oft been martyred to influences deep down in the body which have not been understood. Some strange congenital disorder of physique has worked back on the higher nature, dulling aspiration, confusing right and wrong, paralyzing impulses when apparently about to rout the enemy. True, as the Theosophist believes, this is neither casual nor unfair; it is Karmic and the result of earlier lives; but none the less is it effectual to disarm the combatant. Now, however, it is gone. Aspiration has free play, the native tendency is emancipated from every check of flesh and blood, spirit can move as it desires.

It is as thus described that the Ego prepared for Devachan—the heaven of Theosophy—finds itself at the threshold. It has lost with the carnal all trace of carnality; physical memories have dropped below the horizon; the essence of experiences has become a part of its constitution; all the higher tastes and interests and yearnings are preserved; physical checks to thought and devotion are at an end; the way is open for whatever of bliss and progress the new condition makes possible.

In order to perceive the nature of that condition, two facts have to be distinctly comprehended. The first is that heaven to any man can only be that which he himself thinks heavenly. No one type can possibly meet the immensely diversified tastes of an enormous race of human beings, since each individual has his own ideas of happiness. What would be bliss to A, would be intolerable weariness to B; and what would meet all the longings of C, would excite no interest in D, whose longings have been on other lines. It is so in this world. The different ways in which men seek happiness is a truism in social science, and an attempt to satisfy all on one plan would be chimerical. Leaving physical pursuits out of consideration, since these have no analogy in Devachan, the varieties of preference on higher planes are incalculable, and all shade off and commingle with others. One man's passion is music, but music has many departments and styles; another's is art, but art is multitudinous; a third's is science, but science specializes into fields; a fourth's is invention, but invention has innumerable outlooks; a fifth's is metaphysical research, but metaphysic comprehends all the supersensual universe; a sixth's is philanthropy, but philanthropy is as many-sided as is life; a seventh's is religion, but religion opens up various paths of duty and devotion. Still other men, and a large proportion of women, see happiness in affection, and in the tender relations of kindred spirits find their highest ideal of continued bliss. The most exquisite harmonies are no boon to the book-worm, and opportunity for scientific study is no gift to him whose heart is hungry and whose life is chilled. Still less can any single form of good meet all the cravings of all the classes of men. Bliss is the satisfaction of individual wants, not an arbitrary imposition of something not desired.

And so it must be in heaven. Death does not bring about uniformity of taste, and the diversities of the higher qualities persist in the next world as they do in this. And so any satisfaction of them must be addressed to each individually. A golden street with pearly gates might please for a time him who loved beauty, but not even for a time him who was absorbed in scholastic thought or spiritual aspiration or tender sympathy. And angelic choruses alternating with acts of homage could not electrify such as are intent on other problems, filled with diverse thoughts. In fact, no external provision could there, any more than here, assuage a craving which

is internal. Happiness is a condition of the soul brought about by the fulfilling of its needs, and so each soul, having different needs, must have a different happiness, which happiness cannot come from without. In other words, each soul creates its own ideal of heaven, and Devachan simply provides that that heaven shall be realized within it.

The other fact is that heaven as a post-mortem state must mean to every partaker of it the most unqualified isolation. Not at all in the sense that he is consciously severed from all relation to those he loved, but in the sense that there is no community life and that actual connection with objective things or events has ceased. The whole life is internal. For think a moment. If an inmate of Devachan could see the affairs of earth, he would be tortured with sympathy over the misfortunes and sorrows of friends and family left behind, and his unavailing struggles to relieve those and to do something for the abatement of earth's vast misery would turn his heaven into a hell. If he could feel the presence of other Devachanees, consort with them, be one of a social multitude, this would be the mere revival of earthly life in another form. A host of fresh interests would arise, complications of all kinds ensue, spiritual progress be menaced, the whole conception and purpose of the post-mortem interval be vitiated. The only way in which rest can be secured, full digestion of all late experiences be attained, the interior being left free for unhindered enjoyment of its highest aspirations and the most copious reward to its real merit, is in absolute separation from the disturbing influences without. In order that all the real factors to bliss may have full play, everything interfering with them must be ended. And so the Devachanee is shut off from contact with a physical world and a super-physical world, relieved from the disharmonies of disincarnated beings still imperfect, and in the world of his own soul, peopled with his best thoughts and interests and loves, finds that Kingdom of Heaven which Jesus said is within us.

Into Devachan, a condition marked by the two facts we have seen inevitable in any true heaven, we may now imagine the disembodied Ego to be introduced. What must be his experience there? Remember once more that only his higher principles and tastes are functioning, and that happiness comes from satisfaction to principles and tastes. Then it must follow that in Devachan that satisfaction is fully given. In the depth of his own being all the old longings, so painfully frustrated here, are allayed. Hopes and aspirations and joys which perhaps died out in despair now revive, but for complete gratification. The student roams in wider ranges of fact, the philosopher stretches out in grander conceptions than ever before, the artist revels in melodies and visions of unearthly beauty, the poet finds thoughts and words competent to his soarings, the thinker of every grade has a universe of thought before

him, the lover of humanity sees his mission attained, the devout man has his spirit entranced, the man hungering and thirsting for righteousness is filled with it. He who loved has his loved ones ever with him, not in changeable and fickle nature, responding feebly, faintly to his tenderness, but, like himself, ever constant and responsive, satiating him with the affection denied him here. The mother has her child, the wife her husband, the friend his friend, not, as now, at the mercy of death or separation, but united without fear of loss. For in the soul, unreached by casualty or change, the image lives on, unaffected by the terrestrial forces which have no place in Devachan. Even the humblest has his joys. Not an honest yearning for better things is now denied; the modest wish which seemed so unattainable in the narrow life has come at last. What might seem petty to the philosopher is a kingdom to the immature, and he receives it. All over the range of true human need ranges its equal gratification, and every want of even the feeblest can be met from so limitless a treasury.

But happiness, however perfect, of its kind, is not the only boon to one who is, after all, a pilgrim. There must be progress. And this may come in two ways. The training on earth of each of us is more or less desultory. We accumulate not a few facts, and no day fails to add something of experience to our stock; a good many lessons are forced upon us in the frictions and collisions of life, we make multitudinous observations as we pass along, and in moments of occasional elevation glimpses of truly satisfying realms excite a wish to reach them, but none of these are fully assimilated into the permanent constitution. The next turbulent passion or mixed desire drags back from serene growth, and the atoms of truth which might have been incorporated lie still outside the inner nature. But in Devachan the process is reversed. There is not a constant onpouring of fresh matter and no opportunity for absorption: there is no fresh matter, and there is all opportunity for absorption. Hence the enduring Ego feeds upon the material it so long accumulated, extracts from subtle deposits their essence, their very life, stores up in its inmost being the digested result of all these experiences and facts. And progress comes in another way. The higher quality of the entity now stripped of its animal associations fits it for ranges of elevated consciousness. In fact, no others are possible. It vibrates in new degrees and energies, finds its home in ennobling spheres of hitherto inaccessible truth, mounts to realms unrecognized by mortals, sees realities as never here. Imagine a being composed of a Divine principle, a spiritual nature, and a sublimated intellect, enriched with pure memories and a continuing zest for larger truth, and you can see that passive quiescence during centuries would be an anomaly, that the force of aspiration must have its fullest flow.

And so with utter happiness and with constant progress the inhab-

itant of Devachan, isolated from the universe but with a universe within, enjoys and ripens, ignorant of time and change, until the forces which regulate his stay are exhausted and he returns to earth for a fresh career. He is reborn. He has had his Devachanic rest, his heavenly reward, and, like a pupil after vacation, begins again the scene of work.

ALEXANDER FULLERTON.

(To be concluded.)

THE INVISIBLE WORLD.

[Concluded from p. 145]

THE strangest instances of the manipulation (so to speak) of the unfelt forces of the invisible world in some inexplicable way by the mind, are found in the instances of thought-transference and hypnosis. Three centuries since, the mystic Cornelius Agrippa made a claim on behalf of himself and Trithemius, that "at a great distance, it is possible without doubt to influence another person spiritually, even when their position and the distance are unknown."* And in the present day this is confirmed; for "If a mesmerist, or hypnotist, as he is now called, can influence a subject far removed from him, at any time he chooses to do so, and can send him into a cataleptic state, and afterwards restore him to his normal condition, it necessarily follows that one mind must have some connection with another.

"Everyone, at one time or another, has been made familiar with remarkable phenomena that could be explained in no other way than by one mind acting on another mind.

"To say that all are the result of coincidences would be absurd.

"If we do not understand certain at present inexplicable phenomena, let us at least be logical and maintain an open mind, and not discredit the efforts of those who know more than ourselves;" †

The many experiments which have established the facts of Telepathy or thought-transference amply demonstrate the reality of the influence of mind upon mind; and no other explanation of this is offered than that it is the result of etheric waves set in motion by the occult power of the operator exercised mentally—thus showing that consciousness is a factor of the unseen world, as it is in the visible one. No fact of observation has tended more than this one to explode the idea that consciousness and mind (or thought) were mere accompaniments of the form alone, and perished with it; for they go to prove that as consciousness can function at any distance from the body, so it may be quite independent of that vehicle; and therefore may be as much at home in the subjective or invisible world as it is in the physical and tangible one.

* "De Occulta Phil," lib. 111. p. 3, as cited in "Old Diary Leaves," I, 130.

† Richard Kerr, Op. cit., ch. I.

The greatest glory of the physical or objective world lies in its array of colour; and here at least it might be thought that the invisible world would be singularly lacking—but in this respect it appears to be quite the reverse.

The range of colour which our eyes can perceive depends upon the number of vibrations of light per second which they are capable of noting; and if these exceed 750 billions per second, or fall short of some 400 billions, ordinary human sight altogether fails to register them to our perceptions. It is therefore only within that limited range that we can see at all; for all beyond is darkness to our ordinary senses. Yet, both above and below these limits, scientists have been made aware by the aid of photography that there are other colour rays, and consequently other phases of light; which are so much the more penetrating as they may approximate the nearer to the etheric state of matter. Photographic experiments prove that there are actinic rays which extend at least three times as far as our sight will perceive; while the Röntgen rays, which like the Ether itself, pass through things hitherto deemed to be impenetrable to light, go many times further than any known forms of it.

In fact, without going quite so far as this, eminent scientists have long since declared that the invisible rays of the spectrum are capable of supporting another creation besides the one which is objective; and this would be an invisible world.* And, as there are undoubtedly successive octaves of sound, governed by a rule of seven notes, so likewise there is no reason to suppose that the seven colours of the visible spectrum are all the colour-rays which exist. Let us look upon each colour thereof as consisting of successive ^{infinite} ^{divisions} of colour; then it is evident that the visible spectrum will consist of seven colour-octaves; just as the maximum scale of any ^{single} ^{segment} covering the whole range of audible sound might consist also of seven octaves. But we have seen that there are further (if usually inaudible) sounds of every range; also that there are further (if usually invisible) rays of light; and if there are thus successive octaves of sound beyond the normal perception, so there will be successive octaves of colour also; and necessarily of all varieties.

In our dreams we see all colours, just as we hear all sounds; and since the phenomena of dreams appear to show that the dream-consciousness is related to the etheric world, so there must thence be deduced a brilliant array of colour in that otherwise usually invisible world; and this goes to support the above inferences. Not only is this the case, but there have been, as we have seen, many persons who in their waking state have heard sounds quite inaudible to others—though to them quite clear. Corresponding to this (as by rule of analogy we might anticipate to find) there have likewise been persons who saw colours corresponding to audible notes; when others with more normal vision cannot do so; and thus these per-

* Zöllner's theory, cited in "Old Diary Leaves," vol. I., p. 128, note.

sons are able to penetrate the otherwise invisible world to that extent.

But there is more than this; for some persons have been known who could perceive floating before their "mind's eye" certain geometrical forms, whenever they heard corresponding musical notes. We may say that these were cases of illusion, or that they were not; but the fact is on record,* and our dreams are as much filled with forms as they are with colour and with sound.

In the objective world there are certain well-known experiments which show the near accordance there is between sound and form; although this same accordance, not being understood, belongs to the phenomena of the unknown. Thus there have been made series of experiments whereby sound leaves its traces upon finely-divided matter in a very definite way; for by the aid of an instrument devised for that purpose, it has been shown that the human voice is a form-producing power. Under the influence of the notes of a song, the fine powder used in this instrument will arrange itself into definite forms; and these forms are those of leaves, of trees, and of flowers, shells, and other beautiful natural objects.† It reminds one forcibly of that teaching received from oldest time, whereby the Logos—which means the "word," or the primal tone or sound, was held to be the source and origin of all the forms which make up the visible world; and in a vague and far-off manner to indicate to us how there can be a connection between the constant note we hear in the winds, the waves of the sea, the roar of distant traffic, and others such, with the green tone of the verdant earth;‡ as all the varieties of sound which go to make up that synthesis or Great Tone, may well correspond to the many varieties of natural forms which we see about us.

If, however, the sounds of this visible and audible world can thus be experimentally shown to correspond to definite forms, then by analogy it follows that the sounds which are of the invisible world must also correspond to forms; for we must suppose that the Ether, which transmits all light, sounds of those varieties peculiar to it, and all sorts of vibrations, is itself moved into endless forms. Nay, even our thoughts will do this; as we need little further proof beyond the fact that, with the memory of an incident, there arises before the mind's eye all the forms that correspond to it or accompany it—a power of reading the pictures of the etheric world which we all possess in varying degrees.

So, among the ancient Greeks, we find Plato philosophising about these forms in the invisible world, which he denominated the *ideas* or prototypes of natural things. They held some similar rela-

* See my 'Views on Thought and Matter' in this Journal, where references are given to previous issues.

† Vide the little work by Mrs. Watts Hughes, on the subject, with its ample illustrations.

‡ S. D. III., pp. 533-4.

tion to those things as that which the mental picture formed by the artist does to his finished work—for as man is the representative of the Cosmos in miniature, so the operations of his mind, by which he creates things, were held to correspond to those of the Cosmic or Deific mind and its creative powers.

Thus it may be shown that, to correspond to the objective world of the physical senses, there is another world not yet open to them ; unless in a very partial and imperfect manner, save only in altogether exceptional circumstances. And as the objective world has its physical basis, with all its characteristics of sound, force, colour, form ; so has the invisible creation likewise all these characteristics though they may differ widely from the other.

Shall we, then, limit the action of mind and thought solely to the objective physical plane, as materialists of the old school did, or shall we rather infer, as indeed it seems that we must do, that what we perceive of their action in the visible, audible, and tangible world may be only their least manifestations ? This seems the more reasonable view ; for whereas we know something of the limits of matter as we at present see it, we as yet know next to nothing of the limitations which may rule in the etheric or invisible regions.

But only as man's senses have expanded and developed, has he become cognisant of the amount that is at present known concerning the world of matter and form ; and therefore by rule of analogy we must infer, that only as those senses reach a greater expansion will it be possible for him to cognise that further extension which now makes for us the region of the unseen, unfelt, and unknown. By the same rule it will follow that, when the senses have reached such a further development as may be needed in order to perceive that region, it will have become so much a part of the "real" world as we now call it, that mankind will wonder how its existence could ever have been disbelieved.

The man born blind may deny the existence of light and of colour, the man born deaf may deny the existence of sound, but persons who possess both those senses will only smile at the ignorance which they know is the outcome of a deficient power of perception, and look with pity upon the incredulous prejudice which denies in others all that it cannot find within its own range of experience, or that common to those who are similarly limited.

But, as already said, not only has there always been a world of fact which was beyond the knowledge of the average of mankind, while also there were always those who had a knowledge of it, so it is at the present time. For as the average development of our senses and perceptions are to the average or bulk of mankind, so are the further and rarer extensions of those powers to the few who may possess them. And these few will hold the same position in regard to the (at present) unseen world of to-day, as their predecessors did to that of a former age. If we are to accept the observation:

made by these more advanced units of humanity—that is, if we are not to put ourselves, as regards them, in the position of the blind and deaf people adverted to—we shall do well to reflect upon what they may have to tell us.

For not only do they confirm all that has been inferred as to the invisible world we have been considering, but they tell us vastly more than this. They tell us that we have each of us our Etheric forms, wherein we act our part in that other world—and that not only do we function there after the destruction by death of our material bodies, but also during the life-time of the latter. They tell us, moreover, that the variety of forms which inhabit that region are, in relation to it, quite as numerous as those which make up the objective plane ; also that life is as manifest there as it is here. Nor is it a region of pale, ghostly, and colourless forms alone, but one where colour has its sphere of manifestation just as much as in this world that we are used to, if not really more. It in fact goes much further ; for as the matter of those hidden planes of being is so much finer and more subtle than that of the manifest world, so are the colours much more glorious and brilliant, and in greater variety.

And we are also informed that the great directing power by which the forms of the etheric world are put in motion, is thought. By it the Etheric forces are able to mould the matter of those regions into any and every form ; be it ugly, beautiful, or of whatsoever character. They tell us that our own thoughts are continually moulding the matter of those planes into forms, which are definite or the reverse, according to the intensity of the thought. Their colouring is brilliant or dull, according to the nature of our thoughts ; and the period of their duration depends upon the duration of the mental action which originates them.

Hence it may follow, that when we leave this body at its death, we shall enter into a world which is the result of our own creative thoughts ; which will then be as material to us as are material objects to our present senses. What we make that world, so will it be to us when we come to function in it ; and so each will there find his or her heaven or hell, as the case may be ; and no other can alter it for them.

And since we know that all the forms which the matter of our objective world takes are only of a temporary nature, so by similarity of reasoning ought those of the subjective or invisible world to do the same ; carrying out what is noted above as to their duration. But it may not be unreasonable to infer that, owing to the wide difference in the etheric and material basis of the respective forms, and the intense power of thought in regard to those of the ethereal world, that they will endure proportionally longer than those upon the plane we are at present used to, even if that should be twenty times as long a period. Nevertheless they will have their ending, just as all forms have everywhere.

Conceive, then, that such forms are evolved by our thoughts during the life on the visible earth, and that they are the materials with which we are to occupy ourselves after death. It will follow that when we have exhausted all their changes, and they have one by one become effete and so perished, there must come a time when all of them will have passed out of existence. We shall have used them up, with all their combinations, and that for all they were worth. Hereupon there will remain nothing for us to do upon those planes, and we must accordingly abandon them; for the law of nature does not permit of anything remaining stationary—such must either progress or perish. What will then happen? Plainly, in view of the cyclic nature of all motion, we must return to the starting point, there to recommence a fresh cycle, and also to work out the results of our past actions which may not have been previously equated. For this last seems also to be an inevitable corollary to the law of periodic motion, or action and reaction; which by correspondence we must apply to all planes alike.

If, as those who have explored the etheric and other more subtle occult planes tell us, all religion has emanated from the seers who were in various degrees familiar with those planes in the past, it is evident why those systems all have, as their central teaching, the existence of other worlds of being which we occupy after death. Whether founded upon the sum of the intuitions of humanity, as supposed in the opening paragraphs of this paper, or upon the observations of those who could consciously observe the fact the resultant general ideas on the subject are equally true; which being the case, no amount of mere negation will eradicate them.

It also becomes evident why, in all times, there has been a prevalent supposition that there were persons who could, by certain processes known only to themselves, cause the images which fill the otherwise unseen world to become manifest to those who have not developed such powers or perceptions. For if it be possible to learn the secrets of evolving etheric forms,* it may likewise be possible to render them of sufficient density to become visible even tangible to senses not normally so acute as to see them under ordinary circumstances; and the asserted performances of the spiritistic seance room are instances in point. Hence, then, the belief in wizardry and in necromancy, which were formerly so prevalent even among the nations which are now looked upon as the most enlightened; and which are not yet by any means dead among such.

But the whole belief in matters occult and mystic depends entirely upon the existence of an invisible world; and if that be repudiated, the ancient and modern acceptance of Occultism must go with it. Unless, however, we are coolly prepared (like the so-called philosopher Hume) to ignore all records which hinge upon experiences derived

from the invisible—as was the monstrous practice of all scientists until quite recently, and may yet be the case with the majority of them—we find it impossible to do this. When the stories of the unseen, together with those which in any way depend upon it, are collated, compared, and the mendacious element eliminated as far as may be possible in the present state of our knowledge, there remains a mass of evidence which a large group of modern scientists have found it not possible to reject;* and this is precisely what we might expect to find, in view of the deductions and inferences from phenomena and natural laws in the preceding remarks.

At the present time, all who are not cognisant of this other world are engaged in an unequal conflict, in which they are making causes of future weal or woe without knowing it, and will in future have to fight effects whose origin they cannot recognise. They are like people blundering along in the dark, finding obstacles and pitfalls only by the catastrophes which result; utterly ignorant that they have themselves made all those obstructions in time past, and knowing nothing of the way in which they may avoid making them in the future. Therefore, when we all come to recognise how great an effect the invisible world has upon our present and future lives, the outward world will wear to us a different aspect to that which it does at present, and both the causes and effects of many things, now obscure, will become obvious to all. We should therefore be at least as much interested in this branch of research or in any concerning the merely physical world; and the stupid but not the less often recurring question, "What is the good of such studies?" needs no further answer for the present.

Such at least would seem to be necessary deductions if the subject stood upon any level which, in point of facility at any rate, was comparable with other branches of modern research. But this one of another world than the physical, does not appear to stand upon any such level; for of all the questions which have ever occupied the attention of mankind, this one of all others has been the chief and only one which, while to so many minds remaining unsolved, has ever shown itself to be one in which the mass of mankind had a faith which has proved practically indestructible. And nearly all the greatest events in the history of the nations may be more or less traceable to this question in some of its manifold aspects; either upon points of religion which were necessarily nullities without it, or else through the resistance of the oppressed to some form of tyranny based ultimately upon what the oppressors flattered themselves was Divine Right—and that, in its turn, has generally been founded upon some debased priestcraft which arrogantly claimed to enforce its authority upon a knowledge, real or assumed, of some other world than this physical one.

* Such is the conclusion reached by the Psychical Research Society: see their Report concerning ghosts, &c.

* See my article in this Journal, on "The Astral Body."

Take away the assumption of the existence of an invisible world, and you at once render the greater part of history an unmeaning blank. Do away with any hope of a future life, and for millions you close the door to reliance upon that ultimate justice which the present life so evidently does not offer. Grant that future life, with its logical successions, and then we can see the way to justice and equal right, not alone happiness, for all humanity; but without it, suicide is the only refuge for those whom pain, wrong and error, may have deprived of all hope in the present life. Were there no other existence than this one, the stoic's philosophy would be the only one worth following—the knowledge that at any moment we could terminate our lives, the only consolation really worth having. But granted the knowledge that there is another existence after this one, and with it other returns to this earth, and then it becomes only a question of time as to when we shall all obtain exactly what is our due.

Let us therefore live out our allotted time, without seeking to prescribe its period by an arbitrary means, let us all do our best in the meanwhile as we may find ourselves able, and then let us rest assured we shall all obtain that which is rightly ours, not only on this earth-plane, but also in the Invisible World.

SAMUEL STUART.

THE PASTORALS OF ISRAEL.

III.

"Why come not spirits from the realms of glory
To visit earth as in the days of old—
The times of sacred writ; and ancient story?"
Is heaven more distant, or has earth grown cold?"

IF we would not rudely destroy the aroma of these delightful idylls when heavenly visitants cheered the solitudes, and the Gods graciously walked and talked with men, we need in spirit to retire from the marts and busy haunts of common life. The life of cities, and the stern necessities of modern civilisation does not supply a congenial atmosphere for the contemplation of these blissful scenes, or of the spiritual side of nature from which they draw aside the veil. Neither will they bear the touch of our coarser senses, of our materialising thoughts and modes of viewing the higher realities. It is also too true that 'millions of spiritual beings walk the earth, unseen by man,' who if he were in sympathetic vibration, purified from the accumulated dross of the physical and astral bodies, would unveil themselves and open for him the gates of the heavenly paradise. But deafness and blindness to the harmonies and glories of the unseen worlds and their inhabitants, must remain if the passionate part of our complex nature is allowed to hold sway, if

the senses and the intellect are too largely occupied with material concerns.

I venture to assert that the subject on which we are engaged has not for its basis, mere idle dreams and empty fantasies, but a clear and definite purpose, embodying the "more sure word of prophecy," partially clothed though it may be in the poetry of fiction. There is one great central fact and truth which dominates all these theophanies; whether it be a divine call to leave the City of Ur for the life of a nomad; whether it be the familiar talk in the tent regarding the birth of an heir; whether it be the vision of Bethel when the heavens are opened to the ecstatic contemplation of the solitary wanderer; whether it be in the exigences of a great fear of destruction at the hand of Esau; or those differing circumstances when in old age, with his numerous household, Jacob is contemplating—not without serious misgivings—settlement in the midst of the glittering fascinations of Egyptian civilisation.

The great controlling thought, the central idea, coursing through all these delightfully simple stories of the wanderings and doings—under the immediate guidance and control of the Elohim—of Abraham, Isaac, Jacob and Joseph is succinctly conveyed to us in the repeated asseverations of the Heavenly Messengers: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. . . . And in thee shall all the families of the earth be blessed" (Chap. xii., 2, 3). "I will establish my covenant between me and thee, and thy seed after thee for an everlasting covenant, to be a God to thee and thy seed after thee" (Chap. xvii., 7). We have already seen that this covenant is not limited to literal Israel or their supposed Christian successors; it is as wide as humanity and as lasting as the human race. Although these charters of humanity have been so grievously misunderstood by Jew and Christian, the one limiting them to his physical progeny and the other to his narrow and exclusive creed; the greater need that they should be rescued from such debasement, and restored to their true heirs and owners. One more quotation only, "In blessing will I bless thee, and in multiplying will I multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed" (Chap. xxii., 17). Let us set aside our narrow conceptions, arising from taking the concrete symbols of the patriarchs and their descendants as the principal factors, thus reducing these gracious announcements to a nullity, and in lieu, receive them as universals, as revelations of the divine care and foresight of Those into whose charge and guidance our humanity is committed through the whole course of its weary pilgrimage in matter, through its multitudinous sojourning in tabernacles of flesh, during the time of its journeyings to its final goal in

the bosom of God ; thus entering the broad current, basking in the sunshine of the eternal verities.

We cannot limit the scope of these divine asseverations, much less confine them to the narrow limits of a petty tribe, or the low and unworthy ideas which have obtained with Christian expositors. The covenant ranges through the eternities, the seed is as the stars of heaven and the sand on the sea-shore for multitude. It is that controlling, that all-inclusive and all-comprehending Providence which directs our course in and through the petty details of life, as well as our passage through other worlds and planes of being, to our final goal.

These covenants and declarations obtain a very prominent position in the teachings of St. Paul ; he sees in them the origins of Christianity, he views them as the foundation stone of the new building, of the new revelation of love and grace to the world ; as the Charter, as the basic foundation of Christianity. As such he expounds them at great length, with all the genius and subtlety of his keen intellect, spiritual penetration and knowledge of Rabbinical lore. The consideration of them occupies the chief position in two of his principal Epistles, those to the Galatians and Romans. A study of these Epistles will convince any candid mind that he ignores and discards their historic value. Indeed in expounding the narrative of Abraham's treatment of Hagar and Ishmael, he directly states, " Now these things are an allegory." They are to him, not interesting fragments of national history, but the vehicles of spiritual verities of the highest value ; they constitute the charter of the spiritual Israel, which embraces the human race, as it intelligently accepts its divine heritage. It was the advocacy of the broad and enlightened conceptions of the national literature that brought upon him the hatred and persecution of the Judaizing Christians of his time ; and it was through his attitude toward them, and his advocacy of the ' larger hope ' that the beneficent teachings of the Christ, and the blessings of the new religion of love and grace, were thrown open to the world.

And is not this wider spiritual horizon, the broader view of these early beginnings of the Christian religion, about the 9th Century B.C., more in accord with a movement which it was intended should bring within the scope of its evolutionary sweep so large and important a portion of the human race, and which may in its future course absorb the contemporary great religions and peoples of the Asian continent, to which the present miserably narrow beginnings of missionary enterprise may be the prelude ? And need we wonder that that interesting people, the Jews, should cling so tenaciously to their glorious heritage, the literary treasure received from their fathers, the old seers and prophets ? This little study has been undertaken with the object of assisting in leading to a renewed, a sympathetic interest in our own scriptures, and with the

hope that others who are far better qualified may be led to enter more fully and clearly into the treasures of spiritual knowledge hidden within them.

There are several important considerations that arise, which if duly weighed will very much modify and enrich our ideas regarding the spiritual status of the authors who produced these idylls ; and of their times. Those who could produce the ideal types of character such as Abraham, Moses, Joseph, etc., and who possessed such a spiritual insight into the soul of things ; who had so clear a grasp of spiritual evolution as is evidenced in the divine communications made to the Patriarchs, to Abraham, Isaac, Jacob, Moses, etc., all the characters and personages also being, probably, largely the creation of their own intuitional genius, must have been evolved far beyond the current ideas regarding the status of the early Judean tribes.

Again, if with the critics we take the age which produced this literature as approximately that of the prophets Elijah and Elisha, and if we accept their view that they were the literary productions of the unknown authors of that period known as the Elohists and Jahveists, and then admitting that they were acquainted with the religious literature of Babylonia, and possessed certain mythical materials which they utilised in the construction of their dramas, the further question arises : Were they under the immediate guidance, had they personal contact with some one or more of the Teachers and Masters from the higher planes ? Seeing that their work was preparatory to the far richer developments in the first century of our era, are we not justified in coming to the conclusion that it was so ? that the Elohim, the divine ' powers ' and ' forces,' the ' stars,' the ' messengers,' so frequently introduced, were not altogether unknown to some in those early ' schools of the prophets ' of which those referred to above were such illustrious specimens ? And this is suggestive of another consideration, namely, that we will need to revise current conceptions regarding the peoples of the period ; there must have been among them some spiritually advanced ones, and their attainments must have been of no mean order ; and their educational and literary equipment in accord with it. This view is confirmed by the persistence of the belief, 900 years later, that one of these eminent personages would re-incarnate in the days of the Messiah as his forerunner ; and it is intimated in words put into the mouth of Jesus, that this expectation was accomplished in the person of John the Baptist.

If the institution of the Ancient Mysteries, so widespread throughout Babylonia, Egypt and Greece, is the most interesting phenomenon in the study of religion, and the dominating idea was that there was something to be known in religion, secrets and mysteries into which it was possible to be initiated, then may we not look on these ' schools of the prophets ' from which these scriptures em-

anated, as a part of this old world system of attaining universal truth; truth, presented by them to the outside world by means of symbols, dramas, historic representations and fictions?

If, as is generally admitted, the Great Master and Founder of Christianity came along the Jewish line of descent, then the teachings we have under review, fall into logical sequence, and come to us through their most natural channel, this school of the prophets who were the conservators of the inner teachings in Israel, and between whom and the communities known later as Essenes—of whose school came the Teacher, Jesus—there may yet be brought to light an inner link of connection.

We have various intimations in the Gospel legends that the people believed, and received Him, as coming in succession in their line of prophets. He was known as 'Jesus the prophet of Nazareth.

W. A. MAYERS.

THE LEGENDS OF GLOOSCAP.

THERE exists, or at any rate there existed in 1882, a collection of legends which formed part of an ancient oral tradition then preserved among the Mic-Mac, Passamaquoddy and Penobscot Indians of North America. Mr. C. G. Leland collected them in the year 1882,* so that if their memory be lost or fading among the dying race whose heritage they are, we have yet some record of what was once a great scripture of the people. Once these tales must have formed part of the mystery myths of a race which is now passing away; a race which, in its decay, shows, both in its language and by its traditions, that it once formed part of a great and civilized people. Mr. Leland says that the old people, chiefly aged squaws, from whom he received the tales, had lost the "inner meaning" of the stories they repeated. I mention this in order to show that it is not my view alone that attributes an allegorical significance to these tales; it is the opinion of the collector who knows the people and the nature of the stories, upon which he comments:

"They read like the fragments of a book whose subject was once broadly and coherently treated by a man of genius."

They formed part of a body of legend which was once preserved as an orally transmitted poem, which was sung to the people on the occasion of certain rites, ceremonies, and feasts. In my own mind there is no doubt that they were given to the race by their teachers, men more highly evolved than the people they taught. They were, in my opinion, part of the instruction given at those mystery rites and ceremonies which formed the means by which past races were taught the processes of evolution both of the worlds and of the human soul.

* See, "The Algonquin Legends of New England," C. G. Leland, 1884.

With this preamble let me turn to the consideration of the legends, and give the reader a slight sketch of their nature and drift.

They are stories relating the exploits of the Mic-Mac "great twin brethren," Glooscap and his evil brother. They were the creators of the world, corresponding to the "Dual Principle" of the Zoroastrians; to the Egyptian Osiris and Typhon. Glooscap is the beneficent creator, his brother is both creator and destroyer; he is the "dark principle" in nature, the opposer of the benevolent Glooscap.

The birth of the twins, according to the Wabanaki legends, was on this wise: Before the creation, or manifestation of the world, Glooscap, the good principle, and Malsum, the Wolf, or evil principle, were born. In the Iroquois version the account of this pre-cosmic birth runs as follows: There was a woman with child, who descending from a higher world was received on the back of a turtle. Twins were in her womb, and one of the children, an evil child, passed out through his mother's arm-pit, thus killing her.* He was named Enigonhahetgea, or the "Bad mind;" the other twin was Enigoris, the "Good mind." The latter desired to create light in the world, therefore he fashioned the sun from his mother's head, and from her body the moon. He formed also creeks, rivers, animals, and fishes; and then men in his own likeness, male and female, of the dust; into them he breathed a living soul. Bad mind also created; he formed two images of clay which became apes; thereupon Good mind aided his twin and gave them living souls. The Wabanaki order of creation is as follows:

1. Two giants, Glooscap and Malsum.
2. Dwarfs or elves, fashioned from the bark of an ash tree.
3. Man, fashioned by Glooscap from the trunk of this magic world-tree; he fashions thus the first man and woman; they are devoid of "sense" or "mind" till he bestows it upon them. This symbolism of the world-tree is, as students of such matters know, to be found all over the world. I need not remind my readers of the "ashvattha tree" with roots above and branches below, and of the frequency of the tree symbolism in Irish and Welsh legend; † the similarity of the Wabanaki symbolism with that of the Norse is yet closer, as the following quotation from the Edda of Sæmund shows: There were no intelligent human beings on earth,

"Until there came three
Mighty and benevolent
Æsir to the world,
From their assembly.
Nearly powerless,

* Compare with the account of the birth of the Egyptian Typhon who forced his way through his mother's side.

† It is an interesting fact that Sir Norman Lockyer, in his work on "Inorganic evolution," uses the tree symbol to illustrate the gradual evolution of the varied species in animal and vegetable evolution. See p. 153.

Ash and Embla (Ash and Elm)
 Void of destiny,
 Spirit they possessed not,
 Sense they had not,
 Blood nor motive powers,
 Nor goodly colour.
 Spirit gave Odin,
 Sense gave Hoenir,
 Blood gave Lodur
 And good colour.*

Glooscap is represented as first creating "the djin", a phrase which, to judge from the tales, is intended to indicate the deva evolution; then man, and finally beasts. At first the last named were created as gigantic creatures; but Glooscap decreased their size when he discovered that they would be a source of danger to man. He is represented as "naming" the beasts as does Adam in the Book of Genesis.

The evil twin of the benevolent creative God is the continual opposer of his brother; he seems at first to represent chaotic matter as opposed to the organizing life-force; and then those resistant forces in the manifested and ordered universe which by and through their resistance of evolution call forth greater evolutionary power. He is represented as a dual-sexed giant; then as a mischievous, shape-shifting magician, now male, now female; in one legend his feet are male and female. This is a curious symbolism; I suggest that this opposer represents the whole of the form side of nature, his feet representing the physical plane where the differentiation reaches its climax. He is represented as being borne through the air by Culloo, a Great Bird; this Bird suffers him to drop earthwards, so that he is shattered to pieces, and finally reconstructed.† The Bird seems to be the Great Bird of Life, the "Swan out of Time and Space," the source of manifested existence, the source, in short, of that Life which is "dropped" earthwards, and there manifests as the force that makes for differentiation and separation. Thus it may be said to be "shattered" into many forms, and only "reconstructed" when the fruitage of manifestation is withdrawn into the Life whence it sprang. Again and again is this "evil Twin" slain and revived under another form; he dies by water, he dies by "touch of fire;" he appears as the tempter, as the lower creative forces, as the "mockery of Glooscap," until finally this shape-shifting Satan "learns of the Good Spirit" and becomes the

* "Edda of Scemund," translator, B. Thorpe.

† Compare with the account of rending of the body of Osiris, and its reconstruction. There was a solemn Egyptian ceremony which took place yearly, in which the backbone of Osiris was set up. Now not only is the Mic-Mac Twin shattered and reconstructed, but he is reconstructed by means of the preservation of his backbone, which was saved by the magic formula spoken by him as he fell. It will be remembered that America is said to have been colonized by the Toltec race; and also that a large body of emigrants from the Toltecs colonized Egypt and founded the First Dynasty of the Divine Kings.

Peace-maker rather than the adversary and strife-promoter; so is nature finally "redeemed" by the Power which manifests her.

The tales of Glooscap abound with accounts of his exploits in the early days of creation; one of the most striking of these allegories is the story of his visit to the Great Bird. This Bird dwelt alone and none could approach him save the manifested God, Glooscap; for Glooscap was the eldest of His children, the nearest to His immortal resting place. The Immortal Bird dwelt alone, and produced tempests by the waving of his wings; an allegory of the pulsing of Immortal Life throughout the Kosmos, of Life not to be comprehended in Its essence by any manifested being. Glooscap approached the eyrie of the Bird, and standing without, cried:

"O Grandfather, you are too hard upon your children. These tempests are more than they can bear."

To him came the Voice of the Bird, making answer thus:

"I have been here since ancient days. In earliest days, ere ought else was, I first moved my wings. Mine was the first Voice*, and I will ever move my wings as I will."

Thereat Glooscap bound the Immortal Bird and cast it into a chasm; to slay that Bird was not possible to either God or man; but Glooscap bound the wings that drove by their waving the wheel of Life; then death prevailed, and the people who had been shattered by the tempests were dying from stagnation; Glooscap seeing that life could not be unless the Bird moved his immortal wings, unbound one wing; life, modified in its rapid pulsing, suited to the weakness and needs of human existence, flowed on once more.

Very many of the tales I have mentioned tell of Glooscap as the creator of forms; in our nomenclature we should, I suppose, say that these stories tell of the action of the Second Life-Wave from the Logos. There are stories of his struggles in and for his creation; tales of the early dawn of the action of the human spirit; stories that hint at a Path leading beyond human evolution; tales of Glooscap as the "Logos of the soul," or as the great Teacher who has burst the bonds of life and death, who is freed forevermore.

The early stages of evolution, during which Glooscap, the climbing life, slowly evolves the forms wherein he dwells, are represented as being tedious and difficult. Very weak and powerless at first is the infant life; spirit is veiled in densest matter; weak is the soul of man, the prey of strong forces which rend and mould the forms wherein he dwells. Glooscap is the sport of magicians and evil witches; when first he came to earth the world teemed with monsters, giants, devils, and sorcerers. He is pursued with unholly love by a frightful sorceress, manifested under many forms; he too is a shape-shifter, changing his outward semblance often, devoid of the power of his riper years, flying from the sorceress, whom nevertheless he, even in his flight, greets under some of her forms, as his

* Note the symbolism; the special use of the word "Voice."

"sister." I am inclined to think that some of these stories symbolise the tale of the soul that aspires to tread the Path to liberation; "Sown in weakness, raised in power." In one form of the legend the sorceress becomes a magician, Winpe, who gains supremacy over the "servants" of Glooscap who, I think, typify the mind and the psychic consciousness of man. Glooscap finds his servants nearly dead through their bondage; he frees them with difficulty, and the tale concludes: "Then with great will the master roused all the magic within him. He grew till his head reached the stars, and Winpe was a child at his feet."

The servants and companions of Glooscap appear to typify the "principles" in man, or, it may be, the higher bodies in which the One Principle, or Its reflection, works. All the tales seem to be capable of being viewed from different aspects. For example, there are stories in which Glooscap appears to typify not the Power of the Logos working in the world and building form, but the Divine Soul in man; others in which he seems to represent that Divine Soul slowly unfolding in one who is, to use the technical phrase, "on the Path." For instance, Glooscap, is represented as a celibate living in a lonely hut; * with him there dwell an old woman, his house-keeper, and a fairy boy, Marten, of whom Glooscap speaks as his younger brother. In a tale which Mr. Leland characterizes as being "deeply suggestive of Wabens mystery and initiation," Glooscap goes forth from his hut and embarks, upon a subterranean river; with him go forth the old woman and Marten who die on the passage; "but the master sat with silent Soul, though he sang the songs of magic, and so passed into the night, but came forth again to sunlight." In this Mic-Mac tale, Glooscap, the ordeal passed, restores life to his companions, who revive at his word, "Arise." After this passage of the river, says the tale, Glooscap gained his greatest power. If the reader will compare these tales with the statements made by Mrs. Besant and Mr. Leadbeater as to the stages of the Path, the destruction of the separated self, and the disintegration and reconstruction of the causal body of the initiate, I think they can hardly fail to be struck by many points in them.

There are, also, stories in which Glooscap not only appears as the "Logos of the soul," as the Universal Life, but also as that Life incarnate in a great Teacher. One who has attained the God towards which, consciously or unconsciously, we are all striving. He is said to have dwelt among men, instructing them in hunting, agriculture, and the names of the stars; he loved men, and wherever he might be in the wilderness, was never far from the Indian; his spirit abode ever with his children. "He dwelt in a lonely land," said a Mic-Mac to Mr. Rand, "but whenever they sought him they

* "The chela on the second stage of the Path is for the Hindu the Kutichaka, the man who builds a hut; he has reached a place of peace." "Ancient Wisdom," p. 404.

found him." The man who used these words, says Mr. Rand, did not know he was using "the identical expressions of Holy Writ with reference to God."* Glooscap freed the world from monsters and gave men arts, so that for his wisdom and beneficence the Indians worshipped him; but though they worshipped, they were wicked and therefore "the Master left them." See how remarkably these legends fit in with the statements made in theosophical literature! Here is the story of a Divine Teacher incarnated upon earth to teach the people the arts and occupations needful for their unfolding capacity; here the story of the gradually developing and yet unwise human wills striving to guide the race, and the withdrawal of the Teacher because of their "wickedness;" their needful "wickedness," the inevitable result of youth and inexperience opposing the maturity of wisdom and trying to guide itself. A needful evolutionary process, a necessary stage in growth though fraught with pain, and sin and unwisdom.

Because of the departure of Glooscap the Ruler, all nature mourns; the venturing and striving of the whole creation is caused by the lack of his visible presence on earth. The Great Snowy Owl, say the people, has flown away to the deep forests till his return; the lesser owls cry all night in the woods, "O I am sorry!" and the little loons, his huntsmen and "talebearers," go up and down wailing because they cannot find him. Here we have the tale of that "seeking of the Self," which science calls evolution.

There is a hint, too, of a shorter path, of a hard road whereby Glooscap may be quickly reached. Before he went away he warned men, saying that those who would seek him through difficulties should surely find him; moreover he told them that they should have one wish granted them, whatsoever it might be. Whatsoever appeal men make to Glooscap, the Great Law, to them he gives the thing they have desired, *with its results*. "From act of good ariseth fruit of good; from act of evil ariseth fruit of evil. Act, O Rama! as thou chooseth." That teaching is echoed in the Glooscap tales, with the further indication that desire is action and brings forth fruit after its kind.

Once three men sought Glooscap through bitter hardships; seven years were they on that journey, but at last they found the Hero and put their requests. The first asked to be made a good hunter; Glooscap gave to him a pipe to call the beasts to him. The second asked that he might have the love of many women. At first Glooscap frowned; then he smiled and handed to his suppliant a bag, bidding him refrain from opening it till he reached home. The third begged to be taught a mystic sound to make men laugh. Once many men knew this marvel; but now few know it, and for

* Quoted by Mr. Leland from Mr. Rand's MS. See p. 30, "The Algonquin Legends," etc.

that reason are men sad. Glooscap gave to his third visitor a root which he was not to eat till he arrived at his own house. Thus these men, each receiving the thing he would, went their way. It had taken seven years to reach Glooscap, but it took but seven days to return.

The first man remained in the wood, using his pipe, happy and contented; he had asked no great gift; and, for a while at least, the simple prosperity he desired gratified and satisfied him. The second disobeyed the commands of Glooscap; he opened the bag; from it flew forth many women, young and fair; they surrounded him, kissing him with affection. At last, exhausted, he begged them to cease, but they came more and more eagerly about him; he tried to fly from them, failed, and died crying for breath; slain by the passions, emotions, and desires which he could not govern, which pressed about him still, when he was weary of them. The third suppliant was careless; he forgot the words of Glooscap, and ate unthinkingly of the root. Thereafter he found that he was able to give the mystic cry; but he was unable to control it, so that he frightened away the game, and was therefore half dead with hunger. At last, in despair, he killed himself, and the evil spirit of the night flew away with the gift, which he had grasped before he knew how to use it.

Another story, the last but one, which I shall tell, is the tale of two men who visit Glooscap to beg his help upon a difficult quest. They are, apparently, pursuing very different lines of evolution. One is a "Mik-Um-Wess," a benevolent magician who dwells "with the djin;" I suppose that he is one who desires to tread the path whereby, it is said, a human being may "join the Deva evolution," and take part in the working of those laws which people call the forces of "inanimate nature." The second suppliant is one who desires to marry the daughter of a great chief; for love of this maiden her visitors were compelled to perform tasks that slew them. Here, it seems, is that universal symbolism of the quest of the soul for Spiritual Wisdom; the symbolism which we find set forth in fairy tales without number; which in more dignified form is presented to us in the myth of the Heavenly Bridal of the Sophia, the maiden of Light, by Dante in his praise of his "Lady" Beatrice, and by the Sufi poets and mystics, such as Omar Khayyam.

This second suppliant Glooscap plunges first in filth, and then into the purifying stream of the river; he bestows on him a garment, a hair string of magic virtues, a pipe, and a wondrous voice.* In order to win the maiden it is necessary for her suitor to cross the sea. I need scarcely remind the reader of the universal

* Mr. Leland remarks: "We have here lustration, clothing of the neophyte, a magic fillet as in the mysteries, and also the 'pipe of Orpheus.'" "I think there is no doubt that this tale tells of mystery ceremonies; which, it must always be remembered, were intended to symbolise certain actual happenings on other planes; definite processes of the soul."

symbolism of the astral plane as water: and of matter generally as "the sea." Glooscap lends his canoe* for the purpose, and gives the neophyte into the charge of the Mik-Um-Wess. They meet with prodigious difficulties both in going and coming; storms threaten their bark, and terrible monsters of the sea seek to destroy them; these perils are surmounted with the aid of the Mik-Um-Wess, and the bride is won. The trio return to Glooscap who greets them benignantly and explains to them that every storm and every monster they encountered and battled against was *but himself in disguise*. Finally he dismisses them, saying:

"Go now thy ways, thou and these, and ever lead happy lives; thou" (to the Mik-Um-Wess) "among the djin; they among mankind. And be thou sure of this, that if danger or trouble should come to you, you have but to think of me, and verily aid will come."

There is yet another tale which is, to my mind, so charming that I quote it in conclusion. Perhaps it may be, as Mr. Leland thinks, a mere quaint, tender fable of the supremacy of childhood over the hearts of many of the wise and strong. Perhaps it holds another meaning, for it is very certain that many of us adopt the attitude of "Wasis the Baby," towards the great enchanter, Glooscap. This is the tale; it is a Penobscot story and it is called, "How the Lord strove with Wasis."

It was a woman who told the mighty Glooscap that Wasis alone remained unconquered. Now Wasis was the baby, and he sat on the floor and sucked sugar. Glooscap, the Great Wonder-worker, the Creator of all things, the Slayer of Winpe, sought Wasis the Baby and called to him softly and graciously, with a smile, saying: "Come hither." But Wasis still sucked his sugar and did not heed. Then Glooscap called again, and this time with a frown; whereat Wasis screamed, but did not obey. Then Glooscap, in order that the Baby might be awed, put forth the powers of his magic. He towered to the sky, he filled heaven and earth with his wonder and splendour, and recited magic spells of marvelous power. Wasis became a little interested, but presently he returned to the sugar. So that the Baby remains unconquered.

I. HOOPER.

* Compare with Prashnopanishad II. v. 7.

DIVINE LOVE.

MAN is the glory of the creation, the highest being in the world. He has no equal in this universe and his position is unique; yet it is he who amidst all his glory and with all his boasted knowledge fails to realise the importance of his own greatness and sometimes lowers himself to the level of the brute creation. He is sunk in ignorance and does not care to understand and recognise what he is in reality and what is more painfully annoying is that he considers himself to be nothing more than his flesh and blood—his physical and perishable body. He considers that there exists nothing apart from the physical body and that when it ceases to exist nothing is left behind. He has no idea of what a soul is and cares only for his body. He is not aware that his body is the outcome or rather the servant or instrument of his soul which comes into existence to work out its Karma. His love of the body leads him to seek after the pleasures of the senses and physical comforts, and such love is sure to end in pain and suffering. His selfishness induces him to believe that God whom he adores is a big personage who loves one and hates another. He does not understand what Divine Love is. But this very man when he rises above the run of ordinary mankind, when he rises above the plane of selfishness and desire, realises what true and pure love is and his love can then be properly called Divine Love. What is this Divine Love, and how are we to distinguish it from selfish love and worldly love, are some of the questions which need consideration at our hands.

Each one of us is conscious that we have a feeling called love. When a person commits a theft, when he attempts murder to gain filthy lucre, when he commits murder to screen himself, as he supposes, from human justice, when he saves another in times of danger or lends a helping hand to the needy and the maimed, he is actuated in all instances by love. In one case it is selfish love and in another it is human love. In one it produces good and it is lawful and proper, in another it produces evil and it is sinful and unjust. But Divine Love is something quite different from both of these. It is love for love's sake. It is not induced by selfishness, neither is it to gain notoriety or a name in this world. "Divine Love is immortal, obtaining which man becomes perfect, becomes immortal, becomes satisfied; obtaining which he desires nothing, grieves not, hates not, does not delight in sensuous objects, makes no efforts for selfish ends; knowing which he becomes intoxicated with joy, transported, and rejoices in the Self. It cannot be made to fulfil desires, for its nature is renunciation." In each individual soul there flows a constant stream of this love which always seeks its way to merge itself into

the ocean of Divine Love to which we generally give the name of God. At times the river has its source near an ocean and at other places a river has to run a long distance to discharge itself into the ocean. Such even is the course of love. One day or other, sooner or later, it must find its way to the boundless ocean of Divine Love.

The preeminent feature of love is the magnetic influence which it exerts between souls. The tender love which a mother has for her babe, the passionate love which a husband bears towards his wife, the paternal care of the father, the loving obedience of the wife to her lord and husband are all examples of this love, though human it may be, which causes one soul to attract another towards itself. The love one bears to another, though it appears to be a tendency for the liking of the physical form, is in reality the attraction between the souls. This attraction or love becomes divine when there is no desire to seek any return for the love bestowed. When one expects something in return, the love becomes selfish and mercenary. Therefore a true lover of God never craves anything at His hands. He does not love God to gain a selfish motive, to get a beautiful wife, to amass hordes of wealth, to earn a name in this world or to be called famous for his devotion; but he worships Him and adores Him simply because his love for Him is without a tinge of selfishness—pure and untarnished. He loves Him with all his heart and rejoices and dances with all the intoxication of divine love and becomes buoyant and floats in the vast ocean of spiritual beatitude. If one wants to enjoy such bliss, it is in his hands and he must earn it himself. He who has tasted saccharine knows how much sweeter it is than sugar, but the sweetness of this eternal bliss is indescribable. It is only the initiated and the truly great that have enjoyed it and yet it is within the reach of all. "Seek and ye shall find, knock and it shall be opened."

The path to reach God through this love has one very great advantage over all others. It is the easiest and the most ordinary that can be practised by any human being.

*"Even from earthly love thy face avert not
Since to the Real it may serve to raise thee."*

There is a pleasure in doing good to others and loving mankind as a whole, and this love is a stepping-stone to the higher grade and "he who has realised love has found the source of all happiness, which cannot fade because its object is imperishable." The emotion of love is latent in man. He begins his life with a selfish love and then his love widens a little and he loves other creatures for the gratification of his senses, and lastly, this selfish love transforms itself into selfless love and an idea of separateness is annihilated and he becomes one with God. Swami Vivekananda has beautifully expressed the idea in his Bhakti Yoga:—

"We all have to begin as dualists in the religion of love. God is to us a separate being, and we feel ourselves to be separate beings

also. Love then comes in the middle and man begins to approach God and God also comes nearer and nearer to man. Man takes up all the various relationships of life, as father, as mother, as son, as friend, as master, as lover; and projects them on his ideal of love, on his God. To him God exists as all these and the last point to his progress is reached when he feels that he has become absolutely merged in the object of his worship. We all begin with love for ourselves and the unfair claims of the little self make even love selfish; at last however comes the full blaze of light in which this little self is seen to have become one with the one Infinite. Man himself is then transfigured in the presence of this Light of Love. His heart is cleansed of all impurities and vain desires of which it was more or less full before, and he realises at last the beautiful and inspiring truth that Love, Lover and the Beloved are one."

Man begins his knowledge with duality and ends in unity. He loses all fear of death and becomes immortal.

C. K.

NOTES ON REMAINS OF SHAMANISM IN SWEDISH LAPLAND.

NOWHERE in Europe has Paganism resisted Christianity so long as in the inaccessible country in the northern part of Sweden. Even in the beginning of the last century sacrifices were still generally made to the old pagan Gods and until this day their monstrous idols are held in great veneration and superstitious reverence by the inhabitants.

The population in this part of Sweden consists of nomads, "Lapps" who roam from glacier to glacier to find pasture for their herds of reindeer. Contrary to the half civilised Lapps in the Southern and middle parts of Lapland, the inhabitants of the Northern part have remained for centuries in the same state of development and have maintained many of their ancestors' beliefs and traditions.

It is natural that this people, who live in a country full of wild, snow-clad mountains, foaming rivers, roaring cataracts, dark forests and gloomy deserts, should be deeply influenced by their surroundings and become of a solemn and mystical disposition; and so are the Lapps to a marked degree. They embrace ardently every thing mystic or unexplainable and hold in great reverence those among them who practise black magic and sorcery. Formerly every tribe had its *noid*, i.e., sorcerer, who was consulted about all important events; he could read the future, recover stolen property, cause hurt to enemies, etc. It was his duty to train a disciple whom he initiated in the secret arts so that the knowledge of these should not die or be forgotten with the

noid. Thus their magic arts have been preserved to our days, and although the succession and institution of *noids* is now abolished, there are many Lapps who still know and practise magic.

When the *noid* was to prophecy it could be done in two different ways, a magic drum, *Kobdas*, always being used. This drum consisted of an oblong frame over which the hide of a reindeer calf was stretched. On this hide was painted, either with alder bark or blood, different signs of the zodiac, "scitars" (i.e., stone idols), reindeer, bears, Lapps, houses, tents, etc. On the solar centre of these figures a copper ring was placed, the drum was beaten with a small bone hammer by the *noid* so that the ring moved through the vibrations of the drum to different figures according to the position, of which prophecies were made. This *modus operandi* was most commonly resorted to as involving the least trouble, but if anything particularly important was to be learned the proceedings were as follows: Suppose, for instance, that the *noid* wanted to find out the present occupation of some certain person. All the men of the tribe would assemble in a circle round him (women were never allowed to be present) while he began an incantation (*troll-sång*) and sung in a peculiar monotonous, almost uncanny melody; the drum was then beaten, first softly, then stronger and stronger. The song ceases and the *noid* begins to twirl round and round with frantic speed; the eyes protrude from their sockets and froth exudes from his mouth. The men now begin the same doleful incantation that the *noid* has been singing previously, covering the mouth with their hands, thus producing a dull, distant sound. Suddenly the *noid* falls to the ground where he remains immovable, his eyes glassy. The song ceases and the men remain silent in breathless expectation. Life returns gradually to the *noid* but a long time is generally required before he is able to speak. When, however, he regains consciousness fully, he is able to tell all about the person he wanted to visit. How this is done I cannot say, but the fact remains that the *noid's* statements are as a rule correct.

The Lapps practise their secret arts in many different ways, but year by year the number of their sorcerers diminishes and shortly civilization will have exterminated their formerly highly developed faith in and association with secret powers and forces.

COUNT ERIC VON ROSEN.

[ED. NOTE.—It is a pity that Count von Rosen has made no study of Hypnotic Science, as it would have enabled him to gather precious facts about these magical feats of the primitive peoples whose countries he is so fond of exploring. If he will read what H. P. B. has written in her larger works and set forth with such thrilling power in her "Nightmare Tales," he will see how fundamental a resemblance there is between the mystical dances, chants

and other ceremonies and rules for self-training of them all, and how much alike are the results in the way of psychical phenomena, prophetic visions and healings of disease.]

MENTAL SCIENCE AND SUGGESTIVE THERAPEUTICS.

IN the evolution of ideas, the time has evidently arrived for putting into practical operation, more generally than hitherto, such methods of healing of disease as are embraced in what is called "The New Thought Movement." This line of thought is *new* only to the masses of the people of the western world; for the same conceptions as are now being widely diffused, have been held in all ages by advanced thinkers.

Mental Science may be defined as a system operating in various ways, yet all based upon the fundamental law that "mind controls matter," and so, that the ailments of the physical body will yield to mental influences, either accompanied with material remedies or not, as surely as the operation of any other natural law.

The science of Mental Healing recognizes the fact that the source and real substance of everything is Universal Spirit, of which all material things are the outward expressions, and Thought or Mind the controlling force. It has been more or less practised in some of its varied forms from time immemorial, sometimes combined with material remedies or physical application of some sort, and often without any tangible means of changing physical conditions; but whenever and wherever understood always producing results which material means alone failed to bring about.

It has often happened that after suffering long and exhausting all means in the endeavour to produce relief, the almost hopeless sufferer had, in his extremity, found a healer who understood the effect of the mind on the body, and by the application of the science brought health and wholeness to the despairing one.

When Naaman the Syrian made a long journey to Elisha, he believed that the prophet of Israel was able by some magic art to cure him of his leprosy. He had heard of his wonderful works of healing; and when he turned away with angry scorn, because he was told to do a very simple thing, he was persuaded by his wiser attendants to obey, and their good thought helped him to receive the longed-for cure. They all were confident in their minds that a compliance with the direction was all that was necessary, and they were right. A receptive condition and a change of thought was essential to complete the cure, as Naaman soon realized.

When the sick with divers diseases went to the wonder-working Teacher of Nazareth in full confidence that he could heal them, they were not disappointed, and even the faith of friends was rewarded in seeing their loved ones recovered from their sickness. They did not understand the principle of the healing as we are be-

ginning to understand it; but the Great Physician understood it and their ignorance was overlooked, and it was only because of lack of confidence, that in some places He was not able to do many mighty works.

Disease or lack of ease is inharmonious action, the result of ignorance and wrong thought and false beliefs, which produce inharmonious in the mind and body, and as the physical body is the expression of the mind or spirit, these errors result in sickness or disease. To change these conditions requires a change of thought and thus the mind is potent to bring harmony and health to every suffering person.

Man as a soul or intelligent being is made in the Divine image, that is, we are parts and expressions of the Universal Spirit, the Infinite Mind, hence all are united to the source of all power, life and health. By maintaining conscious connection with the All-Good, life and health are secured, because then we express Infinite mind, and all is peace and harmony, the result of which is health and wholeness in our outward physical expression, the body.

But when any one has fallen into dis-ease or sickness of any sort, the natural result of error in thought or false beliefs, he is often incapable of exercising any process of restoration, and then the necessity for the mental healer is felt—one who is able by his thought, with or without other means, to suggest a new idea and thus change and direct the thought of the sick one and arouse to activity the latent power of health and life. Such aroused thought is a veritable power for good, it produces physical changes as truly as does the excitable angry thought produce a physical change for evil, and the extent of the benefit received can only be measured by the capability of the patient to receive proper suggestion. This power of changing the thought of a person, whether exercised by the medical doctor, the faith or mind curist, the Christian or Mental Scientist or any other healer, is essentially the same, and is the secret of success with all, in healing the sick and curing disease. It is only limited by the capability of giving and receiving suggestion on the part of practitioner and patient.

Effective mental treatment involves such concentration of thought as will change the current of the thought in the patient and induce him to make an effort for himself. This personal effort effects physical changes and is the real cure; all other helps may relieve and direct the thought, but cannot accomplish the permanent cure till the changed thought of the patient acts as an auto-suggestion, renewing the mind, harmonizing its functions and restoring the equilibrium of the physical system.

In the practice of mental healing a great variety of forms of treatment must be recognized, to some extent; as all have been found under varying conditions, to be effective; in some an exercise of *will* power, in others *faith* is the more prominent element,

attached to the source of power, or the means used; while suggestion with or without hypnosis is regarded by many as the most effective means. Any means may be used to give temporary relief, that the mind of the patient can grasp; but for a complete cure, reliance must be placed on the proper conceptions of truth and realization of the source of power within instead of without. When all obstacles are removed and the functions of mind and body are working harmoniously, then health can be assured and life will flow on peacefully.

It is astonishing sometimes how quickly the thought of a patient will be changed by persistent persuasion, or by earnest utterance which strikes him with a new meaning. One of the first patients that the writer consciously treated by Mental Science methods, some years ago in Boston U. S. A., was very intelligent and of quick perception. It was asserted that "As a man *thinketh* so is he." When asked to repeat that, he did so, and the patient exclaimed, "I have it, I shall be all right, I see the meaning of that now as I never did before; I must think right and I shall be well." The recovery from a very serious relapse was rapid and encouraging.

The writer has found a great advantage in many cases, apparently resulting from combining Mental Science methods or suggestion with Magnetic treatments either local or general, and massage of the whole body, and he thinks it best to work as he is impressed in every case. Certainly we cannot treat all alike, nor can all think alike; so if we can only grasp the fundamental principles of the power of mind over matter and fortify ourselves with all the knowledge we can possibly acquire on the subject, we shall more wisely direct the minds of all who need our health and life-giving influences.

The human race has been for many generations enslaved by material remedies, but is now arousing to the fact of the power of thought in curing disease; and the potency of mental medicine is now acknowledged by many thousands, who have been rescued from physical suffering by Mental Science methods. Those interested in drugs may call attention to an occasional failure of a mental healer to cure, but the people are investigating as never before and nothing but truth will endure the searching light of this enlightened age. The progress that has been made is very encouraging and the indications are, that a proper study and consideration of the subject will lead to such results as will establish the truth in the minds of all.

SUGGESTIVE THERAPEUTICS.

Suggestion, as a remedy for disease, is a new term which has come into very general use; it expresses very succinctly a remedial agency which has always been employed, consciously, or unconsciously in the treatment of the sick. While the reality which the word expresses may be very familiar, some explanation of the new

term, as it is now employed, may be acceptable to the general reader.

Webster's Dictionary says that "Suggestion is literally a putting of something before the mind for consideration," and "A suggestion is ordinarily intended to furnish us with some practical assistance or directions." The word Therapeutics relates to "The discovery and application of remedies for disease."

So then we may say that Suggestive Therapeutics is bringing the mind into operation to control and regulate the physical body, and especially to cure the diseases which afflict it; it is to consciously apply the means directly, which have always been relied upon indirectly to give efficacy to other remedial agencies in the treatment of the sick. Suggestion has been the potent influence in the cure of diseases which has often erroneously been attributed to drugs or other agencies; this has been verified in many cases, and will be seen very plainly if we consider the various kinds of suggestion which are called into remedial action in the cure of disease.

The first that should be applied is *auto-or self-suggestion*.

This is often sufficient to ward off a threatened illness by keeping the mind free from the thought of disease, and fortified by the consciousness of health and the power of right thought. In other words, self-suggestion is the employment of such mental exercises as will bring all the faculties of body and mind into harmonious relation. If we remember that all disease is inharmony; that its causes are essentially mental rather than physical, and only physical as the result of erroneous thought, we shall then better understand the importance of preserving harmonious relations and making our whole being—physical, mental and psychical, or body, mind and soul, a united entity; thus practically realizing the at-one-ment.

The soul being a part of the infinite soul connects us with the source of all life and power, and also with all other souls; we must therefore be in harmony with all in order to preserve perfect health of body; for the physical body is simply the expression of the immortal soul, and the mind is the medium of operation between the two, which shows the importance of educating and developing our intellectual faculties strictly in accordance with natural laws, and of maintaining the most amicable relations with all other souls, as otherwise the effect on physical functions will be detrimental. People have not been rightly instructed as to the effects of indulging in discordant thoughts and actions; they have not understood that evil thoughts, anger, hatred, fear, worry, etc., produced conditions which affected their own physical well-being as well as being a violation of moral law. But a deeper study into these things is convincing people that all moral laws and maxims have a physical as well as a moral significance. The person who is a conscientious observer of all natural and moral law hereby fortifies himself against all adverse influences and, if in harmony with himself and

all else, is not subject to any attack of ignorant or evil thought, and so the jealousy, envy, anger or hatred of others is powerless to harm him, it cannot reach him, because there are no similar emotions in himself. Right habits of thought, therefore, concerning oneself and all others are essential to maintain an influential auto-suggestion that will preserve and restore perfect health of mind and body.

Verbal suggestion is also very important as it enlists the good thought, and the audible expression of it, of other minds, and fortifies and often calls into activity one's self-suggestion. A pleasant look and an encouraging word are often a great help to one who is almost ready to give up; stimulating to renewed effort that bursts bands that were tightening, and freeing mind and body from an incubus that threatened serious consequences. The life and health-giving word of a true healer is most valuable at a critical time, when in some way disease seems to have possessed the mind and body of one who needs help to restore the equilibrium. A word fitly spoken, how good it is! How it renews and revivifies the failing powers, and assures of help and strength which may be drawn upon.

Especially important is it to avoid giving adverse verbal suggestion to one who is very suggestible, which may confirm gloomy forebodings and arouse fears that may result in a breakdown of health. Never should a suggestion be given to one that he looks sick, for this often repeated by others may be the means of destroying the effort to avoid a sickness and has been known to cause even a healthy person to submit to the expressed fears of unwise friends and fall a victim to a serious illness.

In some cases *physical suggestion* in some form may be a quick restorative. Some healers have remarkable power, that is conveyed through the hands with more potency than their verbal suggestion, though this generally accompanies any manipulation of their patient and the laying of the hands upon the head, stroking or massaging of any affected part, even holding the hands, all seem to impart new life and vigor.

Physical suggestion would properly include the employment of any material remedies that the case seemed to require, or which would arouse the auto-suggestion of the patient and harmonize his mind to effect a cure.

Mental suggestion of some sort, of course always accompanies the administration of any other methods or remedies, as it includes the wish or desire to impart good health to a suffering one. In this also, it is important to refrain from unwise fears and unhealthy thoughts which may hamper a patient and retard his recovery. A great deal of well-intentioned sympathy is injurious, because there is imparted to the sick one, more of mental fear than of hope and courage. An expression and look of cheerfulness is essential, for

the patient quickly detects a dubious, gloomy, fearful, mental attitude, and, as is often said, "actions speak louder than words."

The most valuable form of mental suggestion perhaps, is coming into more general use and has produced good results, which is, silent concentration of mind upon the brightest and best phases of life and health, strength and vigor, with the thought drawing upon the infinite Source and appropriating what is needed. In this form soul comes into contact with soul, and intuitively gives and receives the knowledge that inspires the whole being, body, mind and soul, and produces harmony and health; and because the soul is not limited to the bodily location, distance is no hindrance, and absent treatment, properly understood, is efficacious, and many remarkable cures are effected through mental suggestion.

A thorough study of Suggestive Therapeutics is earnestly recommended to every person, as being in the highest degree very beneficial. Properly applied it enables every one to secure health of mind and body, in drawing closer the bonds of human brotherhood. So much of good and evil is caused by wise or adverse suggestion, that not only is the physical health secured by *right* thinking, but all the relations of life are improved and the well-being of the human race becomes the most desirable thing to be achieved. The cultivation of loving thought and kindly actions gives an impetus to every effort for the righting of wrongs and the amelioration of every adverse condition; the unity of the human race will be realized and an injury to one be the concern of all, until it will be seen that the prosperity of all is essential to the real success of any.

Let physical health and mental harmony be secured by a proper application of Suggestive Therapeutics and its beneficent results will be seen in the attainment of the highest happiness that can be afforded to the human race on earth. Defective health often leads to disordered minds, unjust suspicions, morose tempers, quarrels and wars, conditions that blight and destroy; reverse the conditions and peace, harmony and prosperity would reign supreme, and the earth would be a paradise for man's development.

"As a man thinketh so is he," and "Suggestion rules the world." How important then that the thinking be right and the suggestion, of the highest type for the realization of the best physical, mental and psychical conditions.

J. H. TAYLOR.

MAKARA, KUMBHA, AND MEENA.

THE day on which the sun enters the sign of Makara in his annual course is a day of festivity. The festival seems to be of ancient origin. It is perhaps as old as the Vedas in which the year, the A'tmâ (in the aspect of time) of evolving Nature is divided into two halves of Uttarâyana and Dakshinâyana. The former is ruled over by the Devas and the latter by the Pitris. If the life poured forth by the Sun be conceived as oscillating between the two poles of matter and spirit, then the sign of Makara is the aspect in which the spiritual ascendancy begins. The rains cease, the sky clears up, the bodily ills of the previous few months begin to disappear, the harvest begins, the birds rejoice and in short, all Nature shows signs of rejuvenation. It is no wonder therefore that the day of the sun passing into Makara was made a holiday by our ancients.

It is this same institution which was the Saturnalia of the ancient Greeks. Saturn was the God of time and the festival was in His honour, since He brings the blessings so craved by man on the terrestrial plane. I remember to have read that this festival was peculiar for the several athletic exercises displayed. It is as much a custom with the Hindus.

This is also the January festival of the Christians and their Christmas day mystically. If I mistake not, Christmas day is the day of the resurrection of Lord Jesus Christ. It is the day in which He rose from the dead. With lower souls, it is the process of initiation by which the real Divine Ego of man is released from the coils of matter and enabled to stand alone. The body lies as a corpse and the hitherto tenant thereof stands in a body of fire—fire without taint of smoke—the pure Vaisvânara fire, the vesture of the world's immortal Siddhas. This is described by H. P. B. as an awful ceremony, in her "Isis Unveiled."

It will be asked if there is any reference in Sanskrit books to resurrection. In my humble opinion, there is a lot of it. What is the meaning of the story of S'arabhangā, in the Rāmâyana? He is waiting for years in Dandakāvana, in austere penances until Sri Rāma comes. When He comes, S'arabhangā lays down all his good Karma at the feet of the Lord, burns himself in fire and re-emerges from the womb of fire as a glorious spirit. It is also the faint echo that accounts for the boy during the thread investiture ceremony, being given over to the fire-god and Soma. The third initiation only is by the earthly Guru.

The question comes, how is the Makara sign connected with the above. It is answered by H. P. B. in the second volume of the "Secret Doctrine." Therein the sign is connected with the Kumāras and Nirmānakāyas. As the terrestrial life working between the poles of spirit and matter, produces twelve aspects of itself according to the months, the signs of the zodiac, likewise we may imagine twelve classes of Devas as corresponding to the evolution of life in the Kalpa, the day of Brahmā; the twelve classes being the aspects of the Central Life—the spiritual Sun. Then we get the idea of life poured from the spiritual Sun, travelling down a hebdomadic ladder until it comes to Libra, the balance. There matter and spirit are equal, and from Libra, the spirit works itself out of matter. It goes up a septenary ladder to the spiritual Sun. Makara is the fourth stage, the stage in which the evolving life passes out of the elements of corruption and merges into the incorruptible divine element of fire. Libra being the earthly state, Scorpio is the astral state where the dragon of darkness seeks to devour the Sun and eclipse Him. (Note: Scorpio is the house of Mars—the great agitator). Dhanus is the terrestrio-spiritual state in which the evolving life yet gravitates towards the earth. Makara is the Kumara state in which life is above earthly attraction.

To the reader who objects to the above on the ground of unnecessary mysticism introduced into the understanding of plain matters of fact, I beg to state that Nature in the opinion of the ancient philosophers is "concretion following the lines of abstraction," embodiment of Divine ideas working in matter and showing themselves forth in and through matter. It therefore happens that evolutionary lines of physical nature are not only matters of fact but also indices to the workings of a Divine Life that transcends physical nature. The signs of the zodiac have therefore mystic meanings attached to them. The ancients who invented names to these signs have imparted a certain suggestiveness to these names and we only try to feel along these lines of suggestion.

For example, S'ri Krishṇa says in Chap. X., of the Gītā, that among the months of the year, the month in which the Sun remains in Dhanus is illustrative of His phenomenal greatness. That month we ordinarily call a month of evil. In that month, the Sun is farthest in the South and as a result we have cold weather, bronchitis, cholera, fever and the like. The month is indeed a bad month physically, but yet it is otherwise from the spiritual standpoint. As we all know, this month has a peculiar institution. The Brāhmaṇas are called on in that month, to get up very early from bed, bathe and do pūja to their Ishta Devatas. As per institutes of Manu, Brāhmaṇas are bound to get up from bed every day at 4 A.M., recite their Veda, meditate on sacred texts and the like. In the month when the Sun passes through Dhanus, peculiar merit attaches to this early rising and Pūja. The reason is plain. As the cycle of

the day is preceded by a Yâma in which there is a sacred and purifying initial impulse at work (we call it Brahmâ's time in recognition of it), likewise the bigger cycle of the year (a day of Devas) is preceded by a period of time in which divine influence is operative. That period is to us the month in which the Sun is in Dhanus. It is Brahmâ's time to the Devas. Therefore this month is sacred. The spiritual influence which is sensed at particular hours in the cycle of the day in other months is said to be operative at all times in this sacred month. The Brahmâ's time in this month is therefore doubly good and hence it is that the worshippers of the Lord must get up early in this month, to bathe and worship.

It is thus seen that the Mârgas'ira is spiritually a good month and a month of evil only physically so. It is a most remarkable fact that good and evil go together in all times of Sandhya, times critical in their nature, times when a cycle merges into the past, giving birth to a new cycle. These critical times are characterized by a squaring up of accounts, a karmic adjustment and also an efflux of life from the Divine plane, necessary to start anything new into existence. An old order of things is destroyed and a new order is brought into existence. This means both death and birth, evil and good, pain and pleasure. It is a time of conflict in which the Genius of progress, with a Dhanus or bow in hand, smites the elements of evil in the past and starts the future along the line of a manifesting present. This is not only the case with the Sandhya between two years but is true with other Sandhyas as well. Let us take the Sandhya between two days. It is holy because the time is one of struggle and the followers of the Lord can do service unto Him by being instruments of His work. The powers of Tamas or darkness close a cycle at dawn. They seek to prolong their life and devour the Sun, but the powers of light come to the rescue and prostrate the dark powers. Those who get up early and after purifying themselves, set up vibrations through body, soul and spirit for the welfare of evolving Nature, co-work with the powers of light. No further instances of Sandhya need to be taken.

We thus see how suggestive is the name Dhanus or bow, given to that side of the dodecahedron of the universe in which the old order changes. It is indeed a graphic representation of the nature of evolution in that sign. In Libra, matter and spirit get balanced, and in Scorpio the house of the red planet, matter well nigh throttles spirit. In Dhanus is the final struggle between spirit and matter. In Makara begins the Uttarâyana, or that part of the cycle in which the evolving life travels upwards towards the pole of Meru the abode of Brahmâ.

Now we may arrange the three elements of the word Makara in a way which has a direct reference to the triumph of spirit over matter. One transposition gives Maraka or killer. Here the killer is

the spirit or Higher Self of man. The spirit evolves by association with matter and so the physical bodies assumed by the real human ego in successive births are only for the purpose of the evolution of spirit. When this is completed, there occurs the resurrection of the Christ who emerges as a glorified victor in the combat with matter. The fire of knowledge has then burnt up all action on the planes of illusion.

We may now pass to a consideration of the sign Kumbha. Kumbha is a water-pot and symbolizes the limitation made in the boundless waters of space by the Logos actuated by the desire to manifest Himself by multiplication. So then Kumbha is the ideal matrix of the cosmos or Hiranyagarbha. In connection with this name we get the name Kumbhasambhava or he who is born of the water-pot. According to Indian parable, the mighty Deva called Mitravaruna (spirit-matter, fire-mist, agnisoma) became enamoured of a divine nymph, U'rvas'i, and he impregnated the water-pot. Two children were born, one the Rishi Agastya and the other Vasishtha, corresponding to Mitra and Varuna respectively. Both are mighty Brahma-Rishis. Generally in the Purânas, Vashistha is represented as one of the seven younger sons of Brahmâ and he is the synthesis of the other six. Vasishtha-Daksha is mentioned, in the 2nd vol. of the "Secret Doctrine," as representing the genius of terrestrial creation. He is closely connected with the sign Karkataka, the start of Dakshinâyana. The function of Agastya is entirely different so far as I am able to understand; his function begins at a far later stage of evolution when spirit has dominated matter and is about to achieve its final victories. Then he comes as a teacher imparting the power and wisdom required for the fight, to the disciple. This sage plays a prominent part in the Râmâyana. It is He who gives the bow and arrows to S'ri Râma to fight out the Râkshasas of Lanka. Again when S'ri Râma fights with Râvana, we are told that Râvana's heads sprouted anew as often as they were cut off. Ravana is here the germ of sorrow—the root of the sense of separateness. S'ri Râma who fought, viewing Râvana as an enemy, thus intensifying the element of Ahankâra in himself, failed to kill him, for Ahankâra cannot kill itself. S'ri Râma is said to have wondered if it were those hands of his that killed Khara and Dooshana.

In time to assist S'ri Râma—God acting out the drama of human life—Agastya came. He taught the A'ditya Hridayam to S'ri Râma. It is a group of Mantras which teach the oneness of the source from which all emanate. It is the spiritual Sun from which have come into being Devâs and Dânavas, Suras and Asuras, good and bad, etc. S'ri Râma was instructed to recite the Mantras and then fight. He did, and lo, the first arrow killed Râvana!

Such seems to be the function of the great Sage—the Teacher of teachers sometimes called Dakshinâmûrti, Mahâdeva manifest as

Teacher. Kumbham then is a graphic representation of the Dhyân Chohanîc state. The human self being one with I'svara must rise superior to this state, making itself all thought and yet rising superior to all thought.

In this connection, I may mention that if the twelve signs of the zodiac be written round a circle, the signs which form the extremities of a diameter must be closely connected with each other as two opposite aspects of one centre. So in astrology we hear of a sign being aspected by the seventh sign from itself. According to this idea we find that Kumbham and Simha must be closely connected.

Now what is Simha? In the article (12 signs of the Zodiac), Simha is said to be a compound of two parts, sim (bondage) and ha (destroy). Simha is he who destroys bondage. In the human constitution and evolution Simha must be the spiritual ray from the First Logos, the Divine spark which, entering as a factor in human evolution, made of man a self-conscious being with a possibility of the human unit working its way to the Supreme. The derivation of the word and meaning are confirmed by the fact that Simha is the house of the Sun, the universal symbol of the Logos. In man the Higher Self is the Sun and it is He who when invoked by Prahlâda, the element of devotion, is to emerge into visible action and destroy all bondage.

From the Purâṇas we hear that Saturn, the owner of the house, Kumbham, was born of the Sun and His wife Châyâ or shadow. We therefore find that Saturn is a spiritual planet born of the Sun direct, with one layer of Mâyâ. The ray from the Sun in Simha gets enmeshed in astral matter in Virgo (Kanyâ = Virgin = divine astral light). In Libra, matter becomes more powerful. In Scorpio, there is the sting of pain. In the next sign there is the war. In Makara is victory over matter. In Kumbham, there is fight with the ideal powers that preside over matter. If the human ego conquers the shadow, the root of all matter and all separateness, then it passes to the sign of the Pisces, the Fish, the sign of perfection and divinity.

Here the human ego has got to the top of the ladder. It lives in freedom in the ocean of the One Divine Life. Of the several Avatâras of Vishnu, Fish is the first and is therefore fundamental. The human ego which has worked its way along the course of evolution to the sign Pisces, indicates that it has reached a state of juxtaposition to God. If I mistake not, Veda Vyâsa, He who taught the Veda to humanity, is closely connected with the sign Pisces. As tradition says, he was born of the Fish Virgin. Exoterically it cannot have a higher meaning than Jonah and the fish, but I think the tradition refers to the two signs of Pisces and Virgo. In Pisces are the world's immortals. The sign Virgo is the opposite of Pisces and indicates divine astral light—the immaculate Virgin Mary of whom Christ must be born to manifest himself on the physical planes. So then Veda Vyâsa is one of the world's immortals and he

manifested himself through the Virgin when humanity evolved to a stage in which it required such a Teacher.

A. NI'LAKANTI' S'A'STRI'.

Theosophy in All Lands.

EUROPE.

LONDON, Nov. 29, 1901.

A month of typical November weather has passed away and left us glad to be rid of the fog which has shrouded the physical sun from our eyes though it may not have hid the sunshine of Truth.

All activities have proceeded as usual, and with the usual amount of success. The General Secretary, Mr. Keightley, has visited the Northern Lodges, on the occasion of the quarterly Conference of the North of England Federation, and he also took the opportunity of visiting Edinburgh and Glasgow. At the same time Miss Edith Ward lectured in Plymouth, Exeter, Bath and other South-Western Centres where a more satisfactory activity is being displayed.

An invitation has been issued by the Council of the Blavatsky Lodge, to Presidents and Secretaries of other London Branches, to a meeting to be held on December 13th with a view to arrange a plan of action whereby all local members may be better enabled to hear Mrs. Besant's lodge lectures when she returns to London in the Spring. It is also hoped that the meeting may promote other schemes for united effort among the different lodges which are scattered about this great metropolis. The occasional meetings for the interchange of ideas have been found so successful in the North of England, that some similar plan for periodical reunions, would probably be acceptable in other quarters.

A great deal of attention is being directed to Stonehenge, that wonderful monument of a pre-historic past which unluckily remains in private hands although it ought to be acquired as a national property. Sir Norman Lockyer and Mr. Penrose are reviving the question of the date of the temple and—on astronomical grounds—assuming that it was built as a temple for sun-worship. They fix a period about 3,581 years ago as the probable time of its construction. Perhaps if they allowed their calculations to include a whole cycle of possible change in the sun's apparent position on midsummer-day, they might come nearer the truth than they do in merely allowing for a few seconds of arc of change—the difference between now and the *last* time that the sun exactly rose in the proper position with regard to the great avenue and middle line of the temple. It may be interesting to note that in view of the renewed attention which is being given to the subject, the T. P. S. is re-issuing for Mr. Sinnett his London Lodge Transaction on the "Pyramids and Stonehenge" which has long been out of print and difficult to obtain.

A great scientific authority—Lord Kelvin—has lately been differentiating between matter which is subject to the laws of gravitation and matter which is *not*, in dealing with problems concerning the making of

worlds and systems. The learned professor is quoted as saying, "Now was there any matter which was not subject to the law of gravitation? He thought he might say with absolute decision that there was"—which is a *very* big admission indeed in the direction of occult science for the great mathematician to make! But another big authority, in another branch of science, has been making himself tolerably ridiculous by a pronouncement as far *behind* the times as Lord Kelvin's is to the fore. Sir Lauder Brunton has apparently been shutting himself up in his physiological laboratory until he has convinced himself that Dante's visions of heaven and hell, Doré's illustrations of the same and in fact all the revelations of all the seers of all ages were due to forms of headache and epilepsy! "He was of opinion that if Mahomet had been dosed with Bromide of Potassium when he had 'visions,' there would have been no Korân and no Mahomedanism!" To such base uses may a man's intellect descend when he draws his facts from the vivisection table; the *science* of medicine is *not* keeping to the front when it can give us nothing better than Sir Lauder Brunton on Spooks.

Speaking of vivisection reminds me to mention a most valuable book just published entitled "Scientific Research"—a view from within. It is written by a member of the Royal College of Surgeons and tells a plain unvarnished tale about vivisection. So temperately and convincingly is it written that it is bound to do much good in drawing closer public attention to this horrible evil, and the price—two shillings—places it within reach of all who wish to inform themselves of the true state of the case. There is no excuse for not knowing about the truth and merely accepting the prejudiced statements of the vivisectioners themselves as to what really takes place in the laboratories of physiology.

A. B. C.

NEW ZEALAND.

The Sixth Annual Convention of the N. J. Section was held in Wellington, on December 30th and 31st.

Very successful "social" meetings have been held both in Auckland and in Wellington. An interesting feature of the Auckland meeting was the presence of several influential members of the press. The law was also represented, as well as the pulpit. The Ladies' meetings continue, and may now be looked upon as a permanent form of activity. During the month Miss Davidson conducted the Auckland meeting, lecturing on "The Creation;" in Wellington Mrs. Richmond took for her subject, "Theosophy and Mental Healing;" and in Dunedin, Miss Horne lectured, her subject being "Lohengrin." Other meetings are also well attended, and the various classes maintain their interest. The Golden Chain movement is also growing, most of the members being country children.

Reviews.

A STUDY OF THE BHĀGAVATA PURĀNA.

BY PURNENDU NARAYAN SINHA.

There is perhaps no Purāna equal in importance and interest to the Bhāgavata, nor any, perhaps, that is more difficult to understand, or that has been more open to attack from those who, themselves not understanding, think evil where evil is not. Any work, then, that will help to throw light on it, will be heartily welcomed by all who love the Hindu religion and philosophy. The present volume is eminently fitted, by its arrangement and general plan, to give such help.

The order followed is that of the thought rather than of the form; instead of following the division of chapters in the original, the division is made according to the subjects treated of, even if it necessitates slight changes of sequence. Thus the subject-matter of the whole Purāna is presented in a clear and orderly way, which greatly assists the reader in forming a connected conception of the whole, and in understanding its real purpose. Some portions that are of minor importance are condensed, a mere abstract of their contents being given; a few parts are omitted entirely as not being essential to the purpose of the work; and the chapters that treat only of genealogy are reduced to genealogical tables, thus adding greatly to the ease of studying them. But the main part of the Purāna is translated in full, together with extracts from the commentary of Sridhara Swami, which, as said in the Preface, "is by common consent the most authoritative of all the commentaries on the Bhāgavata Purāna." In addition to this the author pauses at intervals to insert "Thoughts" on the portions just translated, and these will to many be the most valuable part of the book. For of many of the most striking difficulties, they offer explanations based on authoritative scriptures, and treated from an esoteric or, as some would say, "Theosophical" point of view.

The chief interest of the book of course centres in the Tenth Skandha, for indeed it might probably be said with truth that the Purāna was written mainly, if not entirely, for the sake of this Skandha. Moreover, this has been the commonest point of attack. Turning to that portion, we are in no way disappointed by the explanations offered, for they are the expressions of a philosophical, and at the same time deeply devotional mind. The Lila of Sri Krishna is treated from its allegorical side, as supported by references to various Upanishads and Purānas. The Kumāra Lila represents the overcoming of the mental impediments in the way of one who has set out on the path which leads to the finding of the Self. Gokula, the first abode of Nanda (or spiritual bliss) is the spiritual seat in the head, and at this stage the "poison" of impurity, the "whirlwind" of distraction, the "trees" of egoism and ignorance have to be conquered. When this is accomplished it is time to leave Gokula; for personality has been overcome, the mind

can no longer help us; we are ready to follow the "doctrine of the heart." And so Nanda and all the inhabitants of Vraja go to Vrindāvan, the Heart. Here begins the sublimest portion of the Lila of Sri Krishna. For "within the heart, the only Purusha is Sri Krishna," and the whole of the Lila describes the growth of spiritual activity, the yearning for union with the Lord who is regarded first as the Lord, the beloved and the lover of his *Bhaktas*, until the point is reached where the *Bhaktas* themselves find that even in this devotion to Sri Krishna the element of egoism, in its subtlest form, has entered in, and rendered the union incomplete. Then recognising their Lord as the Lord *not of individuals*, but of the whole Universe, they cast away the last vestige of thought of self, and "lo! the Lord appeared again. This time there was union, but not individual union. Hand in hand, the Gopis formed a circle with their Lord, not the individual Lord, but the universal Lord, making Himself many. Every Gopi held the hands of the Lord, and all the Gopis collectively formed one circle, and the circle went on dancing and dancing. The Devas looked with wonder and envied the lot of the Gopis. Let that wonder grow amongst us. Let us catch a glimpse of that divine dance, that Rāsa Lila, that men may become gods on the Earth." "The bliss of the Gopis is self-attainment, attachment to Self or Atmā, and not to non-self or worldly connections. It is to those and those only that eagerly desire to make this inward journey that the Vrindāvana Lila is addressed," and "those who cannot bring themselves to an exalted appreciation of the Vrindāvana Lila had better not read the Bhāgavata at all."

The book as a whole is full of helpful suggestions, and the style of it is sufficiently "English" to be read with pleasure as well as profit. We can heartily recommend it to all earnest students, and to all who have been perplexed by the attacks made by enemies of the Purāna, as we feel sure it will do a very great deal towards removing their difficulties.

L. E.

MAGAZINES.

The Theosophical Review for December has, following some very interesting matter in the Watch-Tower, an article on "East and West," by Mrs. Besant, in which she states a few "fundamental principles"—which we reproduce in "Cuttings and Comments"—and clears up certain misconceptions. She says in closing:—"But it is surely possible for the Theosophist, at least, to be wide-hearted and tolerant, and to value sufficiently his own Western birthplace, if Westerner he be, without degrading the East." Bhagavān Dās next presents "a study in the Purānas," entitled "Traditions and Allegories," in which he touches upon planetary origins and the beginnings of vegetable, animal and human life. Moses Levene contributes the first portion of an article on "Jesus and Christianity in the Talmud," from the Jewish standpoint. N. F. Bilimoria writes on "The Era of the Primeval Zoroaster," and inclines to the belief set forth by H. P. B., that "there was not one Initiate only, named Zoroaster, but several, and that the name was a generic term or title rather than a proper noun." Mrs. Hooper writes on the mystic elements in the 'Lives' of

St. Patrick and St. Bride," and Dr. Wells follows with No. II. of "Forgotten English Mystics," and gives some valuable extracts from their writings. "The Island Shrine," is a thoughtful and interesting story by Michael Wood. "The Real Francis Bacon," by A. P. Sinnett, is a strong article in vindication of the character of this great man who it appears has been persistently slandered, and whose authorship of the Shakespearean play seems to have been lately proven by discovery of a hitherto concealed cipher, in connection with a mass of other evidence—at least, that is the opinion of many.

Mr. Mead, in his article on "Occident and Orient," counsels moderation in our efforts to realise the noble ideals of our Society, and says; "We are not feverishly and impatiently to dash forward to effect our object, and in the rush, to tread on the corpses of our fellows; but we are wisely to win toward's our goal—within our ranks at any rate. Mr. Mead also notices Mr. Meredith Townsend's book, "Asia and Europe," in which are presented the valuable conclusions of a man who spent 30 years in India, and whose views would naturally carry weight.

Theosophy in Australasia (November) has a paper on "Patriotism," by S. C., "Some more Scientific corroborations," by A.M., and No. III. of "Let Every one be persuaded in his own mind." Activities and Notes follow.

The N. Z. Theosophical Magazine, gives another instalment of "Occult Schools and the Masters," by S. Stuart; an article by E. Richmond on "Light-Bearers;" "An Interesting Occasion," by Keneti, and "The Doll of Wilhelmina," by Mrs. I. Hooper.

Theosophia. In number seven of the organ of our Dutch Section are translations of H. P. B.'s "Reincarnation in Tibet," Mrs. Besant's "Path of Discipleship" and "Some difficulties of the inner life;" also "Something about translating," by S. van West. There is further a very interesting account of the opening of the Section building. This is followed by mottoes and proverbs. There is moreover the record of the Theosophical Movement in Holland, which testifies to the activity of our Dutch brethren.

Theosophia for November brings "Religion and the Future," by B. K., "Problems of Religion," by Mrs. Besant, "Clairvoyance," by C. W. Leadbeater, also an interesting article on "The prophecies of dreams," giving instances of the fulfilment of such prophecies. In the "Theosophical movement and notices," Mr. Leadbeater's visit is looked forward to with pleasurable expectation.

Sophia. Number eleven, for November 1901, contains an account of Col. Olcott's visit to Buenos Aires, with a short sketch of the President-Founder's life and his work in connection with the T. S.; "Was Christ a Buddhist?" "The great Spanish Theosophists;" some translations from the August and September Nos. of the *Theosophical Review*, of the "Idyll of the White Lotus," besides some notices and reports.

Theosofisk Tidskrift. The October number of the organ of the Scandinavian Section brings the conclusion of the instructive article, "Has Theosophy something to teach us Christians?" a translation of the "Path of Discipleship;" a short article on "Evolution;" and some account of the movement in the Section.

Theosophisch Maandblad for September gives proof that the members of the Central-Indian Lodge of Semarang do not wish to be less active than their brethren in the mother-country. The catalogue of the library shows that there is plenty of food for hungry and thirsty souls. The organ for the Dutch-Indies has an account of the fifth anniversary meeting in Amsterdam; an article on "Clairvoyance;" a translation from "*Nieuw Metaphysische Rundschau*" about "Health on a metaphysical basis;" "Our Masters," by 'Hadji-Ali; Some ideas about "What the Theosophical Society ought to be and remain;" "Who can become a member of the Society;" "Meditation" and "Who is a Theosophist," by H. P. B.; besides some "Golden Words," complete this number.

Revue Théosophique Française contains in the October number the conclusion of Mrs. Besant's "Problems of Religion," "Beyond and the unknown forces," by Dr. Th. Pascal, "Mysticism and Mystics" concluded, by L. Revel, "Mira Bai, a Hindu legend," "Uari;" "Theosophic Echoes," *Review of Reviews*, by D. A. Courmes; the "Secret Doctrine" (continued). In the November number we have "The Cross," C. W. Leadbeater; "The Fall of Man and his Ascent;" Dr. Th. Pascal; Clairvoyance (concluded), by C. W. Leadbeater, "Questions and Answers," by A. P. S.; "Variety: about caterpillars," Dr. Ch. Lepinois; "Theosophical Glossary," H. P. B.; "Theosophical Echoes," *Review of Reviews*, D. A. Courmes; Bibliography—"Secret Doctrine" (continued).

We also acknowledge with thanks: *Der Vahan, Le Bulletin de la Société d'Ethnographie*, No. 129, *Le Bulletin de l'Institut Psychologique International* No. 5, and *Le Bulletin Théosophique*.

The Arya has the following interesting collection of articles: "Vedic Religion," by R. Ragoonath Row; "Kanada and his Philosophy," by Vihari Dasa; "Traces of 'the castes' in the Yajur Veda," by T. K. Balasubrahmanya Aiyar; "The Krithica Deepam or the Sacred Lights of Krithica;" by C. H. Kothandarama Sâstri; "The Small-pox Goddess," by V. V. Ramanar; "What is Sin," by G. Krishna Sastri; and a translation of the second chapter of the "Brahma-Gitâ," by T. V. Vaidyanatha Aiyar. There are also Educational Notes and Reviews.

Acknowledged with thanks: *The Theosophic Messenger*, *The Golden Chain*, *The Vahan*, *Light*, *Harbinger of Light*, *Banner of Light*, *Phrenological Journal*, *The Metaphysical Magazine*, *Mind*, *Health*, *Review of Reviews*, *Modern Medicine*, *Dawn*, *The Light of the East*, *The Light of Truth*, *The Christian College Magazine*, *Indian Journal of Education*, *The Psychic Digest*, *The Temple of Health*, *Notes and Queries*, *The Brahmachirin*, *The Brahmavadin*, *Journal of the Mahâ-Bodhi Society*, *Pra-Buddha Bhârata*, *Theosophischer Wegweiser*.

CUTTINGS AND COMMENTS.

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

An American paper of October 13th, has the following item of news to which we would call attention:

Bigotry
and
Christianity.

Berlin, October 12th.—Differences in the theological faculty of the University of Berlin threaten a clash in the German Evangelical church. The conflict has arisen between Dr. Adolph Harnack, retiring rector of the University, and Dr. Otto Pfeiderer, professor of religious philosophy, over Dr. Pfeiderer's proposal to introduce the study of comparative religious church history into the theological curriculum. Dr. Harnack arraigns the project on the ground that it tends to elevate Islamism, Buddhism, Confucianism and other unorthodox beliefs to a level with Christianity. Dr. Pfeiderer retorts that the rector's position is incompatible with practical Christianity, and out of time with the liberal spirit of the age.

While Dr. Harnack claims that "the Old and New Testaments are the fountains of all necessary knowledge," Dr. Pfeiderer replies that

"Such doctrine is narrow, bigoted and untenable. I do not claim that Christianity is insufficient of itself, what I mean to say is that in order to understand it better and nurse our loyalty to it we need to trace it from its remotest inspiration. We need to know what was the controlling spirit of other creeds, other peoples and other times. We cannot pass over lightly, as unworthy of our attention, the span of centuries that preceded our Christian era."

"Although the majority in the university agree with Dr. Pfeiderer, Professor Gunkel is one of his active supporters. Dr. Harnack thinks the study of non-Christian religions is "sacrilegiously out of place in a Christian Theological Department. Their exaltation to a level with the faith which came to us by direct interposition of God cannot be other than insidious." *The Theosophical Review* in commenting on the above says,— "God save us from Dr. Harnack's 'Christianity,' for it has nothing to do with the love of the Christ. And to think that one who has written so learnedly on the 'evolution of dogma' should revert to such mediæval dogmatism! And yet, is it so surprising after all, is it not a most common phenomenon with which the student of religion meets at every turn? Is it not ingrained in mortals?" Yea verily, for even Theosophists are not always free from it.

In connection with the foregoing *The Theosophical Review* continues:

Are we to have
Theosophical
bigotry?

"It is sad to relate that efforts have been made to limit theosophical enquiry, to exclude lecturers who claim the right of freedom of criticism, to erect certain books into a canon of theosophy. Should such unwise counsels prevail, we should become a sect, stagnation would inevitably follow, and finally there would be the death of all our hopes. Is this our boasted liberty, this our love for all that lives, this our 'no religion higher than truth'? Is the ocean of wisdom to be put into the microscopic water-pots of 'manuals' and the rest? Is science to be flouted as an utter ignoramus, philosophy to be set aside, and comparative reli-

gion tabooed in favour of some supposed new revelation? This is not what the writers of the books which such unwise enthusiasm would erect into a canon, have laboured to teach. Nor is such an attitude of mind a sign of true loyalty to the writers, or a mark of real love and gratitude; on the contrary it destroys their influence, and prevents the good they are labouring to effect; it narrows the world-wide nature of theosophy and its truly catholic sympathies down to the petty shibboleths of small conventicles that can only parrot pronouncements that they misunderstand."

The literary section of the Mahā-Bodhi Society

The Mahā-Bodhi Literary Section. has for its aim the objects hereunder stated:

1. To transliterate the Pali Buddhists' works into Devanagari and the other vernaculars of the country, together with their translations.

2. 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.

3. To open a class for the study of the Pali literatures.

4. To take steps for the cultivation of the Buddhist philosophy.

To promote the foregoing objects, a strong Committee has been formed with the following office bearers:—

President.—Babu Narendro Nath Sen; Vice-Presidents.—Mahamahopadhyaya Pundit Hara Prasad Shastri, M.A., Principal, Sanskrit College; A. C. Sen, Esq., M. A., District and Sessions Judge, Rungpore.

We wish the movement success. In this connection we note the statement in the *Indian Mirror* that there are already about 3,000 Buddhists in Calcutta alone. Buddhism is evidently on the increase in India, and it is proposed to build a Buddhist temple in Calcutta.

A correspondent of the London *Times* narrates a shocking account of how the peaceful, poor, and ignorant peasant races of Tsheremissys and Votikys, in the country of Viatka, have been maltreated by Bishop Vladimir. Having been censor of ecclesiastical books at St. Petersburg, the Bishop arrived at Sarapul, and in his zeal to abolish paganism he set to work as though he were still living in the Middle Ages.

"He learned that the heathens worshipped their ancient trees, and were in the habit of assembling under their shade for prayers. The Bishop thereupon began his crusade against these innocent giants of the forest. He took with him a great many men armed with axes, and went himself at their head with a cross in his hands, to hew these trees down in the Tsheremissys' village, Eriksu. The dismay of the Tsheremissys was so great that for a time they remained dumbfounded while the Bishop destroyed the objects of their veneration, and allowed him to withdraw his Army without opposition. But when they realised the loss of their oaks, lindens, and firs, their indignation and despair knew no bounds. The second time the Bishop Vladimir sent an expedition, under the command of two priests, the heathens assailed it in force. Many people were killed and wounded, and the two priests saved themselves by hiding in a hut. Both pagans and Christians are excited beyond measure. What will come later nobody knows."

In Mrs. Besant's article on "East and West," in *The Theosophical Review* for December, she lays down 'certain fundamental principles' concerning national ideals, which are worthy of record as stated hereunder:—

1. No past condition of a nation can be reproduced, for a nation

cannot retread the path along which it has evolved. Principles can be re-established, but the application of them must be adapted to the new environment.

2. A national ideal to be useful must be in harmony with the national character, and must grow out of the national past. It must be a native of the soil, not an exotic.

3. Every nation has its own line of evolution, and any attempt to make it follow the line of evolution of another nation would be disastrous, could it be successful; but—as a matter of fact—any such attempt is fore-doomed to failure, because it clashes with the world-plan. The world exists for the evolution of the soul, and for this evolution varieties of experience are necessary. Races, sub-races, families, nations, like the two sexes, subserve evolution by their differences, and offer the variety of soil and culture which brings out the varied capacities of the soul.

If they were reduced to a dull uniformity, their value as classes in the school wherein the soul is educated would be lost, and the soul would have one quality over-developed and another undeveloped.

Religious Education in Hindu Schools.

At the distribution of prizes in the Hindu High School, Triplicane, the Chairman, Dewan Bahadur Srinivasa Raghava Iyengar, made some interesting remarks on education. We quote the following extract from the report which appeared in the *Hindu*:

One would like to see some provision made for religious instruction not indeed as a necessary part of the school curriculum but as an adjunct to it. The Rev. Mr. Kellett speaking the other day at the distribution of prizes in the Kumbakonam High School stated that it was right and fitting that the Hindu religion should be taught in Hindu schools and the Mahomedan religion in Mahomedan schools, and that the absence of any religious teaching whatever in these schools is a grave defect. I have heard it said as regards religious teaching that the several Hindu sects could not be got to agree as to what should be taught in Hindu schools. In Bombay, the difficulty has not been experienced in the Aryan School, Girgaum, an excellent Institution consisting of nearly 700 pupils, teaching up to the Matriculation Standard. Bhagavad Gita is taught and also, I believe, select portions of the Purānas containing high ethical precepts and rules for the conduct of life, and all controversial discussions on disputed points of doctrine avoided. Would it be impossible to make similar arrangements here? It would be open to the parent or guardian of a pupil not to send him to the religious class if he has any objection to the teaching or for a particular sect to have a class of its own where arrangements can be made to have such religious books taught as it approves of, subject to the general supervision of the school authorities. Excellent Manuals of moral teachings have been published of late years; the thoughts, the sentiments, illustrations, and parables contained in them being those which have become ingrained and imbedded in the national life of our people. Take for instance, the two little books recently published by Mrs. Annie Besant giving the pith of the teachings of the Rāmāyana and the Mahābhārata. Why should not these be taught in our schools, especially Vernacular schools, in preference to school books containing moral stories taken from foreign, and therefore to young minds, unfamiliar and unintelligible sources? Such teaching will not only make the educational institutions truly national but will also in the long run purify such of the Hindu religious practices as may be found to have objectionable features. It has been made a subject of reproach that the rich men in this country have not come forward to endow schools for secular instruction though they are ready enough to build temples and choultries. In England itself, the old endowments were all religious foundations. Even the small country schools owed their origin to what was called chantries, that is, endow-

ments to support a priest to sing for the soul of some person deceased, usually the founder of the chantry. Most of the bequests for the chantries provided that the singing priest should also instruct youth, and where this was not the case, the endowment was applied for that purpose as well as the chantries. It seems to me that under the combined influence of the old religious feeling and the liberalising tendencies of the present time, there will be greater chance of endowments and bequests being made by middle-class persons, in this country, for the support of educational institutions, if provisions be made therein for religious teaching.

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Mrs. Annie Besant contributes the following to
the *Indian Ladies Magazine* :—

*The
Education of
Women.*

It ought not to be necessary to argue for the education of women, so obvious is it that ignorance is a hindrance and a danger to a nation, and that half a nation is composed of women. Putting aside the happiness of the individuals and looking only at the happiness of the nation, it is clear that if the mothers of the nation are ignorant, the children of the nation must suffer in intelligence, and that—as the children of the nation are its future citizens—the prosperity of the nation must decay. From one stand-point the education of women is even of more national importance than the education of men, for women mould the future men and stamp them with marks they never lose. That “great men have had great mothers” has passed into a proverb in England, and none can over-estimate the effect on a boy, of a mother who is pure, pious, wise, and strong. An ignorant mother enfeebles her child’s body, twists his intelligence, misdirects his emotions, and darkens his spirit; for ignorance knows not the laws of health, cannot evoke mentality, stains love with selfishness, and substitutes superstition for religion.

Granted that women should be educated, the problem remains: On what lines shall the education be laid down? And it is this which is the pressing problem in India. Pressing, because the demand for female education is becoming more and more urgent, and there is a danger lest the demand should be met by the supply of an education unsuited to the needs of the country. To a very small extent this is already being done, for the education offered in India is identical with that which is native in England under the name of Higher Education.

As I fear to trespass too much on the space of this magazine, I must not say too much on the bearings of this education in England. I can only briefly suggest that its supply arose in answer to the demand of self-supporting women to be placed on an equality with men in the struggle for bread. Forced into the market of competition to sell their labour, half-educated women found themselves at a disadvantage, as against well-trained men, and the wages of incapacity fell to their lot. Girls resolved to be educated like men because they had to work like men, and to compete with men for a livelihood. Hence the Higher Education of women became the same as the Higher Education of men, and was stamped in the same way by degrees and diplomas.

If the social and economic conditions of India were identical with those of England, and if crowds of unmarried women were found struggling for bread here as there, then there might be something to say for transplanting hither the education suited to the needs of England. But every one knows that such is not the case in India, and that the competition which has already forced down the wages of educated men is not likely to be intensified by the influx of thousands of women. Why then transplant into India an education which will make her women fit to be the bread-winners they will not be, and withhold the education which would make them immeasurably more useful as the wives and mothers they will be. I plead for an education, Indian in its aims, and beneficial to India in its results.

Briefly I would suggest the following outline: A thorough and literary knowledge of the vernacular—Hindi, Bengali, Guzerati, Tamil, Telugu,

whatever it may be—including written composition; a knowledge of Sanskrit, sufficient to enable a woman to read with pleasure and profit the magnificent literature of the past, its poems, its dramas, its stories; a knowledge of English, if possible, because, under present conditions, such a knowledge is necessary for sympathy with English-educated husband and sons, because it opens the way to a world of thought that may be studied with advantage and enjoyment, and because it brings the woman into touch with a most potent factor in the modern civilisation of India; a knowledge of hygiene, of the laws which make for health in the house, in personal habits and domestic arrangements; a knowledge of elementary physiology and household medicine, sufficient to make the mother an intelligent nurse and, in slight ailments, physician for her children; a knowledge of some art—music above all, painting, needle-work both plain and artistic—that she may make the home bright with pure attraction and make it a centre of happy and harmless amusement. Such an education, I humbly suggest, would do nothing to injure the sweet grace of the Indian woman, while it would enlarge her mind, increase her influence, and strengthen her character. Needless to add that this education must be accompanied by religious instruction, which will purify the heart, enlighten the understanding, stimulate the devotional feelings, and satisfy the aspiring spirit as it seeks to realise its divinity. Never will the Indian woman lose her spirituality, but she needs to “add to her faith knowledge,” so that she may be a sage as well as a saint, and bring to the service of her great ancestral religion, woman’s wisdom as well as woman’s devotion. So shall she avert from husband and sons the evils of scepticism or of apostasy. Hinduism has kept her pure; it must again, as in the old days, make her wise.

*A
Great
Viceroy.*

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Undoubtedly, H. E. Lord Curzon, the present Viceroy and Governor-General of India, is one of the greatest statesmen that England has produced, and nothing seems more probable than that he will one day be Prime Minister of the British Empire. Throughout his incumbency of his present high office he has displayed a conscientious devotion to duty, an instinctive grasp of situations, a desire to show impartial justice, a chivalrous respect for all religious opinions, and a sense of the true elements of national greatness beyond any of his predecessors whom we have known about since our coming to India, twenty-three years ago. He never makes a speech, or an official ruling which does not contain ideas which make one esteem his personal character more than before, and unquestionably his memory will long survive in the country after he has left it. His latest utterance which has come under our notice up to the present time of writing is his recent speech to the Burmans at Mandalay, on the 28th November. In the course of it he said:

THE RETENTION OF NATIONAL CUSTOMS.

I have only one further reflection to add, and I address it to those persons in this audience, and through them to the wider outside public who belong to the Burman race. Because the British have come to this country and introduced reforms, we do not, therefore, wish that the people should lose the characteristics and traditions, in so far as they are good, of their own race. It is a difficult thing to fuse East and West, but no fusion can be effected by the suppression of national habits and traits.

THE CHARACTERISTICS OF THE BURMANS.

The Burmans were celebrated in former times for their sense of respect, respect for parents, respect for elders, respect for teachers, respect for those in authority. No society can exist in a healthy state without reverence. It is a becoming tribute paid by the inferior to the superior, whether his superiority be in position, in rank or in age; and

it is the foundation stone of civil duty. I should think the advantages of the education which were given you are dearly paid for if they were accompanied by any weakening in these essential ties.

A PLEA FOR BUDDHIST TEMPLES.

There is another respect in which I beg of you not to be diverted from your old practices. You have a venerable and a famous religion whose relics are scattered throughout the East, whose temples are among the beauties of the Oriental world. But it is of no use to build pagodas unless you maintain them; and a powerful and popular religion is not well represented by crumbling and dilapidated shrines. Similar thoughts are suggested by your art and your architecture, once so fanciful, so ingenious and so picturesque, but now in grave danger of being undermined.

THE RESTORATION OF THEEBAW'S PALACE.

The main reason for which I ordered the preservation and restoration of the building in a part of which I am now speaking is that a model of ceremonial architecture of this country might survive; for I feel certain that if it disappeared, as before long it would otherwise tend to do, its place would never be taken by anything similar in design or structure; but, if at all, by something new and in all probability hideous. My concluding words, therefore, to Burmans to-day are these: Keep that which is best in your religious faith, in your national character and traditions, and in the pursuits and accomplishments of your race. The most loyal subject of the King-Emperor in Burma, the Burman whom I would most like to honour, is not the cleverest mimic of a European, but the man who is truest to all that is most simple, most dutiful, and of best repute, in the instincts and customs of an ancient and attractive people.

It is stated that Baron Rothschild compiled the following important list of maxims. We think it doubtful if their inherent merit would be increased by the name and fame of any man:

Valuable Attend carefully to the smallest details. Be prompt in all things. Consider well, then decide positively. Dare to do right, fear to do wrong. Endure trials patiently. Fight the battles of life manfully. Go not into the society of the vicious. Hold integrity sacred. Injure not another's reputation. Join hands only with the virtuous. Keep your mind from evil thoughts. Lie not for any consideration. Make few acquaintances. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Question not the veracity of a friend. Respect your parents and their counsel. Sacrifice money rather than principle. Touch not intoxicating drinks. Use leisure time for improvement. Venture not upon the threshold of wrong. Watch carefully over your passions. Extend a kindly salutation to all. Yield not to discouragement. Zealously labor for the right.

Modern science seems to be changing its attitude, for its leading lights are beginning to admit that there may be some things in this universe that they have not heretofore taken account of. At the Annual meeting of the British Association, which was held at Glasgow in August last, the President, Professor Reicker, announced his conclusion that there exists "something different from matter itself, in the sense that though it is the basis of matter it is not identical in all its properties with matter;" also that "entities exist possessing properties different from those of matter in bulk." He further says, in regard to these entities that the idea of

their existence "is forced upon us at the very threshold of our study of Nature."

Admissions such as these, indicate that the occult truths which were given to the world by H. P. B. in "Isis Unveiled" and "The Secret Doctrine," together with later works on similar lines by different authors, are beginning to bear fruit.

A recent Cablegram to the Australian press contains the following item:—

Mystics and Wealth. "LONDON, 25th Nov.—The personal and real estate of the Rev. Alexander Dowie, the founder of Zion City, near Chicago, who proclaims himself to be the new Messiah, has been assessed by the Chicago valuers at £100,000. The property of Mrs. Eddy, another faith healer, is assessed at 7,000,000 dollars, about £1,400,000."

At San Diego, Lower California it was reported when Col. Olcott was there that Mrs. Tingley had expended some \$600,000 in buildings, land and other improvements on her Point Loma estate, and that all the titles were registered in her own name. We give it as received without vouching for the accuracy of the statement. Certain it is, however, that a large sum of money is represented in the property. Very likely the estimates of the property of Mr. Dowie and Mrs. Eddy are based upon the assessed valuations of the various lands, buildings, other realities and sums of money belonging to the sects which they respectively represent, and they may have made provisions for handing over their estates to their disciples at their death. They also may not; in which case their heirs would be enriched. In contrast with these evidences of great wealth, it suffices for our colleagues to know that H. P. B., one of the greatest of modern public benefactors, died so poor that her funeral expenses were greater than her assets, and that Colonel Olcott, Mrs. Besant and their principal surviving associates are glad to be known as "respectable paupers."

After an extended hearing at the Marylebone (London) Police Court, Theodore Horos and Laura Horos, described as lecturers, of 109 Park Road, London, have been sent to prison for fifteen and seven years respectively for vile crimes and for cheating and defrauding Vera Crogsdale of her jewellery and money.

This is said to be none other than the once notorious Irish woman Diss Debar, alleged medium and illegitimate daughter of Lola Montez, the danseuse and pretended wife of an eminent New York lawyer. The "Horos Case" was so full of indecent details that the most reputable London papers abstained from publishing the Court reports. All good people will rejoice that justice has been done.

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There ruled in olden times a Chola King at Amaravati, on the banks of the Kistna. The Pundits in his Court were all Jains. All learning in the land was in the hands of the Jains. The King happened to go to Benares on a pilgrimage and brought with him, on return, numbers of Brahmins distinguished for learning. To them the King gave positions of honour and emoluments in the State. They, ere long, became an eyesore to the Jains, and neither the Jains

nor the Brahmins had an easy time of it. Rather than be preyed upon by smouldering jealousy, Jains and Brahmins agreed to submit to a trial of their abilities and to leave the country, if found wanting. The King's sympathies were with the Benares Brahmins from the first; besides, they had come on his invitation. He, however, had considerable misgivings as to the result of a trial.

On consultation with the Brahmins and the wise men of the State, he arranged that a mud pot full of mohurs should be buried deep beneath the throne on which he sat. This was accomplished with the utmost expedition and absolute secrecy at dead of night. The Court assembled as usual the morning after, and the King challenged the Jain Pundits to tell what was beneath the throne he sat upon. All were on the tip toe of expectation. Not many minutes passed before the chief Jain Pundit rose and declared that a mud pot full of mohurs lay buried beneath the throne. The answer spread dismay in the ranks of the Benares Brahmins. They knew not what to do, and in their distress appealed to their guardian god, Visveswara. Their prayers were heard, and so two lads presented themselves before the Brahmins, eagerly asking what they wanted and promising rescue from danger, however great. The Brahmins were not slow to recognise in the lads heaven-sent helpmates in their hour of trouble and told them the cause of their sorrow. The lads advised the Brahmins to challenge their opponents to show the pot and the mohurs; and they themselves undertook by their more than human skill to show a cobra in the pot instead of the mohurs foretold by the Jains.

The challenge was made and the Jains confidently closed with the proposal. The ground under the Royal seat was dug and the pot was reached. The lid was removed therefrom and a cobra issued, hissing with fury. Thus the skilful astrologer was circumvented by the juggler. This ruse decided the fate of the Jains, and they turned their backs upon the city in a body, never more to return.

The two lads become the fathers of the juggler caste. In return for these memorable services the Brahmins pledged themselves to see that the lads and their descendants should never want. Even now their yearly calls upon remote villages are cheerfully responded to, and the families of the caste have parcelled the country into districts. The jugglers, on the other hand, feel equally grateful to the Brahmins; they call themselves "Vipravinodi," *i.e.*, "delighters of Brahmins," and would not perform their feats to spectators of whom one at least is not a Brahmin. In memory of the event of bygone days, it is said, they keep a knotted piece of cloth representing their old Jain foe, and exercise their idle hands on the head of their fallen enemy by giving a knock now and then, in the midst of their pastime. So unerring, they say, is the Vipravinodi's traditional information about the genuine Brahmin, that the Brahmin households which they avoid during their tour, fall under a suspicion of a temporary relapse to Jainism.

The members of this caste wear the thread and would only eat at Brahmins' houses and of late at the Komatis' also, and at no other. Their talk is noticeable for its profusion of Sanskrit words. By a Brahmin—*Madras Mail*.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXVIII.

(Year 1892.)

THE projected journey to the Provinces of Arakan and British Burma, above referred to, was to be made in the interest of Buddhism as represented in the Maha Bodhi Society, and Dharmapala was to accompany me. I have been amused in looking over my papers of that period to see the reason why. The Arakanese people had heard so much of my work in Ceylon that they wanted me to come and help them in the same way, and wrote to that effect in strong and complimentary language, but—and this is the humorous part of the affair—as they had never had any religious dealings with a white man, other than a missionary, and had never seen or heard of a white Buddhist before, their Oriental suspiciousness was excited and their leaders wrote Dharmapala that they wished him to come with me. At a meeting of the Buddhist community of Akyab, it was "enthusiastically" decided to telegraph me to come at the beginning of October, the end of the Buddhistic Lenten season. "The Colonel's presence alone," writes one of our friends to Dharmapala, "would not be enough to popularise the projects of the Maha Bodhi Society.... You have to consider that our priests and laity have had no experience whatever, whether with white or European priests or Buddhists, so you have to come and tell us how faithfully and earnestly the Colonel has worked for the Buddhist movement. . . Our priests have power over the people in spiritual affairs, so you have to tell Col. Olcott to embrace every opportunity for making friends

* 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 of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

with our priests." In another letter, the writer thus describes the character of his people: "They are liberal and generous, they usually display their joy in outbursts of enthusiasm, devotion, energy and generosity to the fullest extent, especially when it is a question of the interests of their country or their religion. On the other hand they are suspicious and wary about strangers."

Their invitation having been accepted, the local Arakanese editors prepared the way with fervent articles in their English and vernacular journals after this fashion: "He is well worth hearing, and has all the ancient lore of the Buddhist religion at his fingers' ends. . . . All the Poongyees (Buddhist monks) and chief priests of the town and District ought to do all they can to welcome and assist this great European High Priest of Buddhism. . . . In fact the Colonel knows more than the Brahmin High Priests about the Laws and Institutes of Menoo, and all ancient scriptures and religions of Hindustan and Burma"—which, if not at all true, is at least enthusiastic enough in all conscience, and carefully hides the "wary and suspicious" side of the national character! No fair-minded man could blame them for this precautionary mental attitude, since there having been no precedent to be guided by, it was but natural that they should wait for me to show them my character before taking me in their embrace.

Reaching Adyar on the 1st October I hurried through a mass of official work that lay on my desk. Among the interesting letters that awaited me was one from a learned practical psychologist in the West Indies, telling me of some researches he had been making into the spiritual life-history of a certain German mystic, about a certain book of his upon the trail of which my friend had come, and the fact that just at the moment when his effort at concentration was exhausting the last of his nervous forces, a certain messenger-element of the class that is used by the Adepts as messengers, showed himself and said that he "had been sent by— to tell him to communicate with Olcott, as he had a part in these investigations." My friend then made two attempts to reach me on the astral plane and succeeded in seeing me, but I was so absorbed in some pressing work that he could not get me to listen to him. He ought not to have felt surprised at that, for his experiment was made at an hour which was 10-30 P.M. to him, but to me was in the morning after the day's office work had begun. This difference in latitude ought to be, but usually is not, kept in mind by friends who wish to consult me on the superphysical plane. Yet, on the other hand, I often receive letters from acquaintances and even non-members of the Society, giving me grateful thanks for benefits, physical or moral, received at our meetings in the watches of the night, when we are freed temporarily from the prison-house of the flesh. Among these, have been a number of cases where, the correspondents say, they have been cured by me of their diseases which, when we met in the body during my

recent tour. I absolutely refused to deal with, in obedience to the injunction laid upon me by my Guru. This is interesting as showing that what may be forbidden on the physical plane may be permissible on the astral.

On the 13th October I sailed for Calcutta in the "Goorka" and reached there on the 16th, finding at the house of my old friend Dr. Salzer the cordial welcome which he gives habitually to his guests. The opportunity of being in Calcutta was taken to visit the Museum with Dharmapala, and examine the ancient stone figures which show how intimate was once the connection between Buddhism and Hinduism. Among them is one of the eight-armed goddess, Durga, in her aspect of Ashta-bhuji, and in her usual attitude of a *Dea Victrix*, but, carved in the royal tiara which she wears, and on the keystone of the arched frame around the statue, is the image of the Buddha, seated for meditation. Among others similarly carved, some in the collection in the Calcutta Museum, some in the Brahmanical caves of Ellora, are representations of Indra and his spouse, Indrani. These were important discoveries as proving the once intimate association of the sister religions of Brahmanism and Buddhism, and I am much obliged to Dharmapala for calling my attention to them.

On the 17th October he and I left for Darjiling for a meeting between the Ambassador of the Dalai Lama of Lhasa and myself which had been arranged. Reaching there on the following day, I was received as a guest by my friend Babu Chhatra Dhar Ghose. I found at his own cottage, hard at work with a learned Tibetan lama, Babu Sarat Chandra Das, C.I.E., the intrepid and successful Indian traveller to Lhasa and Teshu Lhumpo, the seats of the Dalai and Teshu lamas, respectively. He gave us some of the Tibetan buttered tea, of which we have all read so much. Its taste was more that of weak beef-tea or *bouillon*, than of any infusion of leaves of the tea-plant that I ever drank.

The next morning we had a glorious view of the sky-piercing summit of Kinchinganga, that giant peak whose altitude is almost twice that of Mont Blanc. The morning was passed by us with Sarat Babu, whose conversation about his Tibetan experiences was most interesting and instructive. At 4 P.M., the audience with the Ambassador came off, Sarat Babu and his old colleague and travelling companion, Lama Ugyen Gyatso, kindly serving as interpreters. His Excellency was a handsome young man, of the distinct Mongolian ethnic type, with fair complexion, a gentle expression of face, small, well-shaped hands, and a bearing of the personal dignity which usually marks aristocratic birth. On his head he wore a silk-covered turban with a foundation of some stiff material; it was shaped like a truncated cone, the base upward, the narrower end fitting close to his intellectual head: a bunch of silken strands hung from it like a thick tassel, down his neck. The white crêpe undercoat which he wore

showed like a collar at his throat, and had very long pendant sleeves ; over it was a rather close-fitting surcoat of heavy black brocaded silk, also with long sleeves. In his left ear only, he wore a pendant jewel of jade and gold, some six inches in length : there was none in the other ear. His small feet were shod in Chinese satin shoes with thick felt soles. His bearing was dignified, his motions graceful, his voice refined. He comes naturally by his beauty and intelligence, as his grandfather was the Regent of Tibet at the time of the visit of Fathers Huc and Gabet, the Missionary priests of the congregation of St. Lazarus, in the year 1845. In his book* Abbé Huc thus records his impressions of the statesman : " The Regent was a man of about fifty ; his large, open countenance, the whiteness of which was remarkable, had a majestic, truly royal expression ; and his black eyes, shaded by very long eyelashes, were full of gentleness and intelligence. He was dressed in a yellow robe, lined with marten fur ; a diamond ear-ring was suspended to his left ear ; and his long hair, black as ebony, was gathered at the top of his head by three little gold combs. His large red cap, encircled with pearls, and surmounted by a red coral ball, lay on a green cushion by his side."

His treatment of the missionaries during their stay of a month and a half at Lha-Ssa was most friendly and honorable and when they were expelled from Tibet through the intrigues of the Chinese Ambassador, they parted with mutual regret. It is my opinion that his grandson, my acquaintance of Darjiling, was a person of like character. With that instinctive regard for age which is characteristic of the Oriental peoples, he saluted me most respectfully, gave me a seat of honor, and expressed his pleasure in meeting one who had done so much for Buddhism. His reception of Dharmapala was equally friendly.

In the course of our long talk of nearly four hours, he asked me many questions about the state of our religion outside Tibet and China, and how the teachings of the Buddha were appreciated in the countries of the West. He assured me that if it should ever be my fortune to visit Lha-Ssa I should receive an affectionate welcome ; it was not within his power to arrange for such a journey, but he would report to his Government all that had been said, and it would give the Tibetans great pleasure. As an interlude, buttered tea was served to us. The plans and work of the Maha Bodhi Society greatly interested him and he congratulated Dharmapala on the usefulness of his labors ; the Dalai Lama would be delighted to hear all he should tell him. Certain religious presents, sent through Dharmapala by the High Priest Sumangala and the Japanese priest-students then living in Ceylon, he thanked us for, and promised to send them on to Lha-Ssa at once by special couriers along with his dispatches.

* " Recollections of a journey through Tartary, Tibet and China." By M. Huc. Paris. New York, 1847.

In return for something of a similar kind which I myself begged his acceptance of, he gave me a very fine gilt bronze statuette of a sitting Bodhisattva, made at Lha-Ssa and containing in its interior a folded strip of paper on which the Dalai Lama had himself written a *mantram*, invoking the protection of the Gods for the Ambassador, from all evil influences, and stamped it with his own seal. This unique present is, of course, in the Adyar Library, together with His Excellency's signed portrait. At the close of our interview he accompanied us to the garden gate, shook hands with us in Western fashion, and expressed his deep regret that my engagements elsewhere would prevent our meeting again.

Though so young a man in appearance he was, I was told, Minister of Foreign Affairs of Tibet, a cabinet office but recently created. His rank was that of " Kalon," his name Sheda Pishi Pai. Among his numerous suite of intelligent looking men was one to whom the Ambassador introduced me with the remark that he was a very learned Pandit, well versed in Tibetan literature. When we saluted, he looked me square in the eyes with a look full of meaning, saying to me almost as plainly as if in words, that he knew all about me and that we were old friends—on the other plane. I responded similarly, whereupon he stretched out his hand, took and pressed mine and said in Tibetan—which the high-born Lama Ugyan Gyatso interpreted—that he was very sorry that we could not have had a long talk about religious matters. The next morning Dharmapala and I left Darjiling.

We reached Calcutta on the 21st October, at noon, and devoted the afternoon to a further study of the Indo-Buddhist statues in the Calcutta Museum. The following day was spent at the rooms of the Asiatic Society, in consultation with Pandit Haraprasad Sastri about details of Buddhist history, and the next with another learned Brahman Pandit, Hari Mohan Vidyahabhusan, on the same subject.

There was at Calcutta at the time spoken of, a growing feeling of hostility among the Bengal Hindus against Buddhism, which had been stirred up by the activity of the Maha Bodhi Society and which in the best interests of religion it was prudent not to allow to spread ; so I had been invited to give a public lecture in the Town Hall, in the hope that a kindlier spirit might be aroused. It came off on the evening of the 24th October in presence of a monster audience, which included most of the better educated and influential men of Bengal. The chair was taken by Babu Norendranath Sen, F. T. S., Editor of the *Indian Mirror*, the leading Indian daily newspaper, President of our Bengal T. S. from the date of its formation, and one of the oldest and staunchest Indian friends of H. P. B. and myself.

His introductory remarks about myself were most flattering, even running into exaggeration, but one might well forgive it all for the sake of what he said about the love-bond between

the Indians and myself; and to me that thought always sets my heart to beating. Alluding to my offer to retire from office and give way to a younger man, and to my having withdrawn my resignation at the entreaty of friends, the Chairman said: "His retirement would not only have been a heavy blow to the Society, but also a serious loss to all India, for whatever of religious or spiritual progress... this country had made in recent years was mainly if not solely due to Col. Olcott's untiring efforts. He had been, for the last twelve years, the standard-bearer of light and life for the Hindus." Now we, Western people, with our cool blood, are not great admirers of Oriental superlatives, and even after ten years our Bengali brother's sentences glow like red-hot iron; but many years of residence in this part of the world have taught me to find the sincerity which is often hidden under compliments that would make Europeans and Americans stare. The precious fact to me is that the Orientals love me and I love them and would not now live elsewhere than in India, for any consideration. In reading the Chairman's compliments it must be remembered that Mrs. Besant's first visit to India was made in the Winter of 1893-4, and that during the previous fourteen years I had been the busiest of the Society's lecturers in this country. Norendra Babu's panegyric therefore, quite antedated the present state of things, when that dearest of women and friends is being held closest of us ail to the Indian heart.

A very striking fact in connection with Mrs. Besant is that she has completely removed the uneasy feeling which had previously prevailed, that H. P. B. and I were hoping to convert the Hindus to Buddhism, and that the Society was more Buddhistic than eclectic. By her splendid presentation of Indian philosophy, and her undisguised personal preference for it as a religious system, she has made the most orthodox followers of Brahmanism friendly to us, and won the practical support of many of the most important Indian princes for her Central Hindu College. If H. P. B. can still overlook the field of our activities she must surely be astounded at what she can see going on at Benares. Thus "in a mysterious way" move the Great Ones "their wonders to perform."

The title of the lecture under notice was, "The Kinship between Hinduism and Buddhism," and the testimony of history was invoked to prove the assertion. It was shown that for fifteen centuries the two religions had prospered side by side, in sisterly good feeling, and that the Buddha himself and his great follower, the Emperor Dharmasoka, had enjoined upon the professors of A'rya Dharma—miscalled Buddhism—to show equal respect to the Brahmanas and to Buddhist monks. If Buddhism had practically disappeared from Hindustan, save and except in the parts bordering on Arakan, it was due to the cruel iconoclasm of victorious Muslim invaders and to no other cause. The history of the holiest of Bud-

dhist shrines, Buddha Gya, was sketched, and the fact noted that for six hundred years, *viz.*, from the XIIIth Century to the XIXth it had been left to crumble unwatched and uncared for; to fall into ruin in the wild jungle which had grown on and about the holy spot where fifty generations of worshippers had recited their five precepts, and for whom Buddha Gya had been the objective point of pilgrimages from all countries of the Buddhistic world. Thanks to the pious liberality of the late King Mindoon Min, of Burma, and to the co-operation of the Government of Bengal, the temple grounds had been excavated, and the ruined shrines and ambulatories exhumed from under thirty feet of dust, which had buried them out of sight of man. Pilgrimages had then been resumed and the possessor of the fief, a Sivaite Mahant, seeing pecuniary profit derivable from their offerings, had vigorously asserted his proprietary rights, and more or less desecrated the images and buildings. The chief object in the formation of the Maha Bodhi Society was explained to be "primarily to recover possession for the Buddhists of the most sacred of their shrines... where the Lord Gautama Buddha acquired *Sambodhi*, or the divine knowledge... In addition to this it is contemplated to recover possession of other Buddhist shrines, to erect or purchase a *Dharmasala*, or pilgrims' rest-house, in Calcutta, and a building for a Normal College, at which Buddhist students from Japan, China, Tibet and other Buddhist countries may be taught Sanskrit and Pali. This, together with an organized propaganda of Buddhist literature and ideas, largely in Western countries, and the unification of the various schools of Buddhism in Buddhist nations, is the scheme of the Society, in full and without reservation."

One by one, the malicious misrepresentations of Buddha's teaching and of the spirit of his followers, and the falsehoods about the Arya Dharma having been driven out of India by Sri Sankarâchârya, were exposed and confuted; the parity of the philosophies of the Vedânta and of the Buddha in certain important details was shown; the significance of the blending of the symbols of the two religions, as seen in the sculptured images above referred to, was pointed out; the distinction between the Digambaras and the Bauddhas, and the fact that all the venom of the orthodox Hindu pandits was aimed at the former and not at all against the latter, was demonstrated by various quotations from orthodox Hindu books: in short, it was very clearly shown that the prevalent hatred of Buddhism and Buddhists was a silly mistake, unwarranted by the facts of history and revolting to common sense. I notice one paragraph in the printed report of the lecture, which I am tempted to cite because the necessity for the reaffirmation of the Society's eclectic policy recurs from time to time. In fact, I have just received from America a vigorous protest against the latest attempt to set up a dogmatic theocracy in our ranks. I might not have given the Calcutta lecture at all

if some of my Hindu colleagues and even non-members had not tried to frighten me off from the public defence of Buddhism. In the course of the lecture I said: "That was quite enough to determine me to speak and to tell the whole truth. I have not a single drop of slave blood in my veins, and I abhor the attempt to curtail a freeman's right to free thinking. I ask no Hindu to give up his religion, nay, I believe that religion to be so noble in its concepts and so elevating in its moral influence, that I say that he who is carried away by the petty spite of sectarian bigotry into trying to make it intolerant, is a false Hindu, a traitor to its indwelling spirit. The Theosophical Society has tolerance and brotherhood for its corner-stone; it is an angel of peace and good-will among men; it offers a free platform for the study and elucidation of all religions; itself as a body preserving a strict neutrality and professing no sectarian dogma. As its President, I have helped the Hindus, the Parsees and the Mahomedans of India and the Buddhists of other countries, to understand their respective creeds, and so long as I am compelled to retain office shall that impartiality be strictly preserved. The Hindu members of the Society who have wished me to abstain from discussing Buddhism in India, have virtually wished me to act in a spirit of cowardly selfishness and to dishonor my official pledge."

During my recent tour (1901) around the world, I have everywhere battled for the same principle, and more than once have said that when the majority of my colleagues wish to turn the Society into a sect of hero-worshippers, to abridge personal liberty of thought and speech, and to give to some book written by somebody, the character of an inspiration, they will have to find another President. The more widely known these views can be made, the better it will be for the Society, and the more stable will its foundation become. What right have we, poor pigmies, to dictate what our neighbour shall or shall not believe, or to try to make his retention of membership among us depend upon his accepting the teachings of a book or a book-writer?

Upon a paragraph in the "Srimat Bhagavat," in which is embodied a prophecy, the bitterest opponents of Buddhism in India pretend to find warrant for their ill-feeling. In the course of my lecture I cited this passage (1st Skandha, Adhyâya 3) which reads as follows: "At the beginning of Kali Yuga, to throw a Moha (illusion) upon the enemies (A'suras) of the S'uras (gods), BUDDHA son of Anjana will take birth at Gayâ." Of course, it will be seen that this has no reference whatever to Gautama Buddha, who was *not* born at the beginning, but in the 2478th year of Kali Yuga; was *not* the son of Anjana, but of King Suddhodana; was *not* born at Gayâ, but at Kapilavastu; and was *not* named Buddha, but Siddhartha! "Remembering," as I say in my lecture, "that the term Buddha and the sectarian designation Bauddha existed in India long before the

advent of the historical Gautama Buddha, you will observe that if there was any ancient prophecy such as the above, it may have referred to some other personage who may have appeared about the beginning of the present Kali Yuga.

Happily for the information of scholars, the "Vishnu Purana" (Book III., 18) contains a description of the *mâyâ moha* or deceptive appearance assumed by Vishnu when he appeared as BUDDHA, and in which he is described as a *naked* mendicant, *digâmbara*, with his head shaven and 'carrying a brush of peacock feathers.' Did any one ever see any Buddhist sculptured image which represented the LORD BUDDHA as either naked or carrying a bunch of peacock feathers; or can such a description be found in any Buddhist book? Certainly not: the Teacher is always represented as clothed in the ample robes of a Bhikshu, and carrying nothing in his hand save his begging-bowl: why, in the *Mahāvagga* of the *Vinaya Pitaka*, he forbids his Bhikshus to even *speak* to a naked ascetic.

A very elementary acquaintance with Indian religious history teaches us that the reference is to a Jaina ascetic, who also went by the name of a Bauddha, and it was between this class and the orthodox Hindus that were carried on bitter quarrels and cruel reprisals. On the wall of the sacred tank in the Temple at Madura, in a series of painted panels, are depicted the contests ordered by a certain Rajâ, between the Jaina priests and a Saivite sanyâsi, to test the divinity of their respective books, by the ordeals of faith-healing, of fire and of water. The result was the overthrow and discomfiture of the unfortunate "Bauddhas," and the painter has shown us what brutal punishments were visited upon them. Some were impaled and left for birds of prey to pick out their eyes; the decapitated heads of others were ground into mince-meat in huge oil-mills; many others were put to the sword. These defeated Bauddhas correspond in appearance with the descriptions of the Bauddhas given in the denunciatory passages of the "Srimat Bhagavat" and the "Vishnu Purana," in being half-naked and carrying peacock plumes in their hands. But I need not pursue quotations from the lecture in question, which can be read by such as still entertain for the Buddhists those feelings of hatred which are due solely to ignorance; it was necessary to give as much as I have, to show what remedy was needed for the state of things which existed in Bengal at the time of which we are writing, viz., ten years ago. It would be a misfortune for India if the present gratifying revival of Hinduism under the auspices of leading members of our Society, should be weakened by a stirring of the old embers of hatred towards the Buddhists.

On the day after the lecture I made calls upon some of my friends and Dharmapala and I dined at the house of a well-known and pious Burmese lady, Mrs. Oung, where we met Dr. Waddell,

the author of that celebrated book on Northern Buddhism, "The Buddhism of Tibet."

My rooms were thronged with visitors on the next day, and on the next, the 27th October, we sailed for Chittagong in the s. s. "Kola." The number of our Saloon passengers was seven.

H. S. OLCOTT.

THE HEAVEN OF THEOSOPHY.

[Concluded from p. 209.]

IN some respects the heaven of Theosophy differs markedly from that of the theology prevalent around. It is not eternal, for it is followed by another life on earth: it is without a physical body restored by resurrection, for the body once discarded never forms again; it is not postponed for a General Judgment, for each man enters upon it independently; it is not of one type for all, since it differs for each individual; and it is not a social life, for every one experiences it in his own soul, isolated from all objective beings and events, and peopling and filling it with his own ideals. Now this last is what occasions so much comment by those first hearing of it, even Theosophists often finding difficulty or doubt in the teaching. "The bliss," it is urged, "is imaginary, not real. Just as truly as the things of earth, it is a pure illusion. Indeed, Theosophical books speak of it as 'a happy dream,' and liken it to those joyous visions which terminate with sleep and have as little basis in fact. But we do not want a mock heaven; we want one which is actual. Unless we were in full possession of our faculties and surrounded by those we love, no state could be a Paradise. And what could be gained if we left one scene of illusion, only to enter another no less so?"

So cogent an objection demands a distinct reply. I think you will find it in two considerations. The first is that *a large part of the happiness of human beings is of necessity illusory*. Take the matter of anticipation, which constitutes an enormous proportion of all we have. Very little consists in the actual enjoyment of a possession at last attained, for the mind soon becomes accustomed to it, ceases to feel the satisfaction of attainment, and then looks forward to another beyond. It is so with money. The dreams of a toiling day-laborer are for an assurance of work and for a pay adequate to his wants. He gets them; but almost immediately the content disappears and he desires a better time when more leisure in better occupation will be possible, and when larger means will ensure fuller comfort. His happiness is not in the enjoyment of what he had supposed would bring it, but in picturing a later stage. That too comes, and a nicer home and ampler salary seem for a moment to complete his aspiration. Yet not for long, as the mind then sees

a still better lot and delights in the hope of it. Nor would any goal be final. The poor man supposes that moderate riches would satiate every wish. Given them, he finds them unsatisfying, though a larger sum would be ample. This proves just as inadequate. There is no one so rich as to be content, for the richest seek by prudent investment to increase their wealth, thus confessing that enjoyment is not in present condition but in another more advanced. So too with passion for distinction. The unknown man aspires to be of the Council of his town, an eminence sure to confer joy. But it does so very briefly, for it suggests the Mayoralty, and that, if secured, rouses dreams of the Governorship of the State. Each step discloses a step above, whereon happiness must certainly abide. So with social standing, professional repute, artistic name. Satisfaction is ever in the beyond. It is even so with love. He who loves, whoever be the object, is positive that possession will crown his life. But possession is never all that was expected, even if association reveals no drawbacks, and when the excitement of triumph has settled into the quiet of habit there emerges a dream of a fresh stimulus, a new satiety. There is the picture of the old love with a richer setting, the setting to make more valuable the love. And so everywhere and at all times happiness is more in anticipation than in actuality, more in the vision of what we may be and do and have than in present consciousness. Very just was the poet when he wrote,

"Man never is, but always to be, blest."

There are, indeed, excellent reasons for this provision of Nature. If contentment were found in the present, the future would be left to itself. There would be no advance, no restless eagerness for a forward move. Evolution would lack its mainspring, and palsy would settle upon the race. Yet we are not now concerned with a justification for the fact, but merely with its general bearings.

Nor is it the only fact. Of the happiness arising from existing conditions, much is really illusory. Knowledge of reality would blast it. How many affections could stand the test of a ruthless unveiling of their objects? Human nature idealizes its beloveds, fancies perfections and endowments, revels in merits which it has itself projected. The blindness of love is proverbial. The mother sees in her child, the husband in his wife, the friend in his friend, charms which no other eye detects, charms which are purely imaginary. Yet to each they are real, real beyond doubt or impugment. They give the comfort, the satisfaction, of reality, and defy fact and reason and experience. Cancel the ideals of humanity, and you would efface most of the happiness on earth.

It seems, then, that a solid basis of actuality is so far from being needful to the bliss of man that a very large proportion of that bliss is wholly without it. It is, in other words, illusory. And this annuls the presumption that the case must be different in Devachan.

But there is another, a most vital, consideration. It is that *the happiness of Devachan CANNOT BE OTHERWISE than illusory*. For if to the gratification of desires it is essential that the means be present in some literal, tangible way, an astronomer in Devachan would need for his thought an actual telescope, the artist an actual canvas, the musician an actual orchestra, the student an actual library. Even more impossible is the case of affection. Every mother would need her children, not the image of them, but their real presence. But this would necessitate their death when she died, and not only would a gross injustice be perpetrated in cutting off the living merely that the dead might be gratified, but the world would soon be depopulated, since every departing mother would carry with her her offspring. Similarly as to friends. It is evident that the joy of mutual love must exist without the literal presence of the one beloved, and this can only be in mental image. Only this too can secure permanency, fidelity, changelessness, the entire response the spirit craves. And if the keenest happinesses of earth are often founded on a misinterpretation of the mind, the quiver of joy not having the objective fact supposed to start it, so it may be, it *must* be, in a region where the objective has no place.

But more than this. If there can be no true bliss which does not answer to some actual cause producing it, there could be little more bliss in Devachan than what is concerned with the intellect. To that we cannot well set bounds. But as the proportion of deeply pious men is small, the amount of the highest spiritual joy from Divine communion would form but little of the whole joy of its inhabitants. The delight of the philanthropist exulting in the success of humanitarian schemes could not exist, for that success is not yet a fact. The purest, finest of unselfish satisfactions, those which arise from the contemplation of merited reward to other men, could have no place, for that reward is as yet ungiven. Hence the main happiness of Devachan, upon the literal theory, would be in the advance of knowledge, the enlargement of intellectual domain. But surely this is a very partial conception of a rounded existence, one expanded to a degree inconceivable to our flesh-clouded imaginations, one embracing perceptions unknown to us and undreamed of.

And there is still another fact. We incarnated human beings learn mostly through sensation, and naturally suppose that the world outside of us is the true world, from which filter into us apprehensions of reality. But, in truth, the real abiding world is that of thought, external, physical objects being only the transient expression of ideas pre-existing in the unseen. Each tangible entity is the embodiment of a thought which preceded it in time and modelled it in space. So, then, actuality, endurance, the source of forms and acts, are in the invisible, and *there* is to be found the real. The inhabitant of Devachan has been turned aside from

the contemplation of things without, and his introspective gaze has been directed to the illimitable world of thought within, where are the germs of all projects, the initials of all hopes. Dwelling on them free from secular interruptions, he can follow out their growth and culmination, rejoicing over their satisfying progress as he and they alike develop.

Nor must we forget a further fact in this question of illusion. Spirit and matter are the antipodes of being. The one is the sphere of absolute reality, the other the sphere of the phenomenal and deceptive. But until the sphere of the phenomenal is wholly transcended, the sphere of absolute reality cannot be reached. So long as any material element, however rarefied or refined, is a constituent of any entity, so long must persist a liability to material illusion. Such element is present in Devachan. The inmate is still a man, not a pure spirit. He is fresh from his latest incarnation, full of interests and yearnings which had their root in earth's experiences, still tied to physical life by a cord which will draw him back to it after his heaven is exhausted. He is not beyond the region of matter's range, hence not beyond the play of illusionary force. And if his joys and his attainments represent the flowering of an ideal rather than a transcript of veritable fact, it is because he is still short of that plane where only fact dwells, where an entrance to illusion is impossible. When by evolution he shall have surpassed the liability to illusion, he will have done forever with Devachan.

And so we see that the dream-like quality of bliss in the heaven to which as human beings we go is not an arbitrary imposition or a fanciful belief, but an inevitable consequent of the fact that we *are* human beings. No other heaven would be possible, none conceivable. Yet it is none the less real to the recipient. When, plunged in sleep of the body, our higher faculties are liberated from bondage and construct bright visions of rapture we had never reached awake, then is no suspicion that they are but creations of our hope, for to the dreamer all is as veritable as is his activity during daylight. *Consciousness* is the certificate of genuineness, not an analysis by waking faculty. So in the happy land where aspirations become at last realities, and despaired-of joys leap into vigorous presence. Each is real, actual, true; the group of loved ones is just as life-like as if their embodied forms moved still in flesh and blood; the intellect, though far more keen, works as vividly on its problems as though the apparatus of a library was still at hand; the higher nature rises up on its pinions and soars into the empyrean more freely than when clogged as here, but not without that effort which is necessitous to all that is still called Man. For it is only Man glorified, not yet Man transformed.

Of very deep interest is the question of the length of Devachan. We are told on direct authority that it ranges from 1,000 to 1,500

years in ordinary cases, but this of course is a very general statement and cannot cover those where a far longer period would be fitting by Karmic law, or those where a brief stay would meet all needs and an extended one exceed them. Many elements must enter into any individual case. It is not merely a matter of due regard for a well-spent life, or of compensation for sorrows which in a complicated social world must sometimes fall undeservedly, or of the time required for digestion of experience, or of expenditure of forces to the point when a new creative era is justly reached. All these factors are regulated by that omnipresent Law of Causation which, like the Divinity who decreed it, pervades every region and every act. But, in addition, are other qualifying factors. Let us suppose two classes of characters and note how in each a stay of many centuries would be anomalous. One would be that of a nature intensely active in practical affairs, little given to a contemplative habit, its thought and spring intent on the mechanism of life. A large part of its interests would pass off with the lower nature when that separated from the higher, and the little left of rich intellection or spiritual purpose would require no long Devachan for its realization. Or suppose a nature absorbed in love of humanity, consecrated to altruistic effort in its service, forgetful of self and interested only in what promoted good and truth. Its Devachanic bliss would be largely in visions of successful philanthropy. Yet, one would say, an even richer reward would be in a soon return to earth as the scene of practical effort, where ingenuity and strength would have tangible result. There would seem an appropriateness in a brief Devachan for him whose aim is to make a Devachan of earth. So too it is probable that Devachan is short for those who are rising above the plane of illusion and getting near the heart of things, the disciples who are approaching Mastership. And there may be isolated characters of special peculiarity, characters developed upon lines which conduct back soon to incarnation as the fittest field for a ripening. But in each and every case the great unerring Law works with absolute precision, portioning out the stay with exact adaptedness to right and ensuring that each shall have both what is due and what is for best. We return only when we should.

The heaven thus depicted by Theosophy answers the great question which rises from every human heart which has ever thought of heaven at all,—“Shall I there meet my friends again?” Before any interest in the occupations or nature of the future world, comes to all who have loved and lost the momentous query as to re-knowledge and re-union. Vain would be all assurance of happiness if the most essential element in happiness was missing. Heaven would be no heaven if the dearest of all affections was ungratified, the profoundest want of human nature left unfilled. And in the most copious measure the Infinite Wisdom and Goodness which preside over the Universe have provided that this question

can be rightly met. Surely every true love is restored in Devachan, every soul-affinity which has thrilled responsively to one's own and has irradiated life with the warmest of its beams. Not, indeed, in physical presence, subject to change and deflecting influence and abating thought, forming new ties and torturing with desolation the heart deserted, but in the inmost chamber of the soul, vital with unalterable youth, tender with deathless love, perennial with constant satisfaction.

But, you will say, this is not the real friend, only the ideal of him. True, but it is this ideal you have loved. You have not loved the infirmities of character, the faults and follies and evils which you deplored. They were a continual drawback to your happiness, a strain upon your affection ever. What you loved was the gentleness, the winsomeness, the fine traits which coexisted with the poorer qualities that you wished absent. And now they are so. As your own lower nature has been dropped before entrance into Devachan and only your higher left for function there, so has it been with the thought of the one you loved. His earthly elements have vanished, and the ideal remains in its purity and beauty. This, which was the really valuable here, is what you have imperishably in Devachan. You would not have found it if the original was literally present: the original, even if literal presence was possible, would jar upon and shock your higher principles which alone are working now: but now you are adapted to each other. Both are at their best, you in your being, he in your conception of him, and so no disharmony impairs the perfection of your joy. As neither declines, but only advances in excellence, there is no danger of separation. The dearest memories in sublimated form surround him ever, and the living power of thought vitalizes him perpetually in your bosom. To your Devachanic consciousness he is a more perfect character, a more soul-satisfying affection, than ever was the imperfect and halting embodiment of your ideal when on earth.

Such is Devachan, the heaven of Theosophy. It differs much from the one we hear of from pulpits and Bibles. But is it not more true? It is not, it cannot be, a scene of material splendor, for its plane is above the gross contents of this world. It is not another earth, however beautiful and refined, for physical bodies have been dropped when incarnation had served their purpose. It is not a reproduction of social life, for that would bar the individual progress which individuals must attain, and would prevent the perfect happiness to which each has right in heaven. His discipline, his punishment for wrong, will come when he returns to earth, for earth is the retributive as it was the causative scene, but while in Devachan he reaps only the reward of merit. Nor is it a paradise for the carnal nature, for the whole integument of the inner Ego was sloughed off as it neared the Devachanic portal. But it is

exactly that state which meets the needs of a disincarnated being freighted with essence of all his best experiences now closed, a being entitled to rest and refreshment and the realization of ideals, a being who is to absorb and unify through centuries the intellectual and moral forces he has aroused, to find in his own interior the joys he has dreamed of and vainly sought, to progress in strength and health, to exhaust the impetus which carried him to Devachan, and then, when time is ripe for renewal of his life on earth, to return there in a new body, a new environment, a new condition, and a new career.

Thus Devachan is seen to be reasonable and just, fitting in with the other facts in the pilgrimage of man. Life is meaningless if we omit Reincarnation and Karma; it has no key, no justification. Its complications are a hopeless perplexity, its sufferings a cruel wrong. Interpreted as a stage in a journey, repeated because a journey can only be accomplished by stages; its quality determined by the merit or demerit previously acquired; it has significance, it has justice. Devachan is its complement. There the weary finds the rest desired, the heart receives its solace, the soul its aspiration. Repose follows labour as the night the day. But so too does day follow night, and then the rested being begins anew his onward task. In orderly sequence the alternation proceeds until the series is over and the end attained.

If Devachan was merely reasonable and just, it would have an *a priori* claim on our belief. But it carries a more decisive warrant. In the great evolutionary process exalted souls surpass the limitations of ordinary men and traverse planes of consciousness beyond our reach. Living and dying often, as we have ourselves, they lived to better purpose and died into a richer life. Having reached the point where all these scenes can be understood and entered, they are able to tell us of their nature and of the part they play in evolution. Not much has been disclosed to us of Devachan by Masters, but enough to give an apprehension of its purpose and a hint of its duration. What is disclosed is not speculative, for our Teachers have experienced it. Devachan is a state of consciousness, one of the states They have thoroughly explored, and so the information comes from reliable witnesses who know whereof they affirm. The future world looks dark and ominous to him who trembles at the unseen and who cannot realize that Justice and Love sweep throughout the universe. Death seems terrifying to him who does not perceive that Death is but a name, a change from one form of life to another form of life. Heaven appears but an uncertainty to him who supposes there are no witnesses to it, none who can enter and describe it. But the timid man and the frightened man and the doubting man can take heart when they hear from Those who understand, those who speak that they do know and testify that they have seen. Evidence of such quality reassures. It does not come from disembodied

spirits or from the spooks of *seance* rooms and states, but from living men, Masters of Wisdom, who have Themselves or through Their pupils thus enlightened us as to Devachan. Theosophy has lifted the mists from the past and dispersed the haze over the present; it has opened the vista of the future, and joined all in one continuous course. But its exposition of lives would have been incomplete without a knowledge of the intervals which supplement them, and this too is furnished from a testimony that embraces all, a testimony offered by those who are at home in every sphere, who have solved the problem of existence, understand the sections of its course, and show us the nature and the office of Devachan, the Heaven of Theosophy.

ALEXANDER FULLERTON.

JESUS, CALLED THE CHRIST.

A CRITIQUE.

THE question has frequently been asked, "What are the teachings of Theosophy regarding the great Founder of Christianity?" "Where do you place Him in the vast Hierarchies postulated by Theosophy?" And the reply usually given is, that He was a pure and perfect man, endued with a divine power for the purpose of carrying out His earthly life's work in founding one of the last of the great religions of humanity. The querist if serious and intelligent will reply—That is satisfactory as far as it goes, but it applies to one short life only. What is His present position and work among the Hierarchies of spiritual beings in the economy of the universe? And the reply will probably be given that we think of Him as one of the great Masters who are presiding over and guiding our evolution. If pressed for some proof, we have to candidly admit that on the intellectual side no proof is forthcoming, or at all likely to be given us.

It is in order to assist honest enquirers of this class that this essay is undertaken. The humble task of the writer is to treat of this entrancing theme on the comparatively low level of the intellect, in order to assist in removing intellectual difficulties. He makes no pretension to knowledge beyond what every one may verify for himself; he has thought out the involved problems on the lines indicated, carefully examining all the material at his disposal. He has no pet theory: the evidence he will bring forward will sometimes appear to be contradictory; he is not over much concerned to smooth away the contradictions, as he feels that if we knew all, each opposite might find its place in the unique story of Him who is known as the Nazarene, in the earthly or heavenly lives of this 'Teacher sent from God.' Around the name of Jesus whose personality is enveloped in a haze of obscurity, there has gathered the love, the reverence, and the devotion of millions in all subsequent

ages. Connected with the persecution that he endured at the hand of his nation, there has been involved a fictitious system of vicarious salvation, which has formed the basis of the faith of the great majority of the Christian churches of the world, whether Greek, Catholic or Protestant. While we rejoice to know that the growing intelligence of all classes, whatever their Church creed, has gradually led them to reject the coarser presentation of this unhealthy dogma, yet multitudes still accept and adopt it. It is regrettable that such is the case, on a subject so grave, and in its various practical aspects so wide reaching in its effect on their present lives, not to speak of their illusive faith and hope in connection with the realities of the super-sensuous conditions of life after death. It is rejoicing to know, on the other hand, that there is an ever increasing minority who are desirous of investigating the foundations of the vast superstructure of current Christian faith, by the light of reason and intellect, divested of that external authority which is claimed by all orthodox Christians for the writings which form the chief source of information.

It is for the assistance of those who are desirous of commencing these enquiries which are evoked by the awakening spirit of the age, that this preliminary outline of a vast subject is undertaken. We wish to steadily keep in view the object of our search, namely, to obtain some glimpse of the personality and some conception of the message which the great Teacher brought to the world. We presume that one coming from another faith, and for the first time seeking to make himself acquainted with Christianity and its Founder, would apply himself to obtaining a knowledge of its sacred books, and he would not accept the statements they contain, upon the *ipse dixit* of those who claim for them an unquestioned acceptance as of divine authority, without a careful and critical investigation of their origin as well as of their contents. It is in this spirit that the biblical critics of the past 50 years have been clearing the way for a revised conception of the Christian faith and also of the personality and teaching of its Founder, of the outlines of the message of the divine Teacher to mankind.

In following these lines we will pass in brief review the materials at our command for forming an estimate of the person, teaching and character of Jesus. These are chiefly to be found in the New Testament, for although we find constant reference in the Gospels to the older Jewish scriptures, especially to the writings of the prophets, a careful examination of the originals quoted convinces us that these early religious guides of Israel, in the large majority of cases, had themselves no such ideas as the latest compilers of our Gospels claim for them.

Again, if we take up our enquiry in a reverent, but scientific spirit, and endeavour in the first place to get into contact with the human Jesus, we shall find very little aid outside the first three

gospels. It is true that we meet much to interest us in St. Paul's Epistles, more especially that to the Galatians, but they all refer to an after phase of the Christ life. Paul tells us nothing, and expressly says, he does not wish to know anything more of Jesus after the flesh. In this definite assertion of the chief Apostle, there may have been hidden a divine purpose, namely, that Jesus for the time being should be lost or absorbed in the Christ. The same idea is attributed to Him in John's Gospel wherein He likens Himself to a seed falling into the ground and dying that it may bear much fruit. There is a reference in the opening Chapter of Acts supplementing what had already been written in St. Luke, and again in the 1st Chapter of Rev., but no earthly touch in either; yet in our time this seems to be just what the human heart is craving for. When some three years ago a few odd verses of the Logia or Sayings were discovered in Egypt, what a thrill of interest ran through Christendom.

I have omitted mention of the fourth Gospel, not from any feeling of slight toward it—its contents are invaluable—but any one who carefully reads it will soon perceive that the writer has another primary object in view than the writing of an earthly life; the Proem will convince him of this. It is a most carefully worked out treatise with a set purpose, to which we must return later on, but to our present enquiry it is disappointing when passed under a critical examination. It did not make its appearance until late in the 2nd century. One cannot think of the writer as a 'Galilean, or Jerusalemite,' as towards this people he is always hostile and unsympathetic; in this trait he stands in marked contrast with the Apostle of the Gentiles, Paul. Again, there is no historic support for, or corroboration of, some of his characters and miracles; they are artistically arranged for the support of the dogmatic purpose of the work. The same may be said of the long discourses with the Jews; they are improbable and altogether out of harmony with what appears to have been the mode and genius of the Master and Teacher as revealed in the synoptics. Yet they contain great beauties; now and again we seem to be near the human Jesus, as in the delightful 4th Chapter, the woman at the well and Jesus in Samaria. Other instances will occur, not forgetting the discourse to the disciples—Chaps. 14 to 17—which has a pathos and beauty of its own, I had almost said, unmatched in literature.

The subject of textual criticism is a difficult one but its importance cannot be over estimated, if we wish to lay a solid intellectual foundation to our knowledge of the Christian religion; if we wish to be helpers in sowing the good seed of truth we may have garnered in other fields of research, in the mind and heart of men and women around us. Professor J. Estlin Carpenter of Oxford, the author of some valuable works on Biblical Criticism, just recently writing of the present position in regard to it says:—"The

labour of Biblical criticism must go on, but in due time its significance will be realised, and then its effect on religion (though not its interest for history) will be exhausted, and it will no longer be perused with the passionate eagerness of the present day. On the Old Testament the battle has been won; there is a practical agreement on the leading results. One generation has sufficed in this country to grasp the issue of the religion of Israel; it will take *at least three* to attain the same position with respect to the origins of Christianity; and even when a common understanding has been reached about the facts, diversity of interpretation will still be inevitable."

Here we have brought to view the remarkable fact that while we now know the historic setting; and the literary and religious value of the contents of the Old Testament while we have become familiar with the mythical and historical personages therein, and can pretty clearly and fully separate the one from the other; yet in the far more important New Testament we are only at the commencement of the intricate problem, and thus, far from having attained a like certainty. The knowledge of this fact should lead to the exercise of caution, diffidence and humility, such as few exercise in approaching subjects of this character.

In revolving these things the thought has frequently arisen, why did Providence allow the clouds to gather and settle down so impenetrably; why did she not intervene and prevent the illusions and misconceptions regarding the person, work and utterances of Jesus? It may be that these queries themselves arise from a misconception of the work of the Divine Intelligences. The by-paths are our own choice; man to a large extent evolves his own spiritual environment, and the dark shadows of error become a veil for the too strong beams of the spiritual sun of truth. This beautiful romance of earthly life from the birth in the stable or cave to the agony of crucifixion and the joy of resurrection and ascension has been productive of immense spiritual results, and its power on these lines is not even yet spent, as is evident in the lives of multitudes of Christian people who draw their moral power therefrom. If the beautiful illusion ministers to the needs, and comforts amid life's sorrows the heart of the child souls who trust in it, why should we wish it had been otherwise? Is not all down here an illusion? The time is fast arriving when it can no longer satisfy, and in the meantime it has filled an important place in a stage of their development. The putting away of childish things does not invalidate their utility for the child stage of life. Our wider outlook should soften and remove any feeling of asperity in contacting the prejudices of ignorance. It is said of Jesus that "When he saw the multitudes as sheep having no shepherd He had compassion on them.

THE NATIONAL SETTING OF THE LIFE.

From what has already been said it will be evident that we shall find it impossible to obtain what may be termed tangible ideas of the personality of Jesus: all we shall be able to do is to present an ideal, yet as we believe having a real personality behind it. So far as we know from the evidence, we have not the testimony of a single contemporary who saw Him in the flesh, and heard the lessons of Divine Wisdom which came from His lips. St. Paul appears to have been the only one whose writings—a few letters—are preserved to us, who was a contemporary, and he only knew Him by report, and 'in vision.' There are many men of that period of whom by direct evidence we know far more. This fact, together with the accretion of mythical and exalted spiritual conceptions within which the personality is enshrouded, has led many to doubt the reality of the personality, and some to reject it altogether: upon as we conceive insufficient ground, sustained by inconclusive arguments. As already intimated, we have a conviction that the apparent lack of evidence on material lines was pre-arranged for some wise hidden reasons. After much careful thought on the problem, together with an examination of all available evidence, we have arrived at the conviction of the truth and reality of the personality of Jesus the Prophet of Galilee. We shall therefore take the general settings and the broad outline of the picture conveyed to us in the Gospels as being correct. Of these His parentage and the country of His birth, the scenes of His teachings, claim our first attention.

The remarkable nation among whom He incarnated, producing as it has throughout the past two thousand years some of the strongest types of character in our evolution, is worthy of note. These too, no less wide in divergence than pre-eminent in their special characteristics, whether as Priest, Prophet, Poet or Philosopher—always religious, often possessing eminence of character with lofty moral and spiritual conceptions. About the time of the commencement of our era, two of these types were very fully developed. On the one hand we have the religious zealot whose ardent and bigoted nature revealed itself in fiercely setting him on obtaining national independence and the earthly rule and sovereignty of the 'Israel of God.' This party eventually obtaining possession of the Holy City, brought on it the abomination of desolation, and the frightful suffering and slaughter which accompanied the memorable siege by the Roman armies under Titus. And in contrast with these there were the more spiritual part of the Holy people, those who were imbued with the spiritual idea that Israel was destined to be the Lord's suffering servant, not only to gather to him Israel after the flesh, but also, and 'especially, to be "His Salvation unto the ends of the earth," by gathering the Gentile nations under His spiritual rule.' And it was in the matrix thus formed, in the inner vitalizing power and genius of this Syrian tribe, that the germs of

KARMA AND THE FORGIVENESS OF SINS.

WHAT is meant by the doctrine of forgiveness of sins? It is ordinarily understood as meaning that if a person sincerely repents for his past sins, God will forgive him and relieve him from the consequences which would otherwise flow from them. To get a clearer idea of the terms and ideas involved in this definition, let us take the following for granted:

(1) That what is right or lawful is (a) that which conforms to the will of God, as the Christian would say, or (b) that which leads to Nirvana, as the Hindu or the Buddhist would say, or (c) that which works with evolution and makes for progress, as the modern scientist would say.

(2) That disobedience to law as above defined is sin.

(3) That sin as above defined drags suffering in its train and as its consequence, whether that suffering be endured in a hell from which there is no return or in a wearisome succession of births and deaths.

(4) That the repentance spoken of above is not merely a matter of the lip but is a real and permanent change in the attitude of the soul which renders it impossible for it to sin ever after.

I am sure that every stickler for the doctrine of forgiveness will admit that, with these postulates, it has been fairly hedged in and can well defend itself from all adverse criticism. Amplified in the light of these postulates, the doctrine comes to this, *viz.*: that the creature acting against the will of the Creator offends Him and makes himself liable to punishment, but escapes the liability by sincere repentance which evokes forgiveness on the part of the Creator. Say the followers of this doctrine—"Do we not see in mundane affairs that a ruler governing a state or a father governing a household, exercises occasional acts of clemency and pardons crimes and errors respectively in deserving cases? Surely then such a feature cannot be absent in the administration of the Divine Ruler, our Heavenly Father!" In fact it has been said that the doctrine is really an aspect of the wider law of grace or mercy; that if God is to be clothed with attributes, surely the spirit of forgiveness must be one of the foremost of those attributes, that if man, poor and petty as he is, is at times so magnanimous as to forgive the trespasses of his brother man, it will be a degradation of the ideal to think that there may be no forgiveness in the Supreme. Again, it may be argued in favour of this doctrine that, whatever may be the object of punishment in human codes, it certainly cannot in God's plan be retaliation but only correction, and this being so, if a man by reflection or other cause, suffering excepted

realises his guilt and forms a virtuous resolve, where is the reason or necessity for inflicting punishment upon him thereafter in respect of past acts.

This mode of thinking is helpful to many minds. It is an incentive to forbearance between man and man in an age which is still characterised by the spirit of retaliation. It also helps many a soul crushed under a recognition of its past evil ways to regain breath and start the climb anew, to begin life again with a clean balance sheet, to taste the peace and pleasure and satisfaction of innocence which it may not otherwise do. I will not disturb the conviction of such people. Let them bask in the sun that shines for them. Let them reach the goal along the ray that their eye has caught.

But to me the doctrine of forgiveness, at least as it is ordinarily understood, does not appeal. It seems to savour of anthropomorphism. The conception of an offender and a person offended, however natural it may seem to us, is somewhat incongruous in relation to Divinity. God cannot possibly have anything personal in His nature. Offence to Him is, therefore, an impossibility, and for forgiveness, therefore, there will be no occasion. Truly are His ways inscrutable to the limited intelligence of man; but as far as we can judge we find that the universe around us is an expression of Law in whatever direction we turn; that law and order are indispensable if experience, the only school for the growth of the soul, is to be at all a reliable school; that consequently it is difficult to realise a more logical and a more beautiful conception of Divine Love than as the great Law which gave evolution its original impulse and still gives it the needed support and stability; that one of the phases of this great law is the Law of Karma, which is simply the Law of causation extended to planes transcending the physical; that this law, as indeed all law, is inviolable. It therefore seems to me that the position that a man must reap what he has sown, must stand and cannot be compromised in any way. When a sin is committed surely God is not the only party to be reckoned with, as the other view implies. There are the other sentient beings who are as directly offended by our sinful acts, if not more directly, than God Himself. Our accounts with these beings have to be adjusted and if the working out of the law of Karma to its bitter end were not needed for our own correction, it is at least necessary that that law should work in order to make the adjustment with the other souls possible. Otherwise it will create such a tangle in the world process that it will be difficult even for a God to unravel it. It seems to me moreover that if man does not work out or neutralise the causes he has set going, it will have to be done for him by God in some way and the frequent necessity that would arise for such special interference makes the position somewhat absurd. But the adherents of the doctrine of forgiveness may object as follows: "Surely in your realm of Law there may be

other Laws working side by side with the Karmic Law, there may be a law of grace as well as a law of necessity, that as the Karmic Lords arrange and re-arrange the details of Karma to be worked out by each individual, there may be some humane provision whereby the same agency may, on behalf of the forgiven souls, introduce variations in the records of others to compensate them for the injuries they have sustained. This adjustment will of course be impossible in the case of Prârabdha Karma which like an arrow shot from the bow cannot be recalled and must yield results. But in the case of causes still held in abeyance, such an adjustment may be possible; nay, is it not even promised in Ch. XVIII., v. 66 of Bhagavad Gîtâ: "Renouncing all Dharmas come unto me alone for shelter—sorrow not, I will liberate thee from all sins." This promise was relied upon by your glorious ancestors as a distinct undertaking on the part of God to forgive our sins if we fulfil the necessary conditions, and certainly you are not wiser than your forefathers."

I for one cannot deny that the details may be as surmised above. But I have considerable hesitation in believing that they answer to facts. Not that I distrust the promise of the Deity or waive the privilege granted by the *Magna Charta* above quoted. But inasmuch as it does not contain any pronouncement as to the *modus operandi* of the liberation it promises, I venture to think that the process may be natural and gradual and need not involve a sudden check on the operation of Karma and a sudden transportation of the liberated soul to Heaven. Turn to Ch. XII., verse 12 of Sri Bhagavad Gîtâ, where the Lord says: "Better indeed is wisdom than constant practice—than wisdom meditation is better—than meditation renunciation of the fruit of action—on renunciation close follows peace." The commentators have explained that the precedence thus accorded to renunciation is not intrinsic and that the verse has special reference to an immature soul and marks renunciation as the first stage on its way to liberation. The verse above quoted, even as interpreted by the commentators, seems to me very significant in this connection as also the admitted fact that even a Jivanmukta (the liberated person who is still in the body) must go through his Prârabdha Karma, *i.e.*, Karma that has begun to yield results. A soul that repents and resolves righteously is not certainly a very advanced soul. It is rather just the soul that begins to tread the path and just the soul to which the above quoted verse is most applicable. It will no doubt be freed from its sins as surely as the Lord has promised it, but in action is the appointed method of deliverance. The case of the Jivanmukta shows that liberation and action are not incompatible. To the man that has fairly advanced on the path, the horrors of the wheel of birth and death vanish and life becomes a pleasant offering to that great Being whose immense love brought us into existence. The universe lasts and His labour of love still continues. Wherefore

should I flee from life or even from death, wherefore need special interference and special adjustments to counteract the effects of my acts. All that I need is His Grace to see everything in its true proportion. Then will I carry out the great law of Karma, myself act as the Divine Agent and neutralise the effects of my own acts, cutting the binding power of action by the dedication of results to Him. Acting on the path of Karma as a mere agent, I will pay every farthing of my debt, and yet, it is His act and not mine, for it is the increased spiritual energy and strength ever flowing from the Logos when the results of action are dedicated to Him, that will enable me to do so. In this idea I find the reconciliation between the doctrine of Karma and the doctrine of Grace or forgiveness, although to some it may be no reconciliation.

W. A. KRISHNAMACHARIAR.

MAGNETIC MASSAGE AND MENTAL SCIENCE.

IN the cultivation and development of the muscular system and the promotion of the circulation of the blood, the most potent agency that has ever been realized, that would insure the best results, has been active and passive exercise; and where the object has been the greatest increase of strength with the least expenditure of energy on the part of the subject, Manual Massage has been found to produce the most invigorating effects. This treatment has been found among people of all races, from the most primitive to the most cultured of Greece and Rome, as well as among more modern aspirants to perfect physical strength. Its efficacy is proven by the fact that notwithstanding the largely increased use of drugs for several generations and the great reliance upon them by the medical faculty, yet where a real strengthening of the physical system was required and enduring qualities were essential for an athletic contest, the Manual Massage treatment was resorted to as a supplement to proper diet and exercise.

Experience has seemed to indicate also that something more is necessary than the mere rubbing or other manipulations of the flesh, for different operators have affected their patients in various degrees of benefit, the patient realizing more or less of electric or magnetic effect from different operators, some seeming to impart little or none, while others produced the most marvellous results. There is evidently a something imparted in the operation which differs according to the operator and is not governed by the operation; we prefer to call this Magnetism or Electro-Magnetism. We know there are various opinions in regard to this, some even denying that anything is imparted in the operation, but until the different effects can be explained in a more satisfactory manner than they have yet been, we see no reason to refuse to accept the most obvious cause.

Mechanical Massage, while no doubt very beneficial in many cases, has had only a limited success, evidently because of the lack of the personality and magnetism of the Manual Massage operator; yet where increased vibration and friction of tissue is especially sought for, there is a great benefit derived from Mechanical Massage as well as from Manual Massage by persons who do not impart an antagonistic magnetism. But the greater benefits are undoubtedly derived where there is a harmonious blending of magnetism on the part of operator and patient, and especially where it is accompanied by a judicious Mental treatment; in fact both are but different methods of Suggestive Therapeutics, one conveying an idea mentally or orally to the mind, and the other giving a physical suggestion which operates on both mind and body.

In many cases which I have treated by massage, while I give due credit to the suggestions used, yet I am satisfied that the massage was needed and that there was a magnetic influence imparted which was very efficacious in restoring health and strength.

I believe that in various cases different forms of treatment combined have a very beneficial effect and that it is well to study the patient and treat accordingly.

We cannot and must not ignore the fact that human nature is body as well as mind, and thought must be exercised to adapt remedies to the physical as well as the mental part; always remembering that as the mind is superior to and controls the body, it requires the first consideration, but not all; this ought we to do and not leave the other undone. Proper treatment of both will result in the best satisfaction; a sound mind in a healthy body. Bodily activity or motion imparted, is essential to health and strength, it helps to eliminate exhausted tissue and also helps to provide the new which builds up the system and ensures health and strength.

The question often arises, what then is the real source of cure? Much misapprehension has existed in the minds of most people in regard to this and it has resulted to a considerable extent from mistaken ideas as to the nature of disease. So many have regarded all sickness and ailments as something which had invaded them from without, and which must be expelled from their systems by the power of a person or the potency of a drug, that they have been very incredulous when informed that as the source of disease was within themselves, so also must we look for the source of the cure within and not from any outside means alone. This has been partially understood sometimes when the assertion has been made that "Nature effects the cure and we must assist nature;" yet very few persons seem to fully realize the truth, even to this extent.

It is not to be wondered at that when suddenly enfeebled by disease and realizing their helplessness, because of their ignorance, the afflicted ones should look to some person or to some drug for magical power to effect a cure. Not having been educated to realize

the power within, which unites every person to the source of all power, they cannot consciously accept the truth which makes free and whole.

The true doctor is a teacher rather than a magician or a dispenser of drugs; his real work is to instruct his patients how to so harmonize all their faculties as to preserve and restore good health.

There is much truth in the old idea that all are born in sin, for sin is ignorance. We do not have the instinct of dumb animals and must be taught how to preserve our health, which may become impaired through the inharmonious action introduced by erroneous thought or adverse mental or physical agencies. The best physicians are the intelligent parents and teachers who with true knowledge instruct the young in the best methods of preserving their mental and physical equilibrium, which insures health of mind and body.

It is often very difficult to directly connect the real cause with the effect, when sickness and disease prostrates a person, and it cannot be understood why they are sick, although frequently some physical occasion of the outbreak can be traced; yet if it was more generally understood that the real cause is often, if not entirely, mental rather than physical, there would be little difficulty in tracing the source of much sickness. Let it be learned that every condition of evil thought and feeling, such as envy, hatred, anger, jealousy, suspicion, worry, fretting, anxiety, fear, etc., produce not only mental disturbance but also chemical poison in the physical system, and are the prolific causes of much suffering, then the source of very much sickness and disease will be easily accounted for. Some people are so constituted mentally that they naturally breed disease in their physical systems by the action of their minds.

Having ascertained the source of sickness and the causes that produce disease, we do not have to look far for the source of cure, as a proper correction of the ascertained evils within and a correct adjustment of our mental and psychic faculties are often all that is necessary to ensure health. The expression of such thoughts as these: "As a man *thinketh* so is he;" "Cease to do evil, learn to do well;" "Overcome evil with good;" then become potent influences for the restoration of health. The putting away of evil and erroneous thoughts, and thinking only of pure, good, kind actions that may benefit others who may have injured us, will not only prepare the way for health, but also destroy all our enemies, by making them our friends, and turning their evil thoughts into good wishes for us. For we must not forget that the evil thoughts of others towards us, which are justly incurred, are punishments for our wrong doing, and potent suggestions that have a physical as well as a mental and psychical effect, introducing poisons into our systems, the result of which is disease.

So then we must exercise care to properly regulate all our

psychic and mental relations with others, as well as to control our own mental and physical conditions, and avoid all causes of in-harmony in all our relations and faculties.

But having fallen into error, and realizing the results in some form of disease, and lacking the strength to put into operation recuperating forces, the Healer is called in, who, if he be a true Doctor or Teacher, ascertains the nature and cause of the sickness and proceeds to apply such remedial instruction as is needed. In many cases nothing more is required than some strong suggestions which call into action the auto-suggestion of the patient and arouse the dormant power within to repair the damage. In some cases a helpful material remedy may be necessary with which thought may co-operate to produce the necessary result; but whatever other means are used or applied, the most effectual, helpful aid to restoration is right suggestion, and whoever can most positively apply it is the most successful practitioner.

Man is not a physical body having a soul; but is a soul expressing itself through a physical body, and operating upon it through the mental faculties. The soul through its psychic faculties is connected with all other souls and with the infinite source of life and power. Harmony with these and with itself is essential to health of mind and body. Inharmony is dis-ease; the knowledge of this would generally be a preventive and suggest the remedy in case of any disturbance. Let every person understand these truths and he would need little outside help to keep himself in perfect health, for he would maintain his conscious connection with the source of life and power.

But evil, error and ignorance prevail to such an extent at present, that it calls for a vast number of true doctors to teach the people wisdom and to restore to normal conditions all who suffer. Let true knowledge be sought by all and whatever may have been the teachings and practices of the past, progress is now the watchword and the true test of efficiency is success; tried by these the Mental Healer, or practitioner of suggestive therapeutics, suffers no discredit; all schools of medical or healing practice adopt suggestion consciously or unconsciously, and the more understandingly it is practised the more success is attained. It brings the individual into conscious relation with the Infinite source of all power and life, the true source of cure.

Since writing the foregoing a very instructive book has come into my hands, from which I make an extract in closing. The writer, Dr. J. H. Dewey, in "The Way, The Truth and The Life," a handbook of Christian Theosophy, deduces seven fundamental propositions in a chapter on "The basis of Mental and Faith Healing;" among them are these:

"That organic life, as a creative energy on our planet, preceded the evolution of mind in the order of manifestation.

That the pre-conscious life which built up the vegetable and animal worlds before man and mind appeared, is still the specific constructing, sustaining and healing energy of all living organisms, including the physical body of man, and operates independently of concrete mind.

That when self-conscious mind, endowed with freedom of choice and volition, at length comes forth, as in man, it has a controlling influence and whether conscious of the fact or not, does exert that influence over the life force in the constructive, reconstructive and healing processes in his own physical instrument the body.

That by the recognition of these facts and the understanding of the law they involve, man may intelligently direct this creative energy of life to the construction of an organism to suit his own highest ideal and desire, and if he make God's ideal his own, it will be made absolutely perfect.

That direct and positive assurance of this divine possibility has not only been given by seer and prophet, but Nature herself has for ages, in the most suggestive manner, given the same hint.

J. H. TAYLOR.

WILL.*

IN this paper, I am going to state to you my impressions of what is meant when we speak of "Will," and that there may be no doubt about the terms I use in the construction of the paper, I will, as I proceed, give the meanings which I attach to those words, that are not in everyday use. I choose "Will" as the subject for my paper, because, when asked to give one, I was engrossed in the study of something akin to will-power, on which I was meeting much opposition, caused I understood by my seeming non-respect for existing ideas; and this led to the thought that if I inflicted upon you my impressions of "Will," I would be the gainer by your corrections. So I trust that after you have heard my statements, you will in revenge for the infliction, freely let loose your opinions upon them.

The method of study which I prefer for this kind of subject is to begin with that which is nearest to me and trace it backwards if possible to its cause, but this method takes much time, and is better suited for the requirements of a student than it is for the construction of a paper, for after all, it leaves one face to face with the unknown. So in this case I have not used that method, because having gone through it before, I know where I can begin, and also where it will lead to, for if we start at the farthest way and come to the nearest, we will be, at the finish, among ourselves instead of among the unknown.

* A paper read at the Edinburgh Lodge T.S., 14th May 1901.

I will arrange my paper, as an answer to each of the following questions :—

1. What is "WILL" ?
2. Where is WILL to be found ?
3. How do we use WILL ?

To answer the first question, we must at once go backward to the beginning of things for only there can be found the answer to this and all similar questions. You will oblige by understanding that while it is my impressions that I am submitting to you; they have been caused by the study of the "Secret Doctrine."

After a slumber of 4,320,000,000 years, cosmic space became potential space by the reawakening of Universal Mind. I use the word reawakening because no other contains my impression and because it covers two teachings, about which I never think. The one is, that this act has occurred before, and the other is, that the Universal Mind has only been asleep. If a name is required for this condition, then the one to adopt is IT, written in large letters, but IT, to us, is incomprehensible and cannot be defined. We can only sense this condition by a symbol which has come to us from away back when this world was young, from the time when we were nearer to the gods than we now are, and from them received impressions which now and again are recalled to us in this our middle age, a symbol, the reading of which, by one who knew how to read, led to the formation of the T. S., and the publication of keys for those who seek to unlock the jewel-case of whats. The symbol to which I am referring is a point in the centre of a pure white disc, surrounded by a dull black ground, and is held to represent the sphere containing all-that-which-is-to-be, on the plane of attainable knowledge, in boundless space.

The point, like that of the mathematicians, has position but no magnitude, and indicates the sphere.

The disc indicates the plane of knowledge, which is limited, as shown by the circumference.

The condition of cosmic space and its contents, previous to that which is represented by this symbol, is symbolized by a pure white disc, without a point in the centre, indicating that this circle, which is Divine Unity, while containing ALL attributes or colouring, is without any of them. The circumference indicates the "Great Something," and the plane the "Great Soul" in which Divine Thought is slumbering. This is the symbol of the "Great Breath", at that period when, after exhalation, it pauses before it again inhales. Each of us can understand this, by watching how we breathe. You will find that a pause takes place, after you have rejected, or thrown out the matter or breath, but that there is no pause when you inhale the breath. Much thinking can be done from this as a starting point, and in *your* hands I leave it, only I will point out that this pause in our breathing is the prime factor in the lower schools of

Hatha-Yoga. I have used the words slumber, and re-awaking, and to these I attach the usual meanings which they have to us, for the slumber here spoken of is only so because at this time there are no senses to sense, just the same as a man is asleep when he is not there to sense, and in both cases awakening arises from perception, and perception implies a perceiver. I think you will acknowledge that this view is correct, if you consider that IT or the "Great Something" must be Perpetual Motion, so as to place IT outside of, or beyond the action of all law, otherwise if it became like one of us and was subject to the Law of Being and Non-Being, it would cease to be Divine Unity. We can only think of this "Great Something" as a cause, not as a creator; we may say IT is, we will never say IT was. In fact, IT, being Divine Unity or One, we cannot speak about it, because one is non-existent to us, under our present conditions of existence, for we are, from the very beginning, compelled by the laws of our being to know everything as dual or composed of opposites.

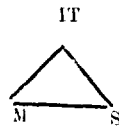
Cosmic space, previous to becoming potential space, must have been filled with cosmic substance, which is (as symbolized by the white disc) devoid of every quality and aspect which is known to us, although it contains all of them, and this re-awakening of the Divine Mind caused cosmic substance to become potential substance.

By this I mean substance in which there is stored intelligence, or in other words, cosmic substance becomes that which is called by us Spirit and Matter. The word spirit in itself means breath, being derived from the Latin, "Spiro," I breathe, and in its present spelling forms a compound which when separated appears as *spin it*, and to me this reads the "breath of IT." The word matter, is derived from a French word having the same meaning as we attach to matter, but as that is uncertain I have always considered it to be connected in some way with the word matrix, because in this form I am able to sense what it means. To me spirit is consciousness of all kinds, and matter is that which enables spirit to become conscious.

The incomprehensible ONE, having now become two, or Spirit and Matter, is brought within the limits of our comprehension, and we can understand these to be the opposites of that ONE which otherwise we would never understand. The ONE has become two, and would, like all opposites, remain so unless brought together by a third; for while we can by an illusion of our own, conceive of opposites, yet whenever our knowledge is extended from the object to the subject, we find the necessity for a coupler or connecting link, for without this connection the two, or opposites, will cease to be and will become two units. So while it is true of one of the greater mysteries that the two can only become one by the intervention of a third, it is also true that for us no pairs can exist as pairs without the continual presence of a connecting link.

Spirit and Matter are brought together by the *Will* of IT being impressed on them.

This combiner is known as Fohat or Cosmic Energy. We have now *Spirit*, *Will* and *Matter*; and, as we have just seen, these three are one, a view which is symbolized by the triangle, the Trinity, the Three in One, and all the other threes about which the people of this three-dimensional world talk so much and know so little.



We are now in the position where we can understand that the Point in the centre of the White Disc, means the presence of Spirit, Will and Matter, from which the Universe, as we know it, has to be formed.

This can be symbolized by taking the point which, you will remember, is the sphere containing that which-is-to-be, and expanding it until it suits our individual requirements or knowledge, and making it the circumference of a space or plane, on which we can place a triangle, to show that it contains the three factors of our existence, namely, Spirit, Will and Matter. The point within the circle is called the First Logos or first cause, and the Second Logos is symbolized by the figure which I have just described. From these three come all the manifested Universe. The incomprehensible IT, or ONE, now passes away, leaving WILL in its place at the apex of the triangle with spirit on the right hand and matter on the left. These three now differentiate



into the many which go to form what to us is the One Reality, a reality of opposites who are, everywhere, so far as I have been able to investigate, held together by—what? We have no name for it, therefore I have classed it as Will. I have now I think answered the question, “What is Will?” and having done so from my view, I will not go into any details of how this Will is transmitted through the various orders of beings, who stand between us and the “Third Logos,” or as we know it, the “Laws of Nature,” but will now try and show where, in our “Reality,” this Will is to be found. We are surrounded by matter, and we have for a long time taken to the study of this material world, and the results of these combined observations are now taught in our schools as Natural Philosophy or Physics. Taking the terms and phrases used in these schools, I shall proceed to show that in most cases the investigators have finished their investigations by giving a name to the effects but carefully omitting the cause, and the reason for this is the simple one, that while all men acknowledge the effects of the natural laws, very few have dared to speak about the causes, unless they were prepared to lose their place among their fellows. We now live in better times and can “think out our own salvation,” although in this city I have been told by a teacher of mechanics, after a lecture on the Laws of Nature, that “we appear to meet the

hand of God” writing on the wall, “Thus far shalt thou go and no farther,”—a statement which was not likely to spur us young mechanics into a further investigation of this subject.

The first term I take is Gravity. I need not state the explanations of this as given by the schools, for so far as I know they only amount to saying that all bodies return to the Earth, and we all know that. I at once state that Fohat is the cause, and this is how it is: All that is upon the Earth belongs to the Earth, or in other words all matter on the Earth is the Earth, and was so formed by Fohat, therefore this matter must, until this *Will* is withdrawn, return to the place for which it was first intended. Gravity is therefore, only another name for Earth-will, and its actions mean, “All material is mine but I will lend it to you, so long as you can retain it, but whenever you are done with it, I will recall it.” Now comes the question, “What are we who appear to be able to dictate to the Earth, and do with it as we please?” This does not belong to the present paper, but must be answered to make the subject clear. I will therefore only say that *we*, as *Egos*, have each our own share of Fohat, the correct use of which is one of our objects in being on this Earth.

In some it is strong, in others weak, but it is latent in all. So we, beside the will belonging to the matter of which we are composed, have a Will-power of our own, the seat of which is in our brain. It is supreme in the body, and is responsible only to itself. It has absolute control over the animal part of the body that uses force, but it has no power over the processes or functions of life: these are controlled by the Will-power of the body itself, so all we have to do is, to rightly use the forces which the body continually places at our disposal.

Having made it clear that our Will is not only distinct from that of the Earth but is also different from the Will of our bodies, I will finish this part by stating that each one of us has a Will which is distinct from all others and it ought only to be used by its master, not by others. If we see a stone on the ground and wish to lift it, we Will to do so, and we find that it has weight, or in other words, our Will is brought into contest with the Earth-will. It now, for most of us, becomes a question of which one can exert the most Will. As most of us are conditioned, we have to use matter as an agent for the Will, although it is possible to use the Will through other media than the gross matter of which I am now speaking. If we have enough matter in our muscles to work out our Will, and have stored more force than the Earth has stored in the stone, then we will lift the stone, and it is ours so long as we can retain it, but if we are exerting more Will-power than our muscles are capable of using, then they weary and refuse to act, and the Earth reclaims the stone. The Earth-will belongs to every atom of its matter, and as the stone is composed of these atoms, it

things can be produced. But as we have not yet reached that stage, I will confine my remarks to how we produce from our reality that which we require. The most interesting example of this would be, how we have made our own bodies, but that is too large a subject to do any more with than just to mention that they are the result of our Will being stronger than the Will of the Earth, and so long as we can retain, by our Will, that which we have taken from the Earth, we live; but when we see fit to withdraw from the house we have lived in, then the Earth-will is exerted and reclaims what belongs to it. Assuming that we have a body correctly formed, according to our past experience, and fitted with all that is required to enable us to enter into the conflict with Nature, we will begin by trying to lift our old friend the stone, but find that we cannot do so. Why? Because in our present state we must pass our Will through matter, before it can act upon matter. This explains why in our Earth-Life, no amount of thinking or willing will ever produce an effect on Earth-matter unless *we* first become matter, then through matter the *Ego* can act upon all other matter. Knowing this, when we find that we cannot lift the stone, we reason that we must increase our matter, which is only saying what is known to all of us, that we can increase the size of all our muscles, and thus obtain sufficient area through which to pass our Will to lift the stone or do work. The most perfect types of material men are found only where the machine idea has not yet taken root. I have said that in lifting the stone we do *work*, but a better word for it is *fight*, because the word fight implies opposition, and that is really what work is—a continual overcoming of natural opposition. What I have said about how we lift the stone is applicable to every other action of our bodies, so I need not enlarge upon it. But before I leave this part, I wish to call attention to another, "that in the case which we have been considering we can see the reflection of the law which I stated at the beginning of this paper, that no two opposites can become one without the intervention of a third, and that third generally has the nature of them both. Working, or as I will call it, fighting, soon becomes distasteful to man, and he seeks to get rid of doing it. In this he is obeying a natural law, of which I need not speak, and so long as he gets rid of the doing by the action of his Will upon the Earth-will his feet are on the upward path, but whenever he gets rid of the doing by the action of his Will upon other Wills then he is wrong. The action of our Will in opposition to the Earth-will is what I have called the machine idea, and although the cultivation of it tends to kill out the perfect material man, yet at the same time the *Ego* is the gainer, or ought to be; for in the long run it will end by the *Ego* understanding matter, then matter will no longer be. One example of the machine idea, and I will close. You have no doubt all thought of something or other which you would like to make. In that case

you were on the thought plane, but I am not so certain that on that plane you all saw that which you desired to make, in its most minute detail; if you can do so, and can also raise your Will-power to this same plane, you will be able to make it without the intervention of matter, but beware of doing this, unless you have also the power to destroy. The usual way in which we transfer our thoughts into forms is by knowing what we want, and if we, by the intervention of our own matter, cannot fashion it, then we convey our thought form to some one who has trained their matter to do this fighting. We convey our thought form to this fighter, either by means of speech or by a linear representation of what we see in our minds. Neither of these methods is perfect, even in this age of advanced training, and it is these defective methods that keep a large number of our modern race employed, in the thankless effort of trying to get "Jones" to see clearly what is meant by "Smith," who cannot describe what he wants, but would know it if he saw it in the material form. The thought form having been conveyed to the worker or fighter, he, by means of his Will-power, takes the material from the Earth, impresses his Will upon it, and fashions it into a materialized thought.

In this age, we have advanced so far in our means of controlling Earth-matter by Will, that it is not necessary for the fighter to have a Will of his own. We take Earth-matter, impress our Will upon it, decide what it is to do, and it does it. This is known as automatic action, and if it continues to advance at the same rate in the future that it has done in the past, there will soon be required a re-adjustment of the right to live, for that right is slowly but surely passing into the hands of a few to the detriment of the many who, having by their Wills created this material being as a help, find that they have a destroyer.

R. F. SIBBOLD.

PYTHAGORAS.

JUST as there have been and still are in existence, Great Teachers of the East, so there have lived and still exercise an influence, Great Teachers of the West. In East and West the historical evidence for the Greatest Teachers is very scarce, it is true, yet there is no want of other evidence for Their existence. Just as well may we deny the existence of the Sun because we have never been on it in our present physical body, as to deny the existence of the Elder Brothers of humanity who guide it with their spiritual light and nourish its spiritual existence as the Sun does our physical life. Is it not sufficient proof that They *are*, if we have once seen a ray of their spirituality, just as it is sufficient proof of the Sun being there, if one of his rays penetrates into the darkness around us? 'Do we doubt Their power if we find over a vast stretch

of humanity Their wide-spreading influence, an influence not attached to Their personal existence, within reach of our senses and our lower mind, but an influence attached to Their individual existence, within reach of our higher mind, and attached still more to Their spiritual existence, Their not separated Self, which is above individuality, united with the one only real Existence within reach of our buddhic consciousness?

Though there is sufficient reason for not doubting Their existence, even without historical evidence, and though we may be sure we shall never find in history exactly what and who They really were, we may humbly try to bring a glimpse of those radiant Beings into our minds and capacity of understanding. Manas is ever restless and will look for and find something to meditate on, therefore let it rather be occupied with anything relating to the greatest and best, with anything ennobling us and lifting us upward, than with any other thoughts that may be useless and worse than that. May we by studying Them from the lower planes gradually ascend to consciousness on the higher planes, so as to be able to understand Them fully and embrace Their whole nature!

Thus realising that it little behoves a human being on a lower scale of evolution to "study" the appearance in history of Beings on a much higher scale of evolution, there may yet be in the above given reasons an available excuse for so doing. And besides that, so many intelligent men having devoted their life-work to such "study," and though all that will be said by the present writer cannot bear a comparison with the studies of such scholars as have treated the same subject before, earnest interest in the same subject may be an excuse for speaking of it again.

Among our Teachers in the West the Greek philosopher and sage, Pythagoras, takes a most prominent place. His influence not only spread over the civilized world of his time, but also the philosophy of the coming centuries B. C. and A. D. is saturated by Pythagorean teachings and views. These wide spreading teachings, bearing the Pythagorean name, being all led back to one individual, it was quite natural that, in times long after the personal existence of Pythagoras, his disciples and admirers, for mere reverence, tried to form a distinct picture of their teacher, that they hunted for reports on his life in what manuscripts they could get hold of, added what was traditionally handed down to posterity, and the more they were separated by time from the personal existence of their Teacher, the more grew the reports with regard to him, forming a larger and larger halo round his individuality, adding nothing however to its distinct outlines; just as distance in space lets us see the rays of a light-spreading body dominating a much wider range, whereas the light itself apparently loses in brightness.

Now with all the painstaking labour of many generations of

devoted disciples of Pythagoras, of ardent worshippers and unwearied scholars, it has not been possible to find sufficient authentic material to form a distinct sketch of Pythagoras' personality.

You may read in any Encyclopedia that Pythagoras was a native of Samos, that his father's name was Mnesarchus, that he was born in 580 or 570 B. C., and that in order to escape the tyrannic Government of Polycrates he emigrated to Magna Græcia, where he settled down in the town of Crotona and there founded his celebrated school or club.

Then you are told by many writers that, before settling down in Southern Italy, he travelled about for a great number of years and stayed in Greece, Egypt, Phœnicia, Persia and even in India, and that he was initiated into the mysteries of the Esoteric Orders of those countries.

As Pythagoras himself left no written account of his life nor any documents containing his teachings, and as no report of his life written by a contemporary has been handed down to us, we may say that an authentic account with regard to his life and doctrine does not exist. Philolaus, a contemporary of Socrates (a century later than Pythagoras), is said to have been the first who collected the Pythagorean doctrines, and there is a tradition that Plato came into the possession of these books and derived from them part of his *Timæus*.

Though we are in entire want of an authentic biography of Pythagoras, there is no want of biographers of Pythagoras. It is surprising that Plutarch (first century A.D.) has not ranged him among the famous personalities of his "Lives," but he mentions him in his Moral Essays and there speaks of his principles. Diogenes Laertius, who lived in the second century A. D., in his VIIIth book on the "Lives and Opinions of eminent Philosophers," dedicates a whole chapter to our "eminent" philosopher.

More valuable information on Pythagoras' life however is to be found in Clemens Alexandrinus' "Stromata" (or Miscellanies), Book I., Chap. XIV., as he has most likely been disposing of much older manuscripts no longer in existence, among which were the works of Alexander Polyhistor, a Greek writer who lived about 80 B. C.

On these first writers and some others of their contemporaries, all the later biographers of Pythagoras based their account of his life and doctrines. It is interesting to read them, not because there is to be found in them anything new that is of historical value, but because we learn through them, how much the Pythagorean philosophy was spread in those times, and with what admiration and worship Pythagoras was looked up to by many eminent and noble personalities. There is a whole series of biographers of Pythagoras among the teachers of the Neoplatonic School. Such names as Porphyry, Zamblichus, Proclus and Hierocles are well known as

those of Neoplatonists and devoted admirers of Pythagoras. Porphyry's "Life of Pythagoras" (233-303 A.D.) is the first complete biography of the Greek philosopher. Among the extant works of Zamblichus (about 330 A.D.) there are several books treating of the philosophy of Pythagoras and also containing an account of his life. Proclus (412-485 A. D.) speaks of Pythagoras in his work on the coincidence of the doctrines of Orpheus, Pythagoras and Plato; and Hierocles, who also lived in the middle of the fifth century A. D., left us a "Commentary on the Golden Verses of Pythagoras," containing an account of his philosophy. The modern biographer who would give an interesting account of the life of Pythagoras, may find in the works of the above-mentioned ancient writers sufficient material for doing so, if he is not critical in the choice of his material. But putting together only the somehow credible facts supported by the testimony of one or the other reliable author, the story will become very bare.

There is, besides, little satisfaction to be derived from knowing only indubitable dates and names and facts. We seldom get much wiser by knowing the outlines of an individual life as far as regards such superficial statements, if we do not get into contact with the inner life that pulses along these historical threads. And of such inner life of Pythagorean origin we may draw with ever renewed effort, without fear, as the sources that this life flows from are inexhaustible.

The wide range of ground flooded by this one source through the means of this one individuality, is recognisable if we study attentively the different schools and systems of philosophy that followed in time our great Teacher in the West and drew from his wisdom. It need not be surprising that this influence often mixed with that of another great Teacher of the West—with the doctrines of Jesus, and that the two teachings, being *one* in their fundamental basis—went many times hand in hand in order to help humanity onward in evolution. They were but different rays of one light, and whenever those rays met, unhindered by superstition, they could but produce one stronger ray of still greater splendour. But few only of Humanity have been so pure in heart, and so free of veils surrounding their inner sight, that such dazzling brilliancy might be gazed on by them. Such were the more advanced of our race, great Seers and Initiates.

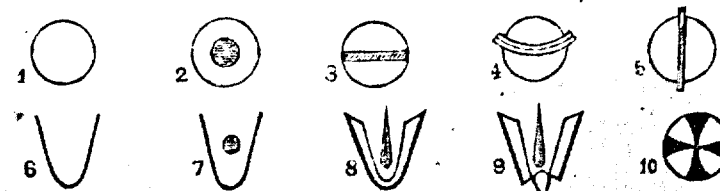
Yet though we may see only one ray of the Great Light, be it through one or the other of the great Teachers, and though we may see it only after having been reflected again and again and again through the times and ages before us, by the minds and hearts of philosophers, poets or religious teachers, that much weakened reflection of the one ray of the One Light is yet clear and brilliant enough to guide us onward for ever, if we will but keep it in sight and follow it.

M. SCHOLL.

THE SYMBOLISM OF HINDU CASTE MARKS.

It is a common belief among those who are unacquainted with Eastern philosophy and traditions, that the familiar Hindu Namams or caste marks are relics of barbarism or superstition. A slight acquaintance with Eastern philosophy and customs will show that these Namams are the records of the evolution of the Kosmos from Parabrahmic latency or Pralaya, into manifestation or Manvantara, just as the well-known zodiacal signs are such records. The Eastern philosophy of evolution has to be studied here before its correspondence can be traced in the Namams. A First Existence, whose nature is unknowable, is postulated. Even the very term existence is a mis-nomer. Perhaps the term Beingness will be more apt. This is the Parabrahman of the Eastern philosophy. It is the Rootless Root and the Causeless Cause of all that is, has been and will be. This is supposed to be veiled by Mulaprakriti. It is symbolized by a circle. At the commencement of a Manvantara, an Entity comes out of Parabrahman and its veil, Mulaprakriti, and it is called the First Logos. In It, there is no duality in manifestation, though there is duality in Unity, that is to say, spirit and matter exist in It in their undifferentiated condition. This is symbolized by a point in the circle. There then comes the manifestation of duality or differentiation into spirit and matter; and in this dual state, the entity becomes the Second Logos who is symbolized by a diameter across the circle (No. 3). From this again, comes into manifestation an entity or intelligence called Mahat or the Third Logos, who is symbolized by a cross within the circle (No. 10). Thus, we have Parabrahman and the Trinity or the Trimurti coming out of It, as the foundation of a manifested universe. The Trinity is called Siva, Vishnu, and Brahmâ by the Hindus, and Father, Son and Holy Ghost by the Christians, their correspondences being also found in Zoroastrianism and Buddhism.

With these premises, I shall now proceed to enumerate the several varieties of the Hindu Namams and to trace in them the aforesaid First Cause and Its later becomings. The several classes of Namams that I have known and observed are these:—



* The barred or shaded lines or spaces should be understood as being red. The red line in No. 3 is sometimes vertical and sometimes horizontal.

As far as my observation goes, these seem to be the varieties of the Namams put on by the Hindus on their foreheads. Their main object seems to be to embody the truths of the evolution of a Kosmos, though unfortunately the underlying truths have been forgotten* and they have given rise to sectarian disputes and prejudices. Some of these embody one principle, some two, some three and some all. As for instance, No. 1 Namam (the circle), which is generally put in sandal paste, represents Parabrahman, the Number of the Kosmos. Wearers of this caste mark cannot, therefore, be called Pashandies or Nihilists. They postulate the existence of a First Cause which is the Root of the Three Logoi. It probably also represents the state of humanity in its Turiya state on the Buddhic plane where it loses all sense of separateness, retaining, however, its own individuality. Number 2 Namam (the circle with a dot in the centre) clearly indicates the emanation of the First Logos from Parabrahmic latency. It seems also to impart the idea that the self-consciousness, which in its laya state had apparently

* The readers of this article will also note these facts. Among the modern Brāhmanas too there are many who have not forgotten the significance of the teachings of their forefathers, and who perform their religious rites with a knowledge of their meanings. For example, the learned Smārtas when they put on their marks with holy ashes, repeat certain mantras. While mixing the ashes with water on their palms, they repeat certain Vedic Mantras. Then they write the Prāṇava with one of their right-hand fingers on their left palm upon the ashes spread over it (mixed with water.) Then with the ashes sticking to that finger, they first make a dot mark at the root of the nose, repeating the Prāṇava, and then touch the top of the head, saying "Bow to Paramātmā."

Then the following parts of the body are marked (twice or thrice a day by the three fingers) with three lines shown in diagram No. 4 (but without the circle as shown there) with the ashes so consecrated, repeating the Mantras noted against each.

1. The forehead	Bow to Brahmā, Vishnu and Śiva.
2. The breast	" Agni, (the bearer of oblations to gods.)
3. The navel	" Skanda.
4. The throat	" Pūshan.
5. The upper portion of the right arm near the shoulder	" Rudra.
6. The middle joint of the right arm	" Śon.
7. The wrist of the right hand	" Moon.
8. The upper portion of the left arm near the shoulder	" Vāmadeva.
9. The middle joint of the left arm	" Prābhānjana or he who breaks,
10. The wrist of the left hand	" The Vasus.
11. Back of the neck	" Mahadeva, Śivā and Śankara.
12. Other parts	" Sadāsiva who pervades the whole body.

This is what learned Brāhmanas do. They are not Śāivas, because the gods they invoke are evidently Vedic gods. Twelve principal parts are thus marked with holy ashes. The ashes, it should be remembered, are prepared beforehand, in a particular way, on a particular day, with great care, in the homa accompanied by some vedic ritual. It is then made fine, mixed with perfumes, and carefully preserved for future use. This ritual is performed according to the teachings of the Śruti. The learned Viśiṣṭādvaitins and Dvaitins, too, mark their bodies with consecrated white or yellow earth, repeating the twelve significant names of Vishnu, the preserver of the Universe.—G.K.S.

merged in the all-consciousness or Parabrahman, had still retained its individuality in a latent condition and came out into manifestation under the impulse of the Manvantaric Law. It is also generally put in sandal paste, and the point is usually indicated by a red mark, which is a sign of activity or manifestation or *Daiyaprakriti*. Sometimes the dot is put in black, which then indicates that the First Logos is yet unmanifest to His Universe, though it is manifested with respect to Parabrahman. The 3rd Namam (the circle intersected by a line, horizontal or vertical, usually red) indicates the manifestation of the Second Logos and represents the stage of evolution into the Duality known as Purusha and Prakriti of the Sankhyas, or spirit and matter. The conception of the wearers of this Namam is that of the Sankhya system, where no higher principles than Purusha and Prakriti are admitted. Then we go to Namam No. 4 (the circle having the curved bars), which is a perfect representation of the four principles aforesaid which may be called the Celestial Quaternary. The circle denotes the First Principle or Parabrahman and the three lines its three later becomings or manifestation. The wearers of this Namam are believers in the existence of the First Cause and the Trinity which is exactly the teaching of the Gupta Vidya or the "Secret Doctrine" of the Theosophists. This Namam is put either entirely in sandal paste or in both sandal paste and holy ashes. Sometimes, in the circle, a red mark will be put to indicate that the Universe is in manifestation. The next kind (the circle intersected by a vertical line) indicates that the duality in manifestation has shot out of its latent condition and the Life is no longer limited by the circle. The wheel of Life has not yet begun to turn and it is the condition before emanation of the Third Logos that is intended to be represented by this Namam. This is invariably put in sandal paste. We go on then to Namams Nos. 6 and 7. These are called Oordhwa Pundrams, *i.e.*, Namams shooting upwards. This is invariably made of either a mud called Gopichandanem or of sandal paste. Here the circle is dropped and the idea is that the manifestation is completed, *i.e.*, the centrifugal force has completely fled from the central point, the circle having disappeared. No. 7, with the dot in the centre represents the earlier of these two stages indicated by these two Namams, wherein, the connection with the central point of spirit-matter is still observable. Then we go to Namams Nos. 8 and 9, known in legal parlance as the U and Y marks—observable solely in the Vishistadwaita sects of the Hindus known as Aiyangars, and their imitators. The preceding varieties are the Namams worn by the other sects of the Hindus, viz., Smarthas, Madhwas, etc. The U and Y marks are the only varieties which have attracted in Southern India, the attention of courts, to the great shame of this class of sectarian Hindus, for they have been the subject of endless litigation in the courts of this Presidency. If the truth underlying

them had only been known to these sectarian Hindus, there would not have been that unfortunate and disagreeable acrimony between them that is now observable amongst them and which has wrecked their social fabric and given rise to the several evils so forcibly pointed out by Mrs. Besant in her recent Convention Lectures on "Ancient Ideals and Modern Life," as those which should be eradicated at once, if India is to be regenerated at all on the lines indicated therein. And what after all is the difference in principle between these two Namams? Each has three lines or Pundrams shooting upwards from the root of the nose; and this is strictly in accordance with the rules laid down in the Kalki Puranam, 1st Amsa, 4th Adhyayam, slokas 19 and 20 which may be here quoted. They are translated thus:—

1. With sandal, ashes or mud
The Dwija his round mark on forehead makes.
On the forehead, again, reaching up to (the) hairs.
A three-fold line thus painted clear
To *rite performance* essential against forms.
2. Each such line is a finger wide,
And three such form the three-fold line,
Brahma, Vishnu, S'iva do here abide
So holy 'tis that its sight cleanseth sin.

The idea is that the two Namams should be put in either mud or ashes or sandal, should extend up to the hairs on the head and should comprise three lines; and it is further stated to be the seat of Brahma, Vishnu and Siva, the Trinity or the Trimurti aforesaid. These two Namams contain the three lines required representing the Trinity; and the only variation is that the Y mark contains a projecting line running downwards to the very tip of the nose which seems to represent the Rootless Root and the Causeless Cause, or the First and unknowable Principle—Parabrahman. The latter one is as perfect as the No. 4 Namam of the other sects, for the Celestial Quaternary is indicated herein too. In the U mark, the First Principle is dropped, apparently because it is not perceivable even by the First Logos, owing to the veiling of It by Mulaprakriti, as was observed by the late lamented occult philosopher, Mr. T. Subba Row, F.T.S., in his learned "Discourses on the Bhagavad Gita." In the Y mark, the concealed First Principle is distinctly shown. It must be noted here that the central line in No. 9 is in red color, because it is the sign of activity or manifestation or Daivaprakriti, or the energy of the Logos, and corresponds to the red point in the circle Namam of the other sects. This energy appertains to each of the three Logoi and is indicated by the terms, 'Parvati, Lakshmi, and Sarasvati,' in the Hindu Scriptures. Another point of importance which I should not fail to notice here is the statement in the Slokas quoted that Brahmâ,

Vishnu and Siva have their seat in the three lines or the Pundrams of the Namam. It apparently contains a great esoteric truth, for the three Murtis or Logoi have out-poured their respective Life-waves into the human system—a fact familiar to all Theosophists. For, it is well known to readers of theosophic lore that Brahmâ's or the 'Third Logos' life-energy, called the First life-wave, built the atoms constituting the seven planes of the Kosmos and our Solar system; the life-energy of the Second Logos or Vishnu, built the forms out of the said atoms; and the life-energy of Siva or the First Logos, was poured out by him to build the human Monad or Atma-Buddhi-Manas or the causal body. It is clear, then, that it is not possible for any human being to disregard any one of these three Gods, for he is made of them all, and that the three lines of the Pundram or Namam have been designed to remind the mortal man of his origin, evolution, place in the Kosmos, and his goal.

Such being the revelations given by the Hindu Namams when read esoterically, the writer of this paper hopes that there will in the near future be no party or sectarian strife between the several sects of the Hindus or between the several sub-sects of each sect, and that all these sects and sub-sects of Brahmins as well as those of the Kshatriyas, Vaisyas and Sudras will coalesce and fuse into each other so as to restore the four-fold Vedic division of the ancient Hindu castes in their pristine purity and that they may inter-dine, intermarry and form a spiritual and social Brotherhood among the sects and sub-sects of the main four sects on the lines indicated by that great World-Teacher Mrs. Besant, in her marvellous little book, "Ancient Ideals in Modern Life;" and he sees India's spiritual salvation only in the resurrection thus indicated, and India's spiritual death (may the God's prevent such a catastrophe), in the strife and faction hung on the pivot of sectarian disputes relating to Namams, and other ignorant prejudices about Gupta Vidya, which now eat away the social and spiritual fabrics like a virulent cancer.

Om, Tat, Sat,

Om Shanti, Shanti, Shanti.

May Peace and Blessings of the Holy Guardians of Humanity pour forth upon the Three Worlds, Bhuhu, Bhuvah and Savah, (Physical, Astral and Devachanic worlds), and their inhabitants Human and Non-Human.

KALKI DASS.

THE TWENTY-SIXTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

[We are indebted to the *Madras Mail* for the following report of the recent Anniversary Meeting of the T. S.]

THE celebration of the 26th anniversary of the Theosophical Society was held in the Victoria Hall, Madras, on Saturday evening, December 28th. There was a very large gathering and distinguished members of the Society from various parts of India were on the platform.

COLONEL OLCOTT'S WELCOME.

In opening the proceedings Colonel Olcott, the President-Founder, observed that he was very glad to meet such a large number of members and friends of the Theosophical Society. He was sorry that Mrs. Besant could not be present at the meeting, owing to her indifferent state of health, but he had been asked by her to communicate her good wishes for the success of the meeting. He then mentioned the names of some of the prominent Theosophists who had come from various parts of India to attend the Convention and introduced Mr. Jagadish, Chandra Chatterji, who was the Corresponding Secretary of H. H. the Maharajah of Kashmir.

THE WORK OF THE SOCIETY.

Mr. J. C. Chatterji made a short and interesting speech, in the course of which he remarked that the work of the Theosophical Society in India had practically changed the whole course of thinking in the country. Some years ago whoever in this country read and studied the English literature had given up all thought of their religion, had turned their faces from the ancient teachings of their ancient *rishis*. Now there was a different state of things. The very fact that they crowded that hall in large numbers to hear speakers putting before them the truths of their religion, bore ample testimony to the change that had been brought about by the Theosophical Society in India. All over the country they found evidences of that change. He stood there representing the northern-most Province of India, the Valley of Kashmir, where, at one time, the Sanskrit language and literature had flourished wonderfully. Kashmir was, in fact, at one time the seat of Sanskrit learning in India. He then proceeded to give an account of his lecturing tours in America and Europe. He said that wherever he had gone he had been invited to lecture on Indian religion and philosophy. In Europe he received a most cordial welcome and warm sympathy wherever he went, and everywhere people were

eager to learn of India and Indian thought. The same was the case in America; everywhere he had crowded audiences. In one place, in San Francisco, where he lectured, the hall had been packed full, between 2,000 and 3,000 people being present, many of them standing all the time while he was explaining to them the Hindu idea of the science of the soul as taught by the ancient teachers. When he went to Paris, he found the Theosophical teaching was confined to a large extent to the working classes. But when he tried to put the thing in Hindu form before the Paris public, he at once saw the change, the best classes of the people took up the study—in fact, they had already been studying—they came forward and joined the Theosophical Society, and since had become most energetic workers in the cause of Theosophy. He had been equally and warmly received in Belgium, where he had lectured before one of the oldest Universities. He had also given a special course of lectures in Rome before the University there, and they were listened to by the most learned Professors of the city. Everywhere he found that Indian thought, or rather Theosophy, was attracting the attention of the thoughtful among the people. He had had the privilege of coming into intimate touch with the greatest scientific men of Europe and learned scholars. He had the honour of representing Indian Philosophy and Psychology in the International Religious Congress, in connection with the Paris Exhibition. Professor Deusche had told him how Indian Philosophy and Indian Psychology were exciting the keenest interest among the leading men of his land, and how the same thought was being studied carefully by some of the leading scientific men of Germany and America. Western Science, the Professor had told him, was not yet ready to openly acknowledge the teachings of the East, but individually the scientists were quite prepared to do so. Professor Deusche wanted truth, no matter where it came from, whether from the East or from the West, and the truth with regard to Psychology he dimly perceived was to be found in the teachings of the ancient Oriental sages. He had also lectured in one of the divisions of the Philosophical Congress. In the course of the conversations he had had with such men as the late Professor Max Müller and other scholars, he found out that although they knew a good deal of the doctrines of the Indian system of philosophy intellectually, they did not seem to understand the basic point of the philosophy. They did not know either the method or the scope of the Indian systems, and his exposition of the method was new to them, for they did not know how Philosophy was studied in India. He exhorted those present to realise the advantage of their present situation and help to spread the knowledge of Indian teachings all over the world. By so doing they would not merely help mankind generally but should also themselves rise in the estimation of the nations and races in the

West. Just as the progress of a nation materially depended upon the spirit of her colonisation, even so did the progress of a nation spiritually depend upon the spread of their most valuable teachings in other lands and among other peoples. According to Hindu religion, it was a sin to force religious convictions on other people, but it was their duty to explain the teachings of the ancient *rishis* of India to people in other lands and countries. By doing so they could gain materially, for one who became interested in India's philosophy was also interested in India's material welfare. If they could enlist the sympathy of foreigners in matters of religion, they could also gain their support in things material as well as spiritual.

THE WORK IN CEYLON.

Dr. Arthur D'Silva, of Colombo, next addressed the meeting. He said that the Ceylon Buddhists owed their religion to the Hindus. Theosophy had done much for the revival of Buddhism in Ceylon. Colonel Olcott had, ever since his first visit to that island, in 1880, been taking a great interest in them, and owing mainly to his kindness they had now been enabled to establish as many as 200 Buddhist schools with about 20,000 children in them. The special feature of those schools was the imparting of religious instruction in them, which was all-important, as, before those schools were started, they had none whatever in which religious instruction was given.

THEOSOPIY IN THE PUNJAB.

Sirdar Jogendra Singh, a representative of the Sikh religion, and a delegate from the Punjab, said that the Theosophical Society had made great progress in the Punjab, because their religion, Sikhism, was itself Theosophy. He gave a brief account of the teachings of Guru Nanak and his great work for the religious good of the people of the Punjab. He mentioned that the Maharajah of Kashmir and the Rajah of Faridkote were Theosophists, and under their kind auspices Theosophy was bound to thrive day by day.

THE PARSEES AND THEOSOPIY.

Next a representative of the Parsee community, Jehanjir J. Vimaladal, addressed the meeting at length. He referred in grateful terms to the valuable work the Theosophical Society had done to his community in creating an interest in their religion and in studying their religion for the teachings of which many had lost respect and regard before the advent of the Society. Theosophy not merely trained their minds, but expanded their hearts.

THE ADYAR LIBRARY.

Professor Mahratti, a well known Sanskrit scholar of Poona, was next introduced to the meeting. He drew the attention of the meeting to the valuable collection of printed and manuscript books and spoke in eloquent language of the meritorious work done for

the Hindus by Colonel Olcott, pointing out how everything that his hand was put to was blessed with success.

THEOSOPIY IN BELGAUM.

Captain Prince, from Belgaum, gave an account of the work that was being done at the Branch Theosophical Society there, of which he was the President.

COLONEL OLCOTT'S CONCLUDING SPEECH.

Colonel Olcott, in bringing the proceedings to a close, made an impressive speech. He gave an account of his recent travels during the year in North and South America. Year by year the strength of the Society had increased. The seed that had been planted by him and Madame Blavatsky in November, 1875, in New York, had grown and developed into the mighty and widespread organisation that the Theosophical Society was to-day. He referred to his visit to Buenos Aires, the southernmost city he visited in South America; he spoke of the introduction and spread of theosophy in the Hawaiian Islands and of his welcome by the ex-Queen of those islands. He also referred to the organisation of a native Branch in Honolulu, and he waved before the audience a beautiful flag which had been sent from Honolulu as a token of their love to the people of this land. He described in great detail his tour through South America and the prospects of theosophic work there. He found that notable men in the fields of politics, literature, science and commerce were taking an interest in the teachings of the Society. Theosophy was the quintessence of Brahmanvidya, which was irrigating the minds of all men with the sacred waters of the spiritual fountain. When he spoke of the marvellous progress of the movement, he spoke not in the spirit of boasting but as a joyous and gallant victor who had achieved success in spite of wilful and adverse criticism. He exhorted all present to give their support to the movement.

Theosophy in all Lands.

EUROPE.

LONDON, December 31st, 1901.

The end of another year finds nothing to chronicle in the way of startling developments in the Theosophical Society. We plough steadily along—there is no great success; no brilliant acquisitions to our ranks, but there are also no shipwrecks or serious disasters to record. For students the passing years are rich with new light thrown upon the subject of our investigation, although to the outside world we may seem but one of many unimportant organisations which hold meetings and read papers, and argue and discuss all kinds of out-of-the-way problems. The month of December has seen comparatively few evenings

devoted to lectures, as the Christmas holidays interfered and the Headquarters were closed for Christmas Week; but various Lodges concluded their Winter session with a social gathering, and several very successful ones were enjoyed in connection with some of the London Branches. Early in January lectures will be resumed.

For February Mr. Mead announces a series of lectures to discuss the real date of the life of Jesus of Nazareth—Mrs. Besant's new work, "Esoteric Christianity," which is likely to create a considerable sensation, discourses on this subject and Mr. Mead's lectures will discuss the traces, if any, in tradition and history of an indication of the earlier date assigned to the life of Jesus in Mrs. Besant's book. The subject is sure to attract attention. Mr. Mead has a new book in the press entitled "The Gospel and the Gospels," which will be of interest to all who concern themselves with the Christian religion and its origins. It sums up the results of modern criticism. With this and Mrs. Besant's most valuable work it cannot be said that the theosophical movement neglects the study of Christianity. The T. P. S. announces a new book by Mr. Sinnett—a reprint of his *Sun* articles which have attracted so much attention—being on popular lines it will probably draw many readers from the general public and is to be published at a very cheap rate. We are also to have a cheap edition of the occult world—a classic which is sometimes overlooked but which ought to be in the hands of all who would know something of the initiation of the movement in which we are all so vitally concerned.

Mr. Leadbeater is travelling in Italy and we hear good accounts of the progress of the work there, and also of great earnestness and activity in Geneva—a comparatively new centre.

The Croydon Lodge, in sending a Christmas greeting to friends and comrades, blossoms into verse as follows:—

Out of the Past, from darkening ages growing
 Into the light that marks th' Eternal Day,
 Forth from the mist that veils the Self's true knowing—
 Hides the bright soul beneath a mask of clay—
 Out of this Past, with swiftest feet we're springing
 To a sure foothold on the Perfect Way,
 Comrades of past lives joy and comfort bringing,
 Speeding beside us to the Golden Day.

I place this fragment on record and conclude my letter with hearty New Year wishes to comrades everywhere, and the motto, culled from another new year greeting, "Teach us so to number our days that we may apply our hearts unto WISDOM.

A. B. C.

NEW ZEALAND.

The annual meeting of the Auckland Branch was held on November 8th. The year's work has been very satisfactory, and the membership has increased. The officers were re-elected. Mr. S. Stuart, President; Mr. W. Will, Secretary.

The ladies' meetings continue to be successful. In Auckland, Miss

Davidson conducted the November meeting, her subject being, "The Mystery of Evil." Other meetings and classes also maintain their interest.

The following subjects have been brought forward at meetings throughout the Section: "Something about Occultism," Mr. S. Stuart, Auckland. "The Human Aura," Miss Horne, Dunedin. "Difference of Thought and Habit between the East and West," Mrs. Rhodes, Christchurch.

Mr. Colville has been on a lecturing tour throughout New Zealand, and has attracted a good deal of interest and large audiences.

Reviews.

THE IDEAL KING.*

In ancient times, as in the more modern, it was customary to veil, under the form of a story, the great truths of life and, in order that children might form high ideals, these stories were told them. In India there are two great epic poems which stand out from all the other great writings of this country, the Mahābhārata and the Rāmāyana. Some two years ago Mrs. Besant published a series of lectures on the former, delivered to the students of the Central Hindu College, and now appears a book containing eight lectures on the Rāmāyana, the second great epic poem of India. Mrs. Besant says, in her introduction: "The 'Vedas,' the 'Institutes of Manu,' are the great authorities for the learned, and only through the learned for the mass of the people. But the Mahābhārata and the Rāmāyana are wrought into the very life of every Indian—man, woman and child. Mothers tell their stories to their children, teachers to their pupils, the old to the young. Every child grows up knowing the heroes of these poems as familiar friends, having been moved to tears and laughter from earliest days by these loved names."

It is an evidence of high literary genius to be able to synthesize a monster work like either of these, and Mrs. Besant has by her treatment of the two greatly strengthened the foundation on which her future fame will be erected. In "Rāma Chandra" she has not only epitomized the author's story of the life and exploits of this "Ideal King" of the Aryans, but has imparted to her pages the glow of artistic colouring and the pulsating vitality of a deeply reverential admirer. It is undoubtedly destined to take a permanent place as an Indian classic and generations of Indian boys, yet unborn, will read her narrative in their respective vernaculars. A charming feature of the book is her parenthetical explanations and her maternal inculcation of a love for truth so deep-rooted as to withstand the test of every circumstance in life. One who lives up to the ideal of her Rāma Chandra must of necessity become and be remembered as a King among men.

N. E. W.

* "Shri Rāma Chandra, The Ideal King," by Mrs. Besant. The T. P. S. Benares and London, 1901. Price As. 15.

LIFE IN THE HEREAFTER.*

We have just received a copy of the second edition of Dr. du Prel's valuable little book, his last. Like all that he wrote it shows the profound scholarship and intuitive grasp of psychical truth for which he was renowned. It may be said that Baron du Prel was one of the ablest men in his department of research which Germany has produced in modern times. His perfect conscientiousness and tireless industry in research were marked. Personally he was a delightful companion, and it was an honor to possess his friendship. The fact that he did not receive from his contemporaries the liberality of treatment and the generous recognition of his services to science was, we believe, a cause of much unhappiness to him. While Col. Olcott was at Gabriel Max's place on the shores of the Starnberger See, in 1884, Baron du Prel and Madame du Prel joined our Society, and although he let his membership lapse, he retained his friendly feelings for the Colonel to the last.

ARCHÆOLOGICAL EXPLORATIONS.

The latest report of the "Archæological Survey of India,"† by Babu P. C. Mukherji, Archæologist, contains the results of his tour of exploration in the Tarai, Nepal—the region of Kapilavastu—during February and March, 1899, with a Prefatory Note by Mr. Vincent A. Smith, B.A., which gives important explanations. The obstacles which present themselves in making such explorations are very formidable, yet it is apparent that much good work was accomplished during the tour, though much more remains to be done.

After carefully comparing the results of all discoveries which have thus far been made, with the accounts given by the Chinese pilgrims, Fa-hien and Hiuen Tsiang, Mr. Smith is of the opinion that Piprava is the real Kapilavastu. The interest which centres about the locality which was the birthplace of Lord Buddha is perennial in its nature, and though there seems little prospect of further explorations in the near future, they are certain to be made in course of time, and it is to be hoped that our present Viceroy, who is in sympathy with such efforts, will do something to further them.

Purnu Babu, who supervised this latest archæological tour, seems to have discharged his duties with commendable skill, accuracy and fidelity. The volume before us contains 60 pages quarto, in addition to the 20 pages in the Prefatory Note, and the 32 pages of plates which, together with the maps and drawings, give a life-like reality to the Report.

W. A. E.

*"Der Tod das Jenseits: das Leben im Jenseits," by Dr. Carl du Prel; Second Edition. Jena, Hermann Costenoble, 1901.

† No. XXVI. Part 1. of the Imperial Series: Office of the Superintendent of Government Printing, Calcutta.

We acknowledge with thanks the receipt of the first part (Vedic Literature) of Vol. I. of the Descriptive Catalogue of Samskrit MSS. of the Government Oriental MSS. Library, Madras, by its late Curator, Prof. M. Seshagiri S'āstri, M.A. The descriptions given of the Vedic MSS. are full and detailed and the book has a useful index.

POPULAR HINDUISM.

This is the first of the two books which profess to treat of Esoteric Hinduism. Book II. is said to treat of Philosophic Hinduism. This is a useful compilation dedicated to Mrs. Annie Besant, and contains a reprint of the choicest articles from the pen of Mrs. Besant and others, and deals with Mythology, Ceremonies, Caste marks, Magic, Places of Pilgrimage, Temples and festivals, Astrology, Philosophy of death, and Man and the Universe. The book can be had from the Madras Central Book depôt, 320, Linghi Chetti Street, Madras.

The second edition of the sketch of Vedānta Philosophy, and that of the life of Sujna Gokulaji Zālā, a typical Vedāntin, by M. S. Tripathi is now before the public. The chapters on Māya and Individual Soul are well written, and will repay careful perusal. The book has a useful index, and is neatly got up. It is issued from the Nirvayasāgara Press, Bombay.

BHOJA CHARITRAM.

This is an original Historical drama in Tamil, by T. S. Nārāyana S'āstri, B.A., B.L., of the Madras High Court Bar, edited by M. Krishnamā Chari, B.A. The editor's preface shows that this is the third of the Series of Vernacular dramas written and published under the auspices of the Vidvan Manoranjini—a partly dramatic, and partly literary institution, one of whose main objects is to encourage literary compositions reflecting Indian thought and culture. The book under notice treats of the life of king Bhoja, the beloved patron of Samskrit literature. The plot is taken from the Samskrit Bhoja Charitra, and the author has added greatly to what is in the original. In his Introduction the author says that he has tried to represent Indian life at one of its most striking and well-known epochs, in its varied aspects—moral, religious, social, and political. This Tamil drama was enacted by the members of the Vidvan Manoranjini in April 1898, and the Tamil public, it is said, gave it a warm reception. The book is neatly gotten up and is moderately priced at Rs. 1-4-0 a copy (calico-bound).

BHĀRATA SĀ'RAM.

This book is an adaptation of Mrs. Besant's Mahābhārata—"The Story of the Great War." The author, Mr. K. Kuppuswami Mudaliar has placed the Tamils under obligation to him by his worthy contribution. This is the first part of the work, and contains the essence of the first two Parvas of the great Epic. The essence of the remaining Parvas will be brought out in the next two parts, which will complete his work. The

book is written in simple and elegant language, and the author's Preface is interesting. The Printers, Messrs. Thompson & Co., are to be congratulated on their neat execution.

G. K. S.

Pamphlets: "Report of Red Cross Relief"; "Ramkrishna Mission Famine Relief Report"; "Elevation" (a discourse by Rev. E. B. Russell, M.A.).

MAGAZINES.

The January *Theosophical Review* has not arrived.

Theosophia. The December number of our Dutch organ contains mostly translations from the English. These are: "The Eddy Manifestations," H. P. B.; "The Path of Discipleship," A. Besant; "Future Learning," A. Fullerton; "Ancient Peru," C. W. Leadbeater; "The Ceasing of Sorrow," A. Besant; "The Holy Fountain," Michael Wood," and "The Lunar Pitris," A. P. Sinnett. "Golden Thoughts," "A Precious Gift" and a short account of the theosophical movement in Holland complete the contents of this number.

Teosofia, which is so ably conducted by Signor Decio Calvari, our honoured colleague, has in its December number a short article on "The Work of the Branches," by Mrs. Besant; the closing pages of Mr. Leadbeater's "Clairvoyance"; "The Baby," by T. K.; "Acid and Alkali," from the *Theosophical Review*, November, 1901, besides an interesting account of the movement in Italy, which testifies to a very considerable amount of activity among the members of that Section.

Sophia. In No. 12., Vol. IX., of the Spanish organ we find the continuation of Dr. Pascal's lectures on Theosophy at the University of Geneva, Switzerland, and of "The Great Spanish Theosophists." This number also has a translation of A. Fullerton's "Theosophy and Materialism"; one from the Russian, on "The Life of the Bacilli," by G. Syromiatnikoff ("Sigma"); the valiant protest of the Theosophists of Geneva against the attacks on the memory of H. P. B., and the conclusion of the President-Founder's visit to Buenos Aires, besides some "Suggestive Thoughts of Great Men."

We acknowledge, with thanks, the receipt of the December No. of "L'Initiation," a philosophical review of the higher studies; also "*Der Vahan*,"

Teosofisch Maandblad (Semarang, Java), October 1901, contains:

"The memory of past births," by Ch. Johnston (translated from the German ed.); "The golden doctrine of Pythagoras, considered from a Theosophical point of view"; "The Golden Chain," by E. Rudolph; "Encouragement," by J. C. H. Schultz; "Free will and Karma," by E. R.; "The Theosophical Library at Semarang"; Sonnets: "Good advice; Struggle for life; Peace; Order;" by J. B. F. Mulder.

November 1901:

"The memory of past Births" (continuation); "Theosophy and Fraternity"—Treatise in the Semarang Th. Lodge, by E. Rudolph; "Authority," Sonnet by J. B. F. Mulder; "Happiness," Sonnet by E. R.; "Colonel Olcott"; "Polite Request;" and other matters.

December 1901:

"The possibilities of the extension of the Human Consciousness" lecture, 10th October 1901, at The Hague (Netherlands), by C. W. Leadbeater; "The desire elemental," by C. W. Leadbeater; "Empiric natural philosophy and Theosophy," a paper read 12th August, in the Semarang Th. lodge, by J. Ch. H. Schultz; "Theosophy," by C. W. Leadbeater; "Advice."

Revista Teosofica. Hardly have our new colleagues in Havana grouped themselves into a Branch, than they undertake the serious task of publishing a monthly magazine of 32 pp. 8vo, as a means of spreading theosophical teachings throughout the Spanish-speaking populations of the Antilles group of islands. In this they follow the examples set them by our friends at Madrid and Barcelona, in Spain, and those of Buenos Aires, in the Republic of Argentina. The new organ bears the title of *Revista Teosofica*, i.e., *Theosophical Review*, and devotes itself to the study of Orientalism, Gnosticism, Kabbalah and Occultism—all portions of the comprehensive philosophical system known as Theosophy. The three monthly issues of the magazine, for September, October and November last, sent us, are well printed, and besides the usual translations of writings of our leading authors, contain some judicious and well written original articles by the Editor, Señor J. M. Massó, who seems to be a valuable acquisition for the Society. The projectors and editors of our youngest contemporary publication have our very sincere wishes for its success. Communications of all kinds respecting it should be addressed to Señor D. José M. Massó, Amargura 33, 6 Apartado 365, Havana, Cuba.

Theosophy in Australasia for December, has "Some more Scientific corroborations," by A. M.; "Patriotism, Nationalism, and the Reincarnating National Entity," by M. S.; "An Idea of God," by M. Ray, and other matters.

In *The N. Z. Theosophical Magazine* we find an important article on "Occult Schools and the Masters," by S. Stuart; a short paper on "Divine Fatherhood," by Marion Judson; "An Experience," by A. Dremeur; a poem on "The Dying year," by M. Farningham; and a story for the children, by Agnes E. Davidson.

The Maha-Bodhi and United Buddhist World (December-January) contains the "Decennial Report of the Maha-Bodhi Society," which records the chief events connected with the work of the Society during the past ten years. Much has been accomplished during this period, and the persistent efforts of Mr. H. Dharmapala, the founder of the Society, and of his associates, are deserving of much credit.

The Metaphysical Magazine (New York) issues a Christmas number, with an attractive table of contents and a holly-leaf border on its cover. It is one of our best American magazines and has a very talented corps of contributors.

Mind, another of our highly valued American exchanges, a "leading exponent of the New Thought," is always full of interesting matter. The December number contains the following articles: "The Philosophy of Adjustment," "Horatio W. Dresser: A Biographic Sketch," "The Piper Phenomena," "Hindrances to World-betterment," "The

Throne of Mastery," "Crucified Innocence"—poem, "Man his own Oppressor," "From Outer Darkness," "The Ministry of Love and Hope," and "Self knowledge"; also the Editorial and Family circle departments.

December *Theosophic Gleaner* opens with an essay on "The Light Celestial," by D. D. Writer. A number of well-chosen selections from our current literature follow. The January number contains reply to a previous article by N. D. K. on "Helping the So-called dead," a paper on "Sri Krishna," and several interesting reprints.

The Arya for December publishes an "Educational Address" which was delivered before the Teachers Associations, Madura, by Professor K. Sundararama Aiyar; a paper on "Smritis," by R. Ragoonath Row; "The Star of Bethlehem," by K. G. Sesha Aiyar; "What the Brâhmanas say of the Castes," by T. K. Balasubrahmanya Aiyar; "The Small-Pox Goddess," by V. V. Ramanan; and "What is Sin," by C. Krishna Sastry—the last two being concluded. There are also translations, Editorial and Educational notes and other matter.

The last number of the *Indian Review* is an excellent one, but our limited space prevents a more extended notice of it.

The Dawn is a well-conducted periodical, among the best of our Indian Exchanges. "Modern Sensationalism in the East" is an important editorial in the December issue.

Acknowledged with thanks: *The Vâhan*, *Light*, *The Theosophic Messenger*, *The Golden Chain*, *East and West*, *Banner of Light*, *Harbinger of Light*, *Phrenological Journal*, *Health*, *Modern Medicine*, *Review of Reviews*, *The Light of the East*, *The Light of Truth*, *Christian College Magazine*, *Indian Journal of Education*, *Psychic Digest*, *Notes and Queries*, *The Brahmacharin*, *The Brahmavadin*, *Pro Buddha Bharata*, *Theosophischer Wegweiser*, *Prasnotara*, *Central Hindu College Magazine*.

CUTTINGS AND COMMENTS.

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

Healing power of Faith. The *Statesman* has the following concerning "Faith-healing" which is practised so extensively in America:

Faith is one of the most powerful influences to which the human mind is exposed, and the extent of its sway over the body through the mind is difficult to estimate. It is not necessarily or always faith in God that works the miracle—it may be faith in the doctor or his drugs, or in a saint or a relic—but it is reasonable to believe that it is faith in the supernatural which most often exercises this influence. Other mental conditions, of course, influence the body also, in the way of overcoming its infirmities. Our readers may remember one of Mr. Hall Caine's earlier books, in which, in a moment of extreme joy, a congenital cataract in a child undergoes spontaneous dislocation, and few surgeons would declare such an incident to be impossible. And if Faith tends to heal, beyond a doubt Fear tends to kill. It is the common experience of every epidemic, that fear both predisposes to disease and increases the mortality from it. "The fear of the plague is its forerunner," writes Kinglake in "Rothen," when describing the ravages of that disease in Alexandria and Cairo. There are well-authenticated

cases of people who have died in India, through sheer fright, from the bites of innocuous snakes.

Dr. Braithwaite of Leeds, puts forward this theory in the *Lancet*. Salt, he says, is an essential factor in the origin of cancer, but is inoperative without at least one, probably two, of three other factors. The excess may be due to an individual taste for salt, or to the eating of too much salt meat, or of too much ordinary meat which involves much salt.

The other factors are (1) over-nourishment, especially from meat, (2) an impure condition of the body owing to the non-use of food eaten, and (3) some local irritant or stimulant, such as friction from the stem of a pipe, or some micro-organism. But salt must always be present.

Here are some points that the doctor makes in support of his theory that salt is to blame: Savages, as far as known, are exempt from cancer. They get no salt.

All domestic animals except the pig are subject to cancer, and salt is given to sheep, cows, and horses, but never to pigs.

Wild carnivora with a pure meat diet are exempt. On the other hand, when confined in zoological gardens they are given salt and they become subject to cancer. An African hippopotamus recently died from cancer at the Zoological Gardens in London. Salt had been given to it.

Wherever there is an extensive cancer field, or a district in which the inhabitants seem to be especially prone to the disease, it will be found, he says, that people have an excessive meat diet, largely consisting of ham and bacon. This Dr. Braithwaite noticed in the notorious Malton-Pickering district, as well as in Wetherby. One common factor he found in these places was that the farming classes eat meat or bacon two or three times a day.

The *Truth Seeker* makes the following remarks concerning the case of Mrs. Wilmans which occasioned much discussion in America some months since:

Legal rights of the Mental Scientists. After a week's hearing before the assistant Attorney-General at Washington, a fraud order was issued, Oct. 5, by Postmaster-General Smith, denying the use of the mails to Helen Wilmans-Post of Seabreeze, Fla. The lady, best known as Helen Wilmans, is a pioneer in the school of healing known as Mental Science, and has grown wealthy giving "absent" and other treatment to persons applying for it. Evidence at the hearing tended to show that Mrs. Wilmans did not attend to her correspondence personally, beyond securing the remittances, and that patients were answered by amanuenses with a stereotyped form of reply adapted to each class of cases.

This is a case where, we are convinced, the postmaster-general has been over-zealous. The services rendered to her patrons by Mrs. Wilmans are of a psychological nature, like those a Christian imagines he is getting from a minister or priest who prays for him, or who takes his money under an implied agreement to do so. Her absent treatment surely is as legitimate as the masses, dispensations, and indulgences of the church; it is worth just as much money, is equally efficacious, and like them, has the same virtue whether the service is actually rendered or not. Many persons who have applied to this Mental Science healer have done so merely by way of experiment, and such an experiment must be as permissible as that of trying a patent medicine.

Many testify that they have been and are still receiving benefit from their correspondence with Mrs. Wilmans, when all other treatment had failed; and assuredly the post-office department cannot be justified in stepping between a physician and a patient during the progress of a recovery. However we may regard those who send remittances to Mrs. Wilmans, whether as beneficiaries or as illustrators of the precept that a fool and his money are soon parted, Government interference can prove of no avail. People who are kept from paying her to think of them, by having their money returned, will probably devote it to some purpose no more remunerative except in imaginary benefits.

* * *

The Indian Mirror of January 7th has the following editorial:

The Theosophical Society and an H. P. B. Memorial.

The Theosophical Society is not dead. It is very much alive and kicking—that is, kicking superstitions and race animosities and hatreds and antipathies into unrecognisable shreds, as anyone present at the latest Convention of the Theosophical Society, with the venerable Colonel Olcott as its figure-head, must have noticed for himself. The Theosophical Society is not dead, nor indeed destined to die till it has accomplished its great mission to regenerate and re-establish India as the first country in the world—that country pre-eminently which is the mother of all that is spiritually good. . . . We shall try briefly to explain. It can never be denied that the Hindu and Buddhist religious revival is entirely due to the movement set in motion on the visible plane by those devoted *Chelas* of the Blessed Masters—the late Heliona Petrovna Blavatsky and Henry Steel Olcott. Witness Buddhist religious activities in Ceylon, in Siam, in Burmah, in Japan, and in other Buddhist lands; witness Hindu religious activities during the past twenty years, and which nearly bubbled over during the past week or two. We have written about the Theosophical Society crushing into unrecognisable shreds race antipathies and animosities. That is the chief object and aim of the Society—what else might Universal Brotherhood mean? And the idea has largely fructified; for in the Brotherhood established and nourished and accomplished, all individuals of all nations are brothers knit together by spiritual ties; the fact has been witnessed at Convention after Convention of the Society at its headquarters at Adyar in India, and in almost every capital city in the world. There, at the Convention, all representatives of all nations meet as brothers, and are brothers then and ever after. We do not care who ever denies this claim—he must be deaf or blind indeed, or perverse beyond redemption. We have also said to-day that it is the Theosophical Society's mission to restore India's material prosperity. Of course, we write by implication and suggestion. When men are brought together, they will mingle their spiritual and material interests into a common fund—that is, if they are brothers really. Thus was the Indian National Congress born. We have repeatedly asserted without fear of contradiction, that a small group of Theosophists thought out and launched the Congress into being. Mr. Allan Hume was himself a member of the Theosophical Society when he took the Congress in hand. The idea of holding a Congress was suggested by Theosophical Conventions. Social Conferences followed the Congress. Then came the Provincial Conferences, the Religious and Industrial Conferences, and other Conferences innumerable. Thus all national movements for India's spiritual and material welfare are both directly and indirectly due to the Theosophical Society, and to its founders. Colonel Olcott is still with us and among the living. We are glad that his work is being recognised as it deserves. But our chief debt of gratitude is to the late Madame Blavatsky. What has India done for her? What have Hindus, Buddhists and Parsis done to perpetuate their best and greatest champion of modern times? We are ashamed of our Indian national and sectional apathy. But it is not yet too late to perpetuate Heliona's memory in a visible form for the coming generations. The spirit of the

times is all for the perpetuation of the memories of men and women, great and small. India owes to Madame Blavatsky a debt which India has owed to no other woman or man for many centuries. It is shameful that we are ungrateful. We Hindus and Buddhists are unworthy of any great future, if we further neglect to enshrine her memory in a lasting form as a national memorial. Madame Blavatsky sacrificed herself literally for India. It ill becomes us, that we sacrifice nothing to perpetuate that devoted woman's memory. We, therefore, close this article with the suggestion, that we drop our past ingratitude and forgetfulness, and raise to H. P. B. a memorial which shall be a beacon for all time to all India for India's immemorial regeneration.

* * *

*Review
Scraps.*

In Ashton's *Northern Weekly* (England), we find the following two bits of review—one on "Prosperous British India," and one on Mrs. Besant's "Thought Power: its Control and Culture," by Wm.

Digby. We quote from the former:

Why is India, spiritually, so little recognised, and the world as a consequence, deprived of the advantage which the recognition would bring? Chiefly I think, because of the existence of the societies for the Conversion of the Heathen to Christianity. While Christian missions are sent by all the churches to India it will be impossible for more than a select few to realise that Indian spirituality may be as assuredly an expression of the Divine Essence as are the faith and good works by pious men in the West who believe that the Holy Spirit of God is an abiding and helpful influence to them in all their thought and action. As a hindrance to their proper recognition as men of character and often of noble life, the Christian Missionary Societies of England interested in India have done the Indian people almost irremediable mischief.

Proceeding to notice Mrs. Besant's recent work, the reviewer says:—

Mrs. Annie Besant is a believer in the Wisdom-Religion, or Theosophy, which is largely based on Hindu spiritual teachings; which teachings are as high and pure as those of Christ. In her little book on "Thought-Power: its Control and Culture," (published at 1/6 by the Theosophical Society, London, and Benares—India) this thoughtful and spiritual woman demonstrates the nature of thought, and shows how we can influence others by our thoughts. Incidentally the book is full of sage remarks and deep observations, as for instance:

"Many people are great readers. Now, reading does not build the mind; thought alone builds it. Reading is only valuable as it furnishes material for thought.

If a man thinks truth, a lie cannot make a lodgment in his mind; if he thinks love, hate cannot disturb him; if he thinks wisdom, ignorance cannot paralyse him. Here alone is safety, real power.

For him without concentration there is no peace, saith the Teacher, for peace hath her nest on a rock that towers above the tossing waves of form."

Thought is a more wonderful thing than most people know; and this little book is full of clear and beautiful thoughts and truths about thought.

* * *

*Panchama
Education.*

In connection with the following, we may notice a statement in a letter just received from a gentleman in England who has, from time to time, given substantial aid to our work on behalf of the Pariahs. He says we cannot regard the work as being on a firm foundation until the higher classes in India enter into sympathy with it, and contribute towards its support. Until that time arrives we shall have to depend upon occasional donations from people in western lands. What a pity that this state of affairs exists.

The question of Panchama education was treated by the Rev. W. Goudie, a zealous worker in that poor and far too greatly neglected field. Mr. Goudie's paper* was stirring and eloquent, and even more eloquent was his reply, in which one Brahmin gentleman, who had ventured to put forward the extraordinary proposition that the subject of Panchama education was a matter with which the Conference had no concern, and should therefore have found no place in its programme, was very crushingly handled. It is only fair to say that a large portion of the audience present signified by cries of dissent their repudiation of the single objector's sentiments. Still it must be confessed that the cause of education among the lowest and most degraded classes, not only does not awaken enthusiasm, but generally meets with indifference, and sometimes with hardly concealed opposition, from the classes who by reason of what they have themselves received, are bound in duty and honour to advocate it. We repeat what we ventured to remark at the Conference, that so long as it is not accepted as a principle by the educated classes that education is in itself a good thing, that the rudiments of education should be imparted to all classes, even to the lowest, and that means should be open to a higher education for all such as are qualified to receive it, quite apart from qualifications of castes or class, and until some at least be found to carry these principles into practice, so long and until then the results of education in this country must in one important respect be pronounced a failure. That light is better than darkness; that it is not to the lasting benefit of the individuals of society that any one, male or female, Prince or serf, should remain intellectually blind—this is a simple statement of faith which should underlie and inspire all educational effort. In profession, no doubt, even in this country, it has taken its place amongst the flattest of commonplaces; it is however very far from being genuinely realised.

One point touched upon in Mr. Goudie's paper, not, we believe, included in all the newspaper reports, calls for passing notice. We refer to the attitude of some subordinate officers of the Inspecting Department towards Panchama education. While Mr. Goudie had reason to recognise with gratitude the encouragement and support given by the head and the higher officers of the Education Department, to his work among the Pariahs, he animadverted upon the conduct of some inferior officers who by no means share the spirit of their superiors. It is not the province of this *Review* to decide or discuss what a high caste Hindu should or should not regard as common or unclear; but we do not go beyond our sphere when we declare that an educational officer who declines for caste reasons to enter a Pariah school, has mistaken his vocation in life, and we make no doubt that he would be very sharply reminded of the mistake were his conduct represented to the authorities. It is especially incumbent upon an educational officer to show a good example in this respect. When he shows that he shares the prejudices of the crowd, he encourages and intensifies these prejudices, and his influence becomes in that respect extremely pernicious.—*Educational Review*.

It is undeniable that we are born with definite intellectual and moral characters. Circumstances indeed affect and contribute to the formation of character; they, however, do not act upon empty minds and souls equal and identical in their blankness, but upon clearly defined moral powers and tendencies of infinite variety both in quality and quantity. If, in mature life, all formations, whether intellectual or moral, demand a history, an explanation in the form of a series of previous actions, and all difference is a difference of history, does not the complexity and variety of endowments with which our present life begins, demand a similar explanation, a similar history projected into the unknown past? A striking confirmation of the Hindu doctrine of the

* See report of Rev. Mr. Goudie's address before the Educational Conference which was recently held in Madras.

soul's pre-existence is supported by the theory of evolution now so widely accepted. This theory seems distinctly to militate against the current supposition that the human soul is the work of about nine months' time. The human body has an almost incalculably longer history behind it. Its present form, with its nice adaptations and its wonderful capacity for multiplying itself, is the result of a series of evolutions extending through millions of years, during which it has passed through innumerable lower and tentative forms. It is a law of Nature, that the time required for the evolution of an organism is long in proportion to its richness, niceness and complexity. Is not the human mind the richest, nicest and most complex organism in the universe? Perhaps it will be said that, as a reproduction of the Divine Mind, the human mind cannot properly be called an organism, and is not subject to the law of change and growth. This is indeed true in one sense. But the truth of this doctrine, if admitted, at once proves our point—the uncreated nature of the human soul and its existence before its present incarnation—(Pandit Sitanath Attvabhushan, in *New India*).

We give below a few extracts from the *Lahore Tribune* of Jan. 7th, on the subject of "Indian Education and Irreligion." The Editor says, in reference to a recent lecture delivered by Dr. D. Duncan, formerly Director of Public Instruction in Madras, on the present educational system of India:

Dr. Duncan, in taking up the subject, has certainly done a distinct public service to his countrymen who are responsible for the work of governing India. Having spent about 33 years in educational work in India, Dr. Duncan is fully qualified to speak on this subject with an authority born of intimate knowledge and wide experience. He has succeeded in completely demolishing the positions taken up by Mr. Maconachie, and later on by Bishop Welldon, and the Bishops of Bombay and Madras. Mr. Maconachie was of opinion that "as a fact, under the Government system of education no appreciable rise in morality can be observed. The official system of education has done nothing or worse than nothing." Bishop Whitehead painted the future of educated India in very sombre colours. He said that "secular education is removing the old land-marks, disintegrating family life, sapping the foundations of Society, and bringing the educated classes of India face to face with a moral chaos in which they will find no fixed principles of moral or social life, and no guarantee even of intellectual and material progress." It is impossible to be patient under writing of this grossly objectionable and provocative character. We are compelled to doubt even the sanity of critics of this class, when we know that they have been in India for as many as twenty years.

Dr. Duncan classifies our Indian Schools as hereunder stated:

The public institutions under public management are (1) those managed by Government, (2) those managed by District or Local Boards or by Municipalities, and (3) those managed by Native States. The public schools under private management are (1) aided and (2) unaided. Private institutions are all under private management and include all indigenous schools. These are not subject to any Government regulations, are not under inspection, and though some of them receive financial help to enable them to increase their efficiency, they do not come within the regular operations of the grant-in-aid system. In Provinces where they do come under the grant-in-aid rules they are wholly free to teach what they like. In the case of private schools, as we have stated, Government does not at all interfere with either religious or secular education. According to the latest officially published statistics there were on March 31st, 1897, under public management, 22,286 institutions with 1,236,488 pupils, and, under private management, including private schools, 129,739 institutions, with 3,120,382 pupils. This means that only 14.6 per cent. of the institutions are required by Government to confine themselves to secular instruction, and only 28.4

per cent. of the pupils are thus debarred from receiving direct dogmatic religious instruction in schools. These figures clearly show how groundless are the charges brought against Government by critics who do not know anything about the subject they discuss. Dr. Duncan maintains, and we think with reason, that the policy of Government is fully justified by the results which educational work in India has produced. This justification, as he so truly observes, lies not in considerations of temporary expediency merely, but in the enduring interests of religion and morality. He referred to the growth of a higher moral sense which had for years been attracting the attention of sympathetic observers. Only two years ago another veteran educationist in India bore eloquent testimony to the excellent results of Indian education. We refer to Dr. J. Sime, C. I. E., who in refuting the charge that the general effect of Western education had been towards indifferentism, or even atheism, said that 'the whole life of India is so saturated with theistic belief, that the movement is more likely to be all the other way; and this view is supported by the increased religious fervour which has of late shown itself amongst all sections of the community, and by my own somewhat wide acquaintance with graduates, who, almost without exception, are decidedly religious men. On the whole it may, I think, be said, that every year the evidence becomes more and more clear as to the beneficial general effects of Western education on the whole life of the people—intellectual, moral and religious.' The testimony of all intelligent European officials who have come into contact with educated Indians is entirely in favour of the position taken up by Drs. Duncan and Sime.

Sir Lepel Griffin, the Chairman of the meeting, who summed up the debate, spoke with a directness which is certainly refreshing. He stoutly defended the Governmental position in favour of maintaining an absolute neutrality and impartiality on all matters regarding religious opinion. He said that 'the tendency of modern thought is to separate, as far as possible, religious from secular education, and there is no reason why in India we should attempt to adopt a policy which we every day are abandoning in England.' This is sound from all points of view. We are grateful to Sir Lepel for his defence of Hinduism and the Hindus against their bigoted detractors. He said 'the Hindu creed is a monotheistic creed, and a creed of a very high ethical value; and when I look back on my life in India, and the thousands of good friends I have left there among all classes of the native community, when I remember those honourable, industrious, orderly, law-abiding, sober, manly men, I look over England and wonder whether there is anything in Christianity which could give a higher ethical creed than that which is now professed by the very large majority of the people of India. I do not see it in London society; I do not see it in the slums of the East End; and I do not see it on the London Stock Exchange. I think the morality of India compares very favourably with the morality of any country in Western Europe.' This is exceedingly well put, and the position which these words so well emphasise is simply unshakable.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXIX.

(Year 1892).

WE were fortunate enough to have a sunny and smooth passage, which made us all enjoy each other's society. The journey was broken at Chittagong, which we reached on the 29th October, at 7-30 A.M. The morning was spent by Dharmapala and myself in writing out for publication as a pamphlet, the lecture referred to in the last chapter. Delegations of Boruahs (Maghs) and Hindus came aboard to pay their respects, and at their urgent request, I went ashore, and at 5-30 P.M. lectured at the Government College building on "The High Morality of Hinduism and Buddhism," my audience of about 800 persons comprising sections of both communities. We sailed the next morning for Akyab and reached there on the 31st, receiving on the wharf a most cordial welcome from the leading gentlemen of the place, in which Dharmapala fully shared. On being settled in our quarters we first paid ceremonial visits to the four most influential priests of the local section of the Buddhist Sangha. The rest of the day our rooms were thronged with callers, and in the afternoon the General Committee came and I sketched out our plans for the Buddha Gya movement. On the following day I called on Major Parrott, Commissioner of Arakan, who invited me to dine with him on the next Sunday.

The next morning (Nov. 2), accompanied by Messrs. Mra Oo, Extra Assistant Commissioner; U Tha Dwe, A.T.M.; Chan Tun Aung and Toon Chan, Pleaders, and other influential Akyab gentlemen

* 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 of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has been received by the Manager, *Theosophist*.

and by Dharmapala, I went in a steamboat to Urittaung, a village twenty-seven miles up the river, to a pagoda festival. We were taken to the rest-house on the river bank, an airy structure, open at the sides and with a corrugated iron roof; the floor was covered with durries, or cotton carpets, on which our beds were made, in the absence of bedsteads. The pagoda is on a steep hill and is reached after a hard climb. Near it is a new pagoda of smaller size. We were told that the *Buddhu rasa*, the spiritual rays which indicate a concentration of the Buddha's spiritual influence, and which I believe I have described in connection with a Buddhist temple in Ceylon, are sometimes seen. The next day was the great festival of pilgrimage and the holy spot was thronged with pilgrims. We had taken with us, as objects of interest for the Arakanese, a stone medallion of the Buddha, which we had obtained at Buddha Gya, and the artistic bronze image given by the Dalai Lama to the Tibetan Ambassador and by him presented to me. Naturally, these rare objects excited the reverential feelings of the pilgrims. I lectured on Maha-Bodhi to an attentive throng and received more than eighty rupees in small coins. My remarks were interpreted by one of the gentlemen of our party. Our purpose had been previously explained by a priest named Uthargarah, Sayadaw, whose temple is at Kyoukphyu. He was a most eloquent and impressive speaker whose equal I had not heard save in the case of the great Sinhalese orator, Megittuwatte. We returned to Akyab the next day in a heavy rain.

On the 5th I lectured privately to a company of Maghs (Boruahs) of Chittagong, and persuaded them to organize a committee to collect subscriptions for the Maha-Bodhi Society. The same afternoon I lectured on Buddhism to a very large audience at the Government College: the Commissioner, Major Parrott, and most of the Europeans of Akyab were present. A preliminary meeting of Elders was held the next day, and after a lecture to a large native audience in a bamboo shamanah, the local branch of the Maha-Bodhi Society was formed. In the evening I met a number of European gentlemen at dinner at the Commissioner's house. There was another dinner the next day given me by the inhabitants of the ancient village of Ohdan, now one of the thirteen wards included within the Akyab Municipality. It was a grand function and the food was all cooked and served in the native fashion. Later in the day I lectured on the Bodhisattvas and Arahats, and also on the way by which the Prince Siddhartha became Buddha. A lecture was also given by Dharmapala. The Council of the new branch Maha-Bodhi Society met on Tuesday and agreed on details. In the evening I dined with the elders of Rupa village, another Akyab Ward, and collected over four hundred rupees for the M. B. Society. The next morning I visited a sick gentleman who gave me one hundred rupees, some others of the family added a smaller sum and his daughter offered me, with every mark of reverence, a pair of massive

gold ear-rings, in lieu of money, which she asked me to sell for the benefit of the Fund. This was my first experience of the sort since I began collecting funds in the East, but I had it from the best authority that large numbers of jewels were thrown by Burmese women into the melting-pot when the great bell at Shway Daigon was cast. If I could have afforded it I should have bought the ear-rings myself and given them to some zealous lady colleague at the West.

Two or three days later I drove into the country with Mr. Hla Tun U to see an aged and learned *bhikku* who had read my "Buddhist Catechism" and wanted to talk with me. He was very enthusiastic about the book and also about our Maha-Bodhi scheme: he hoped the book would find its way into every Burmese household. On Sunday the thirteenth I helped to pull a colossal statue of the Buddha which was being removed from a temporary to a permanent site, and it would have done some of my sybaritic colleagues good to have seen me tugging at the rope with the shouting crowd. That evening I lectured at Lamadaw village and made a collection of two thousand one hundred rupees. This was my last day but one at Akyab; early the next afternoon I addressed the boys at the Government High School and dined with a European friend.

I found the Arakanese all that they had been depicted in their countryman's letter quoted above; generous, enthusiastic, patriotic, religious and—suspicious of foreigners. But my reception throughout was most cordial and all that could have been desired, and I left the country feeling that if Dharmapala followed up our initial effort, large sums might be realized towards the carrying out of the Maha-Bodhi project. I have reports in various newspapers, of the substance of my lectures, but it is not worth while to quote from them as they were simply devoted to the usual presentation of Buddhistic doctrines and a summarized view of the present state of Buddhism throughout the world; the whole ending with an appeal to the Arakanese to band themselves together to help on the meritorious work of the Maha-Bodhi Society. As regards the country, I may as well cite a paragraph from the "Encyclopædia Britannica" (Vol. II., p. 305), which gives the following interesting particulars:

"The natives of Arākān trace their history as far back as 701 A.D., and give a lineal succession of 120 native princes down to modern times. According to them, their empire had at one period far wider limits, and extended over Ava, part of China and a portion of Bengal. This extension of their empire is not, however, corroborated by known facts in history. At different times the Moghuls and Pegus carried their arms into the heart of the country. The Portuguese, during the era of their greatness in Asia, gained a temporary establishment in Arākān; but in 1783 the province was finally conquered by the Burmese, from which period until its ces-

sion to the British in 1826, under the treaty of Vandaboo, its history forms part of that of Burmah. The old city of Arâkân, formerly the capital of the province, is situated on an inferior branch of the Koladyne river. Its remoteness from the ports and harbours of the country, combined with the extreme unhealthiness of its situation, have led to its gradual decay subsequently to the formation of the comparatively recent settlement of Akyab, which place is now the chief town of the province. The old city of Arâkân lies about 50 miles North-East of Akyab, in 20° 42' N. latitude, and 93° 24' E. longitude. The Maghs, who form nearly the whole population of the province, follow the Buddhist doctrines, which are universally professed throughout Burmah. The priests are selected from all classes of men, and one of their chief employments is the education of children. Instruction is consequently widely diffused, and few persons, it is said, can be found in the province who are unable to read. The qualifications for entering into the priestly order are good conduct and a fair measure of learning—such conduct at least as is good according to Buddhist tenets, and such learning as is esteemed among their votaries. Alas! why cannot these Western (perhaps ex-missionary) writers refrain from such wanton insults?

On the 14th, evening, I went on board the steamer "Kasara" which was to take me to Rangoon. My inclination to revisit Rangoon was greatly strengthened by an urgent letter which I received from the Secretary of the Thatham Iiita Kari Association, who wrote that the Society "was like a ship without a helm or chart" and needed my advice. They were organising to open schools for children, and print Buddhist Scriptures.

I think I have mentioned, in connection with my first visit to Rangoon, in 1885, in company with Mr. Leadbeater, that I protested against the false idea of merit prevalent among the kind-hearted Burmese. They were at the time of my visit collecting a public subscription of Rs. 1,00,000 for re-gilding the stately and graceful dome of Shway Daigon. I thought it an unnecessary extravagance since, when ascending the river, to Rangoon, the dome still shone from afar like a hill of glittering gold, and I thought the people might well postpone for two or three years this large expenditure. I had conversed with the Elders about the state of religious literature and the familiarity of the people with their sacred works, and knew that the most pressing claim on popular liberality was the publication of the Tripitikas so as to bring them within the reach of at least the monks attached to the poorer kyaungs (monasteries). So I raised my voice in protest and told the people that for one-fourth the sum they would spend on the gilding, the three Pitakas could be copied out from the engraved marble slabs in the little kiosks built by the late king Mindoon Min and published. My words fell on some receptive ears and the organisation of this book-printing and school-opening society was the result.

The next morning Dharmapala and many friends came to say good-bye, and as the clock struck seven the steamer left the wharf. I had travelled so much about the coasts of India and Ceylon that I was not surprised to find in our jolly skipper the officer who had commanded the vessel on which Leadbeater and I went from Madras to Colombo several years before. From Akyab to Rangoon was a voyage of sixty hours. On arrival (Nov. 18) I was met by many Burmese gentlemen and taken to the hospitable mansion of one of the best men I have met in the East—generous, courteous, pious and honourable—Mr. Moung Hpo Myin. Miss Ballard, of Chicago, who had a freak at that time for becoming a Buddhist nun, was stopping there. Among my many visitors was the Burmese nobleman who had kindly interpreted my French address to the assembled High Priests at Mandalay into the vernacular. Every visitor to Rangoon has seen and admired the graceful architectural structure of the Soolay Pagoda. I lectured there on the Sunday evening on "The sacred shrines of the Buddhists," to a very large audience. I am able to recall my remarks by reading an article from the *Rangoon Gazette*, which I find copied into the Journal of the M.-B. Society for Feb., 1893, and as the arguments are not stale and are just as necessary for the Burmans to heed now as they were then, I will give some extracts. Says the editor's report:

"He wanted the Burman Buddhists to understand that he had no more sympathy with them than he had with the Buddhists of Ceylon, Japan, China and Tibet and all the other countries, nor had he the least inclination towards one sect more than to another. There was for him only one Buddhist sect and that was Buddhism, and there was only one Buddhist doctrine and that was what was taught by their Lord Buddha.

"Having compared at length the interest shown by the Christians in their religion, with the feebleness displayed by the Buddhists in Japan, China, Ceylon, Siam, Burma and other parts, the lecturer said that among all the nations of the world it was agreed by foreigners who had travelled about Burma that the Burmans were the most generous of people in regard to their religion, and some of the most respected Christians, like Bishop Bigandet and others, had borne testimony to that fact, and praised the Burmans for their piety and religious enthusiasm. But then all intelligent foreigners had also agreed in making one reproach to the Burmese Buddhists and that was that they misunderstood what true merit was. They were wasting enormous sums of money in building many more kyaungs and pagodas than were necessary. What was more meritorious was to follow the Precepts of their Teacher with regard to the spread of their religion, and to see that their children were being religiously brought up as Buddhists. Why not build pagodas and kyaungs in other places where there were none, and especially in the most sacred places belonging to

Buddhists, such as Buddha Gya, Kapilavastu, Kusinârâ and Benares? He thought that much of the money that was spent on the beautiful structures in Rangoon would have been better spent in the places he mentioned. In Buddha Gya, for instance, there were many images that were buried twenty feet in mud, and there were others scattered over the ground on which the dhobies washed their dirty clothes, and people used them for the backs of fireplaces and for curry-stones. He asked them to think of this, and when they heard that some one had made up his mind to build a pagoda, to go to him and mention the word Maha-Bodhi, and tell him that the shrines of Buddha were being desecrated, and that money was wanted for them and not for building the pagoda. He asked them to understand that no Buddhist did his duty who confined his liberality to his own village, to his own country, to his own family and to his own nation; but only that man did his duty who used all his endeavours to see that the Dharma which they considered so precious and necessary for all mankind was spread through the four quarters of the globe. They must do this in a businesslike way. They must have a committee in Rangoon to receive the money and he would see that it was applied to the proper purposes.

"Arâkân had promised to raise Rs. 50,000. Only a few days ago he had visited three out of thirteen villages of Akyab, and they had given him in cash Rs. 4,000. He wanted at least one lakh to begin the work, and what he proposed to do was first to have at Calcutta a Buddhist College or School where they could train preachers to go to different countries after learning the foreign languages which they would have to use. The next thing he wanted was to establish a rest-house where Buddhist pilgrims could stay on their way to Buddha Gya. He wanted also to establish in Calcutta a small temple, to found a library, and to have a literary fund, so that they might get the books translated, printed and circulated. He wanted to put at each one of the sacred shrines a kyaung and a rest-house. The other day in Akyab, a Buddhist lady was so interested that she gave him a heavy pair of earrings and they were sold for Rs. 73. He was told that when a bell for a pagoda was required to be made and more gold was needed the ladies would melt their jewelry. But the bell they wanted to cast was the bell of Dharma, whose sound would not be heard merely a few rods about the place, but all over the world—that sweet sound which was preached to them by the gospel of their Lord. They could only carry on their work by having an International Society."

On the Monday, at a meeting at the house where I was stopping, a branch of the Maha-Bodhi Society was formed and one thousand rupees subscribed towards the fund and Maung Ohn Ghine was elected Treasurer. At 8-15 on Tuesday morning I lectured on "Theosophy" at the premises of the Maduray Pillay School, and in the evening lectured on "Buddhism" in a cattle-yard, where there

was a convenient shed. On the Wednesday I gave my last lecture in Rangoon at a Burmese school, and recommended the adoption of the Ceylon policy of opening Buddhist schools for the bringing up of their children under the influence of their ancestral religion. I also recommended the founding of a Burmese Maha-Bodhi journal. At about half-past two I sailed for Madras in the steamship "Pali-tana."

After a charming passage of nearly four days I got back to my blessed home again, after an absence of forty-five days, and found it looking lovely, as it always is. His Excellency, Lord Lansdowne, the Viceroy of India, being in Madras on tour, I availed of the opportunity to exchange notes with his Private Secretary about the ownership of Buddha Gya, and on the evening of the 28th November, on the invitation of the Governor of Madras (Lord Wenlock) attended a Ball at Government House given in honour of the Viceroy and the Marchioness of Lansdowne.

One of my first bits of literary work was to write a review notice of H. P. B.'s posthumous book, "The Caves and Jungles of Hindustan," translated by her niece, Mrs. Vera Johnston, from her articles in the *Russki Vjestnik*, a very important Russian magazine. Mrs. Johnston's work was superbly done and, as I say in my article, "so admirably and lovingly that one might really suppose she had taken it down from H. P. B.'s own lips." On looking over the article I cannot see the least thing to which the most affectionate friend of Madame Blavatsky could have taken exception, for the tone throughout is appreciative. And yet it provoked a protest from the late Mr. Judge on the score that I treat the work for what it really is, a series of magnificent romances of travel built up on souvenirs of a prosaic journey made by us two, a Hindu friend and our servant, Babula. A part of the narrative was, she told me, suggested by souvenirs of a former journey of hers from Southern India to Tibet, when she was really in the company and under the protection of the Adept whom she personifies under the *sobriquet* of Gulab Singh. These facts being unknown to the general reader, many, perhaps most, fancied that the book was a narrative of actual travel, and on my recent tour I have been asked by some such superficial readers to tell them how I felt in some of the crises depicted by her! This book reveals the possession by her of a literary brilliance, a fascination of style and a gorgeousness of imagination equal to almost anything that exists in literature. Sometimes, *pace* the visit to a Witch's Den, where horrors cluster around one, her stories were composed out of a mere nothing, while those of the City of the Dead in the Vindhya Mountains, the Caves of Bagh, in Malva, the Isle of Mystery and others, were grounded upon nothing whatever that happened to us throughout our journey. I once met at Colombo a party of Russian gentlemen who had actually come to India in the hope of getting some such thrilling adventures as those she describes in the

book ! Of course, the fictitious superstructure erected over her tiny facts would be palpable to every well-educated Hindu, yet, all the same, one cannot admire enough her amusing exaggerations. What must the Bombay reader who has ever visited Karli Caves think of her tale of beetling crags, goat paths, and deep chasms in the story of our visit to Karli Caves ? Our actual sleeping place was a small cavern on the side of the hill to the right of the carven cave-entrance, and to it ran a broad, easy path up which one might ride on elephant or horse back. But this is what she makes of it :

"A path, or rather a ledge cut along the perpendicular face of a rocky mass 200 feet high, led from the chief temple to our vihâra. A man needs good eyes, sure feet, and a very strong head to avoid sliding down the precipice at the first false step. And help would be quite out of the question, for, the ledge being only two feet wide, no one could walk side by side with another. We had to walk one by one, appealing for aid only to the whole of our personal courage. But the courage of many of us was gone on an unlimited furlough. The position of our American Colonel was the worst, for he was very stout and short-sighted, which defects, taken together, caused him frequent vertiges. To keep up our spirits we indulged in a choral performance of the duet from Norma, 'Moriâmi insieme,' holding each other's hands the while, to insure our being spared by death or dying all four in company. But the Colonel did not fail to frighten us nearly out of our lives. We were already half way up to the cave when he made a false step, staggered, lost hold of my hand, and rolled over the edge. We three, having to clutch the bushes and stones, were quite unable to help him. A unanimous cry of horror escaped us, but died away as we perceived that he had succeeded in clinging to the trunk of a small tree, which grew on the slope a few steps below us. Fortunately, we knew that the Colonel was good at athletics, and remarkably cool in danger. Still the moment was a critical one. The slender stem of the tree might give way at any moment. Our cries of distress were answered by the sudden appearance of the mysterious sadhu with his cow.

"They were quietly walking along about twenty feet below us, on such invisible projections of the rock that a child's foot could barely have found room to rest there, and they both travelled as calmly, and even carelessly, as if a comfortable causeway were beneath their feet, instead of a vertical rock. The Sadhu called out to the Colonel to hold on, and to us to keep quiet. He patted the neck of his monstrous cow, and untied the rope by which he was leading her. Then, with both hands he turned her head in our direction, and clucking with his tongue, he cried 'Chal' (go). With a few wild goat-like bounds the animal reached our path, and stood before us motionless. As for the sadhu himself, his movements were as swift and goat-like. In a moment he had reached the tree, tied the rope round the Colonel's body, and put him on his

legs again ; then, rising higher, with one effort of his strong hand he hoisted him up to the path. Our Colonel was with us once more, rather pale, and with the loss of his *plume-uez*, but not of his presence of mind.

"An adventure that had threatened to become a tragedy ended in a farce."

The rest of her story is equally comical and baseless. One who did not know her intimately can hardly believe that the same hand had written the "Secret Doctrine," "Isis Unveiled," and this "Caves and Jungles" book and her "Nightmare Tales." I felt a grim satisfaction in seeing that unsympathetic journals like the *Times* and its bigoted namesake, the *Methodist Times*, which begrudged a word of praise for her more serious books, were captivated by these effervescences of her fancy. As I say in the review notice: "She is beyond their reach but this beginning of a change of public verdict is sweet to her family and friends, who knew her greatness and lovableness all along, and who felt that a bright star had passed into eclipse when she died. And this is but the beginning of what will be seen as time and Karma work out their changes, and the fulness of this woman's power, knowledge and sufferings becomes revealed." Woman to those who only knew her in her tempestuous, rebellious, brilliant, pain-racked female body. Ah ! if the world ever comes to know who was the mighty entity who laboured sixty years under that quivering mask of flesh, it will repent its cruel treatment of H.P.B. and be amazed at the depth of its ignorance.

Among the incidents of the last quarter of 1892 was the formal expulsion of a man calling himself by the pseudonym of Alberto de Das, a member of the Spanish group of our Society at Madrid. He was the most accomplished and audacious "confidence man" of whom I have ever had any personal knowledge. He had a taste for starting mystical societies with high-sounding titles, himself figuring as an adept and inspired agent of the White Lodge, associating himself with a local group long enough to win their confidence, spread our teachings around that centre and—exploit his colleagues and the public. His real name appears to have been Alberto Sarak. In my recent visit to Buenos Aires I found that he was only too well remembered, having got away with some \$15,000 of money obtained from his colleagues in a local Branch which he had been instrumental in founding. This was after his expulsion in Spain and flight from his creditors in Europe. He got his authority to form the Branch by addressing me officially under an assumed name, in a letter which was admirable as to both composition and sentiments. I have in my possession one of his bogus membership diplomas in which he entitles himself "Delegate of the Supreme Occult Council of the Mahatmas of Thibet." He also passed himself off as a doctor. In due course, after gathering together the Branch and starting a

magazine, he flitted to Brazil, whence, after two or three months, he actually returned to Argentina, and with amusing hardihood called himself a Persian Ambassador, or some such title, and had the impudence even to call upon the Consul-General of Persia to give him free transportation to Chili! Of course, he did not get it, and so again transferred his industries to the West Coast of South America where, I have been told, he was thrown into prison at the suit of some new victim. The picturesqueness of this man's operations to some extent gilds his rascality and makes him worthy of so much notice as the present. When I made the acquaintance of the dupes of this adventurer at Buenos Aires, who are the members of our several Branches there, I found them to be a superior class of persons, most of them occupying responsible public positions. I found, also, that the review started under Sarak's auspices, was a most creditable publication exercising a decided influence for good. This was to me an interesting proof, additional to others which I had previously obtained, that even the worst of persons may come into our movement and, whether unconsciously or not, contribute to its prosperity. How curious all this is to the student of karmic law, and how it shows that if a wicked person yields to even a momentary good impulse, he may engender good karma that will go towards balancing his account of moral responsibility.

It had been arranged with Mrs. Besant that she should visit India in time for the Convention of this year and Mr. Keightley had received something over two thousand rupees towards the estimated expenses of Rs. 5,500, but early in the autumn it was made evident that we could not count upon her presence—so much desired—at the Convention at Adyar. The report of the general dissatisfaction having reached Mrs. Besant, she issued from Avenue Road a circular dated October 21, 1892, in which she explained that—apart from the question of expenses—she was constrained to put off her visit to India because of her having had placed in her hands work that she was bound to carry out at the West: she hinted that circumstances might permit her to visit us the next year, but she could make no definite promise. At any rate she hoped soon to stand face to face with her Indian brethren, adding that to her, India and the Indian peoples seemed nearer than the nation to which by birth she belonged. "In heart," wrote she, "I am one with you and to you by my past I belong. Born this last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns Eastward ever with filial longing. When karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind." We all now know the work that had been given her to do in Europe, or at least some of it, to wit, to carry out Judge's schemes to prevent my meeting with her and by comparing notes jointly discover the heartless trickery he was playing on her, and the treachery 'to me'

he was then plotting. He cynically abused that trustful confidence which this golden-hearted woman had been led to repose in him, and used her as his cat's-paw to work out his ambitious schemes.

H. S. OLCOTT.

CONCERNING OCCULTISM.

WE so often hear the word "Occultism" at the present time, that it has for many of us become nearly as familiar as any more commonplace word; though but few may have any real understanding as to what it actually means. For most people it may probably connote merely a heterogeneous jumble of the arts of the fortune-teller, the would-be sorcerer, the mesmerist, those who profess to make a study of dreams, and visions, and all the *tutti quanti* of the modern seekers after things heretofore held to be obsolete, and the acquisition of powers over nature and humanity which are not recognised or accepted by scientists. Nevertheless, not only is the word occultism quite common now, but at the close of the nineteenth and beginning of the twentieth century there seem to be a great number of people who, with more or less pertinacity, are following the thing itself. And however vague a meaning may attach to the word, or how little or much may be understood thereby, certain it is that the thing itself offers a fascination to its students which renders it nearly impossible for them to forego its pursuit when once fairly entered upon. Moreover, the public curiosity is so far aroused that the general interest in Occultism appears to have become a distinct sign of the times—perhaps even an indication that there is a new departure in the mental trend of mankind, as compared with its tendency in the last two hundred years, which may lead to far-reaching and important results at no very distant date. For things now move apace; and the psychic evolution of humanity, long in progress if not always in manifestation, begins to show its effects. And as these become more and more evident, so may the effect become increasingly striking; and it seems not impossible that the triumphs of the purely intellectual sphere as we have hitherto understood it, may eventually sink into comparative insignificance beside them.

At all times in the history of the world there have been two things which are equally undeniable. These are, on the one hand, the knowledge and power already gained by humanity; and on the other that which still remained to be reached. The first, however wonderful may be its attainments, always belongs more or less to the familiar and the commonplace; whereas the last always belongs to the region of the unfamiliar, the weird, strange, unknown—in short, to the occult. There was a time, only some few centuries back, when the eastern side of the Atlantic seaboard, being mostly

known, was not a subject of much wonder or doubt; whereas its western side, being then almost totally unknown, was the field for all sorts of strange tales, legends, guesses, fears. For, once the limits of the visible, as in the distant horizon, were passed, no man knew what might lie further off, in that beyond which, to the ordinary minds of the time, was filled with all the terrors and absurdities which could find no place in the things of the known world.

And so great are the bounds of custom, or the habits of those who preceded us, that whosoever would overstep the limits of that which is known, and propose to bring into view a part of that which remains unexplored, such an one has always had to face the resentment and obloquy of the many who, content to pursue the beaten track, have little else but fear and detestation for whoever would leave it in search of a better road, and objects not included in the catalogue of the world's acquisitions as they stand at any given epoch. It is this false sentiment, one which so evidently proceeds from the lower nature rather than the higher, which has so often retarded progress, and delayed the world's advance—the tendency to refer all things to the arbitration of custom and the ruling of commonplace argument, instead of endeavouring to decide by direct experiment along the lines which aspiration may indicate. In such cases we have but one more instance of that dual aspect of nature which presents always the spectacle of two opposing forces—in this instance the spiritual force of evolution, as opposed to that stationary tendency so aptly exemplified in the seeming inertia of material things. These latter, in the aspect they may wear at any given time, are the things manifest: while all that then remains unknown will constitute the region of the occult.

But in spite of all outward opposition, there remains always, in the mind of humanity, a strong—nay, we may call it insuperable—belief in the possibility of penetrating this unknown region. There seems in fact always to be an innate feeling that all things will be better in the time to come: and since they cannot be mended except by the discovery of that which is not yet available, it follows that there must be knowledge, and therefore power, which is yet to be attained. Not only is this the case in the sense that progress is inevitable—a feeling directly traceable to the law of evolution already mentioned, as well as the evidence of history showing that we may look for analogous conditions in the future—but there seems also to be a feeling abroad that, somewhere and somehow, a large amount of that knowledge, already attained, lies in concealment; and may by some undefined means be reached.

And though this impression may sound to many unreasonable, it may in reality not be so; since it may proceed from intuition—that higher aspect of the mind which is the only real guide in the occult region, and perhaps holds the same relation to it that the ordinary reason does to the outward or manifest world. For if the law of

evolution holds good throughout, and as we know that uniformity does not appear to be the law of progress, but rather diversity, it will follow that there must always be some who are a long way in advance of the mass; and that these, again, are subject to the same rule among themselves. As the few great discoverers who are known to the world in general, or to the mass of its people, so must the few who are still more advanced be to those other great ones who are known to fame. And it is the knowledge said to be in possession of these more remote and greater ones which must constitute a large part of occultism, and is to be made manifest when the time is ripe for doing so.

Doubtless the phase which this hazy belief or idea now wears is but little different from that which it has always worn; except, perhaps, that when knowledge was less in general, the expectation and belief in the existence and magnitude of its remaining portion was that much the greater. But it is difficult to assign any date when the feeling was greatly different from what we find it now: since in the remote ages of antiquity there were arts and knowledge now to all appearance lost, which fact goes to show that the knowledge available in past times differed from that in the present rather in kind than in degree, and perhaps in limitation rather than diffusion. If, in these days, we are able to build edifices of iron and steel which the remains of antiquity have not yet revealed to their curious explorers, yet we there find triumphs in architecture and masonry such as our own engineers and builders are puzzled to account for.* And by all researches it appears that the ancient nations, or at least a section of them, present more or less knowledge of forces in nature, and their manifestation, such as are unknown at present; which money will not buy from those who are at present supposed to possess these things, and which are classed at present with the arts of magic and the occult sciences.† Moreover, owing to our extended researches, it begins to be found that much of what a conceited age has thrown aside as the obsolete superstition of the past, is in reality part of the scientific truth which is now just being recovered; that the mystic numbers, for instance which have been looked upon as a part of the mythical chronology of past ages of ignorance, do in reality express facts of chemical and electrical science, the laws of the heavens, and are parts of fundamental data which can in reality never be set aside.‡

But the belief that the world holds a mass of concealed knowledge is not merely founded upon the general grounds referred to, however sufficient those might be deemed; but upon very direct statements that such knowledge does really exist. Nor are these

* S. D., II, 397, N. E.

† Vide Kerr's "Wireless Telegraphy," pp. 1-8.

‡ See "Rudimentary Magnetism," by Sir W. Snow Harris, F. R. S., &c., Ed., 1852, pp. 112, 113.

statements confined to the present time alone, but appear to be common to all ages of history. There have always been men who showed themselves to be in possession of vast powers in the direction of what is now called magic; and have asserted the existence of science as far transcending that of their times as the sun's distance does that of the moon; and this quite independently of any merely physical arts, and dependent solely upon a philosophy which is of a metaphysical, transcendental and spiritual nature. Such were Pythagoras, in the flourishing times of ancient Greece, and Apollonius of Tyana, in the latter times of the Roman Empire; to say nothing of lesser lights and more obscure students who may have shown the same ideas and attainments in different degrees. As the arts of everyday life are to the principles of physical science, so are the works done by these exponents of occultism to the principles of that recondite philosophy upon which they relied; and which constitutes the basis of all occultism properly so called. The difference is much the same as that which is found between the science and philosophy characteristic of the Oriental and the Occidental worlds—the difference, in fact, between the occult and the manifest; and therefore we cannot expect that the great display of power and knowledge made by the western nations should be equalled in kind by those of the east; since occultism only shows its powers when it ceases to be occult, and adds its discoveries to the current science of the time-being, as the world may show itself ready to accept them. And this implies that there are those now living who have the philosophy and science of occultism in their charge, with power to reveal them as they may see fit, and according to the progress of the world in general.

And in fact, if we examine the statements attributed to those exponents of the occult side of nature who have from time to time appeared, we shall find that they have always asserted the existence of certain Masters in occultism, and of schools and fraternities of them, accessible to such students as were ready to undergo the necessary toil, trial and research. So was it with Pythagoras; who asserted that, as the result of many years of travel, study, privation, and a multitude of difficulties, he had at length met with certain Masters in Upper India, from whom he had learned the basic data of that mystic philosophy which he afterwards taught. It was the same in regard to Apollonius of Tyana, who by the hand of Philostratus has left a somewhat circumstantial account of his journey to the Himálaya Mountains—the immemorial home of mystic science—* and the great Masters whom he met there, and from whom he learned his greatest secrets.† Others have made similar assertions, which all go to show that from the earliest time when the human

* Cf. "Art Magic," by M. & E. H. Britten, p. 100.

† Vide the Transactions of the London Lodge, Mr. Sinnett's "Apollonius of Tyana."

race appeared on earth, there have been these leaders and teachers of men—at first appearing as ours do now, in the aspect of teachers of science and the necessary arts of daily life; and then, keeping always their leading position, gradually retiring into concealment as mankind, increasing in numbers and individual effort, gradually escaped in great measure from their direct and open control, or made the world unsuited for their visible presence and work.*

As it was in the past time, so it is of these same Masters that we are told to-day; and from whom we are said to derive all that we at present know of practical occultism. But whereas, not so many years since, they were so little heard of that on the first revival of their acknowledged influence the world received the announcement of their existence with shouts of derision and disbelief; at present, all that begins to be changed; and the existence of forms of intelligence greater than our own is not only mooted by scientists, but is even received with a certain measure of respect.† Not only is this so, but there are more and more persons coming forward with the plain statements that they are themselves in more or less constant communication with the Masters, and in receipt of directions from them as to the conduct of the occult movement now in progress.‡

When we speak of Masters and Teachers such as these, it is natural to enquire by what means their instruction is conveyed. And here it may be noted that the same sort of distinctions are to be found between the way such knowledge is imparted, and that which we are more familiar with in the everyday world, as between manifest and occult science. As we all know, the science of our schools is taught in the most open manner, by aid of books which mean just what they say, and profess to teach by saying exactly what they mean. We are then encouraged to cast every doubt upon the information thus imparted, and to accept none of it but what can be proved and demonstrated beyond all cavil—at least that is the theory, if not exactly the practice, of modern science. It seeks not to force the acceptance of any hypothesis apart from experimental demonstration, nor to imply more than it says or can show to be fact. But in many respects the methods used in the teaching of occultism are the reverse of all this; for its books generally mean what they do not directly say, and very frequently say what they do not by any means intend shall be accepted as plain statements of fact.§ "The narratives of the Doctrine are its cloak. The simple look only at its garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the

* Mrs. Britten, *Op. cit.*, pp. 102, 103.

† Huxley, "Data of Ethics."

‡ Readers of theosophical works are too familiar with such assertions to need specific references.

§ See "Occult Science in India," by Louis Jacolliot, translated by W. L. Felt, New York, Ed. 1864, Ch. V., pp. 102, 103.

cloak, but what the cloak covers."* Thus they are truly occult; for they are written not so much to spread knowledge, as for its preservation and in a manner its concealment; and therefore all attempts to understand them on the same lines as in the case of scientific text-books will be a signal failure. They are written for the benefit of those few persons who may have reached a point in their development where they can perceive what is meant rather than what is said, and through the dead-letter veil, can reach the spiritual and occult meaning—thereby proving themselves true students of occultism rather than mere assimilators of the exoteric works and teachings of others. Then, again, the occult Master will make some simple statement of fact as to the things of the spiritual or occult world, leaving the student to find it true or not true by his own efforts; well knowing that time will prove the assertion to cover a fact—and if his pupil fails to verify it, or thinks he has discovered it to be false, by so much is that pupil's progress and development in a manner deficient. The Master will perhaps say that such and such things are so—"now go and see for yourself." And not until the pupil has mastered the bit of teaching so given, will he receive any more; for time is no object with the occultist, who knows that he has all eternity in which to work; and what he does not accomplish in one life, he can probably do in another.

Such a method of study involves the use of allegory, symbolism, correspondences; and under the cover of what may seem to be a myth, it teaches what is in reality fact. Hence the writings of every age are so obscure; and while seeming to relate history, cosmogony, etc., they may in reality be speaking of things psychic and spiritual. Then, again, we have many stories of gods and heroes which, when interpreted by the light of occult philosophy, may be found to depict the history of man and of the globe. Thus we are not infrequently presented with what may appear to be the histories of individuals or of families; when in fact it is cosmic cycles which are spoken of; and conversely we have long arrays of cyclic periods which require the numbers of which they are composed to be unravelled by aid of certain keys; and then they will be found to refer less to mere chronology than to the relations between matter and spirit, man and Deity, and so on. So it comes about that we are enigmatically told that each of these things has seven keys to its proper understanding; and as if this were not enough, we are further informed that each key can be turned seven times!

Probably there are scores of books extant which the scientific world has thrown aside as a mass of superstitious rubbish and worthless trash, which may yet be found to contain that which western science is itself in search of, but is yet too blind to see; because its own methods are so entirely opposed to those adopted in the construction of the books in question, that no feasible solution of their enigmas

* "Zohar," III., 152, Franck, 119, cited in S. D., II., 469, N. E.

can result therefrom. But if those books were to be read as they should be, they might be found to contain the whole history of the world and of man. They are said to teach of the several changes that have taken place in the aspect of the earth, of the continents which have arisen and disappeared, the races of men which have come and gone, and are yet to appear in due course; together with all that we may need to know as to the constitution of man himself and his relation to the universe. If we master these things, no matter how difficult the task may appear, it will lead us to the greatest knowledge we may have the power to assimilate.

But this power is one which increases with human evolutionary development; for it is a special feature of occult instruction that our senses and powers evolve gradually, and parallel with that of the globe and all things thereon. And as further powers gradually develop in us, so are we enabled to perceive the meaning of the teachings given; and to apply them practically. Each separate sense has its own special development, gradually giving it more and more extension and power; and consequently leading to a greater and greater extension of knowledge. So, for instance, in regard to hearing; at present we cannot perceive any sound whose rates of vibration are less than sixteen per second, or more than forty thousand or thereabouts; and the nature of the sound must be purely of the physical plane. But as we progress, not only will the range of sound which we can hear increase, but also its quality; for there must be at least seven aspects to each sound, only one of which we now perceive. When we develop the power to sense the remaining aspects of sound on various planes, the sight of any colour would be accompanied with an audible note corresponding to its vibrations; and every note heard by the ear would cause a corresponding colour to appear before the eye. Nay, more than this; for as all sounds and colours correspond also to forms, those figures would likewise appear to us, and the mere thought of a sound might cause a coloured form to be seen. Thus we should have a coloured and visible picture of the way in which the universe might originate from a thought, and how every thought of ours corresponds to a form which may become instinct with life on its own part, and potent for good or evil during the time that the intensity of our thought enables the form to continue in existence. A still further extension would enable us to hear the sounds made by the invisible beings whose home is in the astral ether of space; and the development of sight proceeding in a similar ratio, we could also see those beings—and then a new world would open to us, perhaps far more varied and extensive than this one.

For as the senses extend in number and range, so we must come to know further realms of nature, with the various forces and other distinctive features belonging to them; and we shall then have to learn how to manipulate those forces, just as we are doing with those of the lower and more material phase of things. Could we now do

this, we might lift enormous weights by the power of our thoughts, make our voices heard to the other side of the earth, see through it as easily as now we see some few miles above it, and perform things which now look like miracles, but would then be perfectly natural. For miracle, howsoever wonderful it may appear, is but performed by the operation of some natural law of which we are most of us ignorant, but is at length brought into play by some one who is better informed than the majority,* and who is, to that extent, an occultist.

But the light of the Spiritual Sun illuminates first the isolated units in the human race who have reached an elevation to receive, just as the rays of the physical sun enlighten the peaks of the mountains before reaching the plains below. And hence those who are in possession of occult knowledge in various degrees have always been but few in relation to the teeming myriads of the earth. In the ancient world it was incumbent upon the priesthood to make use of these powers for the public benefit; nor could any man aspire to reach any rank in that body, who did not prove himself worthy of it by acquiring these powers in the necessary measure. Therefore, to be a real member of the priesthood, the man must have been one who had forced forward his evolution to a point a long way in advance of that to which the race in general had reached.† He was thus prepared to act as a vehicle by which the Adept teachers might convey their knowledge to the world as it might seem expedient; and as such he was truly entitled to act as a priest and as a leader of men.

Such, in fact, has been the origin of the priestly orders of the world; but it is one which has offered such vast temptations to abuse, that in course of time many fell before these; and then their class suffered with them in consequence, and the whole became more or less degraded. When such things happened, the light of the Spiritual Sun was gradually cut off from them; and being thus no longer able to show the same powers as before, they had in course of time to resort to imposture in order to maintain their positions. So at length, in all too many instances, the occult knowledge became first obscured and then lost; until at the present day it is a rare and singular exception to find a priest who possesses real spiritual power—the most general rule being that he has no true knowledge of the spiritual world, but only of the exoteric husks of that which formerly constituted such knowledge.

S. STUART.

(To be concluded.)

* See "The Chariot of the Flesh," by Hedley Peck, p. 56.

† Cf. Nizida's "Astral Light," p. 72.

JESUS, CALLED THE CHRIST.

SOME PERSONAL CHARACTERISTICS.

IT being the human teacher we are endeavouring to gain some glimpses of, His parentage and nationality are of especial interest. I think we may conclude that He was indeed a Jew, and on the lower level of heredity, the ripe fruit of their long line of Prophets; we have intimations that by the common people who surrounded Him, He was supposed to be a re-incarnation of one of them. Let us give a little further attention to this interesting enquiry. Setting aside the birth-stories for the moment, which although evidently mythical, most probably contain some elements of historic fact, there is, we think, a considerable volume of collateral evidence for it, all pointing in the same direction. It is taken for granted, and is the underlying basis, not only of the Gospels but of all the writings contained in the New Testament. Outside the canon we have the story of the Church or communities of the Ebionites who were the lineal descendants of the Jerusalemite or Jewish Church, founded by Peter, James, etc., and whose early history is given, with some embellishments, in the first part of the Acts. This sect or branch of the Christian Church continued in existence for some centuries, a remnant of them being found in our own times. They were noted for their exclusive Jewish character and temperament, and thus constitute indubitable evidence that Jesus was a Jew.

Let us now give a little attention to the birth-stories which form the opening portion of two of the four Gospels, those of Matthew and Luke. A little careful attention will convince the ordinary reader that these birth-stories form no integral part of the subsequent narratives; there is no living link between them and what follows. That is to say, there is nothing, or at least very little, to indicate the supernatural origin of the physical body of Jesus, in what is afterwards related of Him. Indeed He is distinctly stated to be the son of Joseph, the carpenter, and there is nothing in His after career as given in the first three Gospels—the fourth calls for separate treatment—which is not consonant with this conclusion. Not that we should see any difficulty of a great and perfected Soul, if He saw fit, preparing a body by power of the Holy Spirit, for His sojourn among men—a physical instrument free from hereditary taint. But we repeat, there is nothing in the after career of Jesus, so far as we know it and are able to judge, to indicate that such was the case. On the contrary we think it would be possible to show that we have ample evidence of the entirety of His humanity; that as He is stated to have been "tempted in all points like as we are," He was therefore in all respects fashioned as a man and consequently "bone

of our bone and flesh of our flesh." The naive and charming relations of the immaculate conception were doubtless added to the collections of the 'Sayings,' etc., at a late date, for doctrinal reasons not far to seek; and as is well known, they have their counterparts in many ancient religious myths, from which the materials appear to have been drawn. The same ideas are also associated with well-known historical personages, as Plato, Caesar and many others.

The chief features in the character of the Teacher and Master are perhaps best illustrated, and the genuineness of his personality revealed, in the various episodes narrated in the first three Gospels; more especially in the many recorded incidents of personal contact with individuals embracing a great variety of character. From the many let us take a few. The relation of Jesus to woman is highly interesting and instructive: it aids us in a remarkable manner to gain an insight into the purity of his character, the spirituality of his nature, the tenderness of his heart, and the morality and exalted aims of his teaching. Let us linger awhile on some of these tender reminiscences, for while aware that we are to some extent in the region of myth, yet even, if so, there is notwithstanding, a background of reality. We have the woman taken in adultery; also, the Samaritan woman of Sychar who was living a loose life, and whom he "told all things that ever she did;" awakening her slumbering conscience, touching the deepest springs of her soul, and raising from latency the yearning of her heart for spiritual realities, until she exclaimed, "Is not this the Christ?" There is Mary of Magdala, the beautiful courtesan, the possessed of unclean spirits, whose purified soul and chastened spirit, as represented, clung so ardently to him in life and death. Then there are the sisters Martha and Mary of Bethany, the bright woman of action, and the silent, meditative soul—she from whom holy Pharisees shrank, and who washed her Lord's feet with her tears, and wiped them with the tresses with which nature had adorned her; she who had "much forgiven because she loved much." Was it this Mary also who broke the alabaster box and poured the precious spikenard on His head, filling the house with the odour—symbol of the perfume of His Name? The stories are a little mixed and we cannot decide. There were many others who associated with Him, some of them being women of position and wealth; as the wife of the steward of the Galilean monarch, Herod. These, it is reported, "followed him and ministered to him of their substance."

The story of the woman taken in adultery, although of late origin in its present setting, and found only in the fourth Gospel, has some characteristic touches which give it a ring of reality and reveal some interesting qualities of the Great Teacher. We have the sticklers for the letter of the law, the guilty woman, and the penetrating insight of Jesus, vividly presented. We see His quiet

acquiescence in the apparent justice of the condemnation of the accused; then follows the challenge to her accusers, "Let him that is without sin cast the first stone at her;" and the conviction and shrinking away of the guilty accusers from the Holy Presence. There the climax is reached in the inimitable address to the trembling sinner: "Woman, where are those thine accusers, hath no man condemned thee? Neither do I condemn thee." Surely the Law was vindicated; the sinner inwardly condemned; and the erring one saved. After such a deliverance could she again forget the command of the Master, "Go and sin no more." Again, all the recorded raisings from the dead, and many of the miracles are closely related to woman's sorrows and pity and love. As the restoration of the beloved brother Lazarus to the sorrowing sisters Mary and Martha; the giving back to life of the little maiden, to the joy of the mother and father; Jairus the ruler of the synagogue; and the restoring to the widow the one remaining joy of her life, the son, on whom no doubt her preservation from the miseries of poverty depended. In the recorded incidents of the merciful work of healing the afflicted, woman frequently appears. As the strong faith and humility of the woman with the flux of blood, who came behind the Master, touching only the hem of his garment, so, obtaining contact with the stream of healing 'virtue' which appears at times to have saturated Him, and only needed the right conditions in the sufferer to cause it to flow forth. To mention one more only, the outcaste, the Syrian woman with an afflicted daughter, who craved His pity and compassion. She who took the cutting edge of the rebuff and turned it so adroitly to her necessity. "It is not meet," said He, "to take the children's bread and cast it to the dogs." "Truth Lord," said she, "yet the dogs eat of the crumbs that fall from their master's table." Replied the gentle Master, "O woman! great is thy faith, be it unto thee even as thou wilt."

And it is just these qualities exemplified in incidents, simple and human as they are, that has bound innumerable souls to the person of Jesus; and which to-day commands the love and devotion of myriads of the purest and best among mankind. That he has still loftier claims upon us, that there is a deeper unfolding of the higher truths awaiting the Christian church, we have interesting intimations in the recent partial unveiling of the remains of the great Gnostic development of the early centuries. To this, and kindred phases of our theme we must next give some attention.

DOINGS, SAYINGS AND PARABLES.

That there is a two-fold aspect of the life and work of the Teacher, has been recently demonstrated more fully than for many a century past. It has become known by the finding and the critical analysis of ancient Gnostic MSS., that the Gospels are chiefly concerned with the *outward* aspects of His work in the world among the poor

and the suffering who gathered around Him; while the *inward* side of His teaching was reserved and given in the retirement of privacy to selected disciples. It is of the first named that the record has been partially preserved in the Gospels, and to this we will next give some attention.

It will be obvious that all truly great and highly evolved ones, can only reveal so much of themselves as is within the capacities of those they contact, to understand and appreciate; hence the Gospels chiefly reflect the outward life, activities and character of Jesus, His public teachings and doings. Yet they are not wanting in hints of a deeper inner teaching, and of the holy familiarities of personal relation with a select few whose spiritual evolution enabled them to partially understand and appreciate His worth.

A subtle spirit accompanied His utterances which made a profound impression on the listeners, as on one occasion the feeling found expression in the exclamation, 'Never man spake like this man,' and again, 'All bore Him witness and wondered at the gracious words that proceeded out of His mouth.' Under the sweet simplicity of His outward mien, it was perceived that there was a reserve of knowledge and power; this is shown in the conviction expressed in the statement that 'He knew what was in man,' and in the simple remarks of the multitudes of His listeners in the synagogues, the fields and lake-side of Galilee. 'He spake with authority and not as the scribes.' Simple hearers may not appreciate or understand a sustained intellectual argument—from which the 'Sayings' are miles away—but they may have a shrewd idea whether a speaker is talking in the clouds, or really impregnated with his theme. And this feeling regarding Him has been perpetuated by the Gospels among this class of people through all the intervening ages down to our own times, as any one may prove by moving among them and introducing the sayings of Jesus. They may reject the phases of professing Christianity around them, but they will claim Jesus as belonging to themselves, as the embodiment in His life, and the exponent in His teachings, of their ideas of the ideal relationship of man to man.

Let us also note, in passing, the characteristic temperament of Jesus. We are all instinctively touched by a magnetic personality, and this he possessed in a pre-eminent degree. Gladness and joy were the key notes of His outward life, of which the phrase 'a man of sorrows' is hardly a correct presentment: it has grown out of a mistaken conception of His life's work, and is of the same class of ideas as the dolorous expression of the crucifix. An intimation of this gladness of heart is found in His close touch with nature. He preferred country to city life: the aroma of the lily and the upturned sod of the fields of Galilee, to the stifling atmosphere of Jerusalem. He is far removed from the rabbinicalism of St. Paul; of dogmatic teaching He is entirely free.

There is a harmonious unity shining through the recorded outward activities of the Master as shown in the signs (miracles), the aphorisms, the replies to enquirers and the illustrative parables. The negative and the positive, the destructive and the constructive elements are ever present. There is an audacious freeness of treatment of old outworn laws and maxims, a sublime indifference of consequence. While He ever renders personal obedience to the world-powers enthroned in Church and State, He is unscathing in His denunciation of their moral rottenness. The 'Kingdom of heaven' on earth 'among men of goodwill' which He announced, cannot be grafted upon the old selfish systems of the 'Kingdoms of this world.' The foundations of present day society being laid in selfish principles, have to be cleared away in order to make room for the régime of self-sacrificing love. It is impossible to square His utterances with the principles which are regarded as the basis of modern life, modern civilisation, modern commercialism and nation-building. King Mammon, the god of this present world, is the enemy of the kingdom of righteousness (rightness, justice). The simple teaching of universal brotherhood runs as a line of living light through replies to querists, in sayings and parables.

It is I think an error to suppose that Jesus was an indiscriminate miracle-worker; power to manipulate in nature's realms was not a unique qualification, but shared in common by all advanced Souls. It is evident from the records we possess that this power was restricted in its application, having a definite teaching purpose illustrative of the beneficent aim of His mission to the world, and a compassionate regard for the suffering. They are rightly named 'Signs' (not miracles as translated); a responsive faith was frequently required as a preliminary. This is beautifully illustrated in Luke IV., 25-27, concluding, "And many lepers there were in Israel in the time of Elisha, the prophet, and none of them were cleansed—except Naaman, the Syrian."

The question may arise—What is the present use to the world of this phase of the activities of the Master? And the reply is, that it may be used as an incentive to a vigorous promotion of social and sanitary reforms. As one consequence of modern unsanitary conditions, we have the appalling fact that half the children of the working classes die under five years of age; while respectable congregations every Sunday repeat, 'Thou shalt do no murder;' yet as part of the social state, we are all clearly responsible for this frightful, child death-rate. The teaching of Jesus to such is—"And calling near a child, he placed him in the midst.....and said: Whosoever may ensnare one of these little ones who put faith in me, it is better for him that a large millstone be hung about his neck, and he be sunk in the wide main of the Sea."

As an illustration of the political economy of Jesus, see the parable of the labourers in the vineyard, who were engaged at various

nor the religious question from the economic; the two are one, from Moses to Jesus, from Buddha to St. Francis, from Wyckliffe to the present time."

And again:—"It is true that I speak as one who believes that Jesus disclosed elemental and universal principles of life: principles which not only give us a social ideal and philosophy, but which are capable of practical realisation. The feelings deepen with me that we shall not have social rest, nor a harmonious and happy progress, until we adopt these principles as a law and mode of society. But I do not appeal to Jesus because I wish to claim for Him any super-imposed authority, or in order to convert any one to what is known as the Christian religion. I am quite aware that other Teachers and religions, that philosophers and modern science, have reached many of the same ideas and principles that Jesus reached. I am sure that many will come in other names than His, from the East and the West, and from points of view and schools of thought, from fields of noblest effort and highest sacrifice, to sit down with him in the realised Kingdom of God. But I think that all will agree that He more vividly generalised certain great truths, and that He more fully focussed them in His life than any other Teacher or personality we know. It is just because Jesus gathered up and dramatized what is common in the world's best thought and highest aspiration that I appeal to him. My interest is in human life, its meaning and destiny; and I turn to Jesus, because of His matchless interpretation of life and its problems. I find no other life which offers so universal a basis for the religion which the social conscience craves. I know of no church that requires or expects, or that pretends to require or expect, that its members shall really do the things which Christ commanded."

That a college professor should thus boldly enunciate such a comprehensive view of the universality of Divine revelation and inspiration, and advocate so high an ideal of the Christian faith is evidence that 'the Kingdom of God is come nigh unto us,' that there is an—we had almost said—universal awakening to the realities of the Eternal Life. One more quotation—let us listen to his advocacy of Christianity as the Law of Love.

"In a profound sense the religion of Christ is coming upon the world as practically a new revelation. The debates and wars of the Church have been over questions that are not essential, so far as Jesus is concerned; they have been about things that have nothing to do with His religion and programme. The real proposition of Christianity is this: *that love is the elemental law of being in God, in man, in nature.* No man, no philosophy, no religion, has ever disputed the law of love. And love has as yet had so little to do with the motives that direct social organisation, that we have as yet no data by which to determine what society might be under its rule. As Thoreau so tersely says:—"The power of love has been so

meanly and sparingly applied, it has patented only such machines as the alms-house, the hospital, and the Bible Society, while its infinite wind is still blowing, and blowing down those structures from time to time." To bring Christ into history, to found in Him the relations of the people, to create the love of our neighbour in the historical sense, that is the mission which we may see as the mission of all who have grasped the thought of love as Law.

Jesus did not make the Law of Love, but *He* made Him; He simply interpreted and dramatized the love which had always been the law of all being, whether He had come into the world or not—the law which never had a beginning and which can never have an ending. It is the law of love which has always governed man, whether he knew it or not, whether he would have it govern him or not; only man has compelled love to govern him retributively, instead of through his willing acceptance of its rule. It is the law of love that the cross stands for; and it is this which is bringing it into conflict with the Christianity which bears His name. . . . The organised cult of worship, the great ethnic religion that has grown up bearing His name, is something that Jesus never contemplated. We need not call it evil, and doubtless it was an inevitable historical process in the evolution of the universal society and religion. But it is foreign and in a large measure antagonistic to the idea and outlook of Jesus."

W. A. MAYERS.

A STUDY OF MESMERISM.*

MESMERISM by whatever name has been known to all peoples and in all ages. Egyptians, Greeks and Romans practised it, and even temples were dedicated to its use. The 'temple sleep' which we read about, was nothing more nor less than mesmerism. In ancient Egypt the Temples of Isis were mesmeric. Fanes where the sick resorted for the cure of their diseases, and whence the clairvoyant gave forth oracular responses. It is said that among other representations of Egyptian life, found in the Royal Tombs, are figures obviously engaged in a mesmeric seance, but of course enthusiasts are apt to make such representations fit in with their own ideas. Terrible indeed must have been the power of the exponents of this science in those ancient days, over the untutored masses who were utterly ignorant of its natural aspects, and who regarded its effects as the direct operation of their gods. At Delphi girls lying in the mesmeric trance were consulted for the direction of armies, governing of states, and even Philosophers got confirmation of their enlightenment from such sources. These were the so-called oracles of ancient times.

* A paper read at the Edinburgh Lodge, T.S., by William Wilson.

But it is to F. Anton Mesmer that we are indebted for its revival. Mesmer was born at a small Town called Stein,* on the Rhine, May 5th, 1734. He studied medicine at Vienna, where he took his degree, his thesis on the occasion being 'The Influence of Planets on the Human Body.' While at Vienna his attention was drawn to some miraculous cures performed by a Jesuit priest, named Helle, professor of astronomy. Mesmer investigated the matter and found the cures were genuine and were apparently caused by some subtle force emanating from the operator, or rather, from the magnets and plates which he used, and it was while using these, he accidentally passed his hands over the patient and found they were quite as efficient as the magnets which hitherto had been the supposed source of power. This was the beginning of mesmerism or animal magnetism as it is known in our day.

The medical Faculty were very hostile to him and his discovery, and their descendants are no exceptions in this respect. He left Vienna and went to Paris where after a time of success and disappointment he retired to Meersberg where he died in 1815.

Mesmerism did not die with him, however, but was energetically taken up by his disciple Puysegur, who it is said was the first to discover the somnambulist state. The practice was continued in France and Germany but it was only about 1830 that England took it up. Dr. Elliottson was one of the first physicians in this country to take notice of it and use it medicinally, and got little but abuse for his trouble. Up to this time the whole question was looked upon more or less as a fraud until in 1841 Dr. James Braid, a native of Fife, but resident in Manchester, took up the subject, and when La Fontaine, the French mesmerist, was in that city he attended his lectures, to expose the trick, it is said; but what he saw convinced him that the conditions were real, yet he would not admit that these conditions were caused by any magnetic influence emanating from the operator. Experiments proved to him that the sleep could be produced by causing the patient to look fixedly at a bright, or other object placed slightly above the level of the eyes, and near enough to make him squint, upwardly, so to speak. The state he induced by these means he termed hypnotism, and firmly established the fact that the conditions which had been observed under mesmerism were facts and not frauds, as he himself had imagined. Since his time, mesmerism and hypnotism have had many adherents and the literature on the subject has been legion. Particularly in recent years have volume upon volume been added to it, but the trouble with nearly all the authors is that they have their pet theory to air, and air it they will, to the exclusion of much more interesting matter. You have your writers on hypnotism who deny all the mesmerists claim, and assert there is no such thing as the subtle force which the latter declare to emanate from the operator. You

* Others say at Weiler.

find one author, a man of standing and learning, making a statement which another equally able man flatly contradicts. There are I may say, few subjects outside of religion and politics where one meets with so many opposite opinions. In addition to the many-sided theories and opinions, there are still, I am sorry to say, those who deny its existence in any form. For these latter there is little hope, for if there is one thing in this world that is a fact, it is that such a power as mesmerism exists.

You are all aware, I am sure, of the objections that have been raised against hypnotism and its practice, and that these objections have come principally from the medical faculty as they did in the days of Mesmer. Of course from the average "Medical's" point of view the practice of mesmerism is highly unremunerative. It would take up too much of his time it might be, while he was attending hypnotically to one patient he might by employing his ordinary calling make many more calls and of course earn a great many more fees. One cannot blame them but I do not think they should try and restrict the practice to themselves, if they cannot find time or inclination for it. Again it is maintained by some, that on account of the power it gives the operator over his subject it should not be used by the laity. Dr. Norman Kerr says "such a power ought not to be allowed to any fallible human being, as heinous offences against morals as well as serious crimes have been the consequence." In his judgment "if hypnotism be considered justifiable it ought to be allowed to be practised only by responsible medical men."

In dealing with the above quotation Mr. James Coates in his admirable book on "Human Magnetism" says: "as to confining the practice to responsible medical men, I may point out that personal character, reputation, moral and other responsibilities are not prerogatives of the faculty exclusively. I therefore contend that hypnotism should be practiced by the most fit, medical or lay." Any person who would suggest moral or civil crimes to a hypnotized subject would be guilty of a very grave misdemeanor, and I think a man would be bad indeed who would be guilty of such evil intent. I do not think hypnotism would be the only channel through which he would attempt to gain his ends. Some go so far as to state that it was never intended that such a power should be possessed by one individual over another, but as Dr. Gregory aptly puts it, "if the fact of mesmerism be true, which no sane person can deny, then the Deity has conferred such a power on man, and the fact of its conference means its use and we therefore cannot question such an act." It is a power, or force, like all others and may be used for good or evil as they are. Take for instance fire, which is one of the most necessary, and at the same time most destructive agents known—same with water and electricity—all these are in certain cases hurtful and dangerous, but at the same

time, the human race could not possibly exist without them. Again deadly poisons are used as medicines with beneficial effects.

It is not such an easy matter as some people imagine, to make a hypnotised person commit a crime. As a rule they are quite as much alive to their moral obligations in the hypnotic sleep as in their normal condition. In fact most patients become more exalted than even in the latter condition. Objections of this sort usually originate in the minds of people who are quite ignorant of the subject, or are used by novelists in the concoction of some wonderful romance.

It is a recognized fact, that when suggestions, entirely repugnant to the person, are given, the effect has been to awaken the sleeper, but apart from this, I am of opinion that if the suggestion theory is carried out on the lines of least resistance and given that the subject's *inclination or personality* lies in the direction of the suggestions, it may be that in time, the patient will be so far influenced as to perform acts which he would not otherwise have done, but this would require a great deal of leading up to and might fail in the long run. But hypnotism does not occupy an isolated position in this respect: there are other methods of committing crime without resorting to it.

The large percentage of people who know or have seen anything of hypnotism get their impression from the disgusting exhibitions to be seen in public halls, where men and boys are made to carry on all sorts of antics and even then it is very questionable if the actors are under the influence of hypnotism—at all events they generally are accomplices of the operator. Nothing is gained by such antics and certainly nothing is proved, but still, it is on such exhibitions that hypnotism is judged by the public, who I may say have no other means of ascertaining the facts in a practicable way. Of course they can read up the subject, but still, reading does not convey to the mind what an object lesson does. It is also through these exhibitions that people get the notion that a person in the hypnotic state can be made to do anything suggested to him, but this is no more true in hypnosis than in the normal condition, where we do not always obey orders that are repugnant to us. It has been brought before the public that persons who have committed some crime have stated that they were not responsible for it, as they had been commanded to do it while under hypnotic influence. This is absolute nonsense, because if a person while asleep receives a *post-hypnotic* suggestion, and is awakened, he will perform what he has been told to do, and if asked afterwards why he did such a thing, he is sure to reply that he did it because he wanted to do it, but he has no recollection whatever of the initial circumstances, which are a blank to him. In fact I may tell you of a case in my own experience. A lady was put to sleep and before awakening was given a post-hypnotic suggestion, that

in three-fourths of an hour, or to be exact, at 9-30 she would ask for a drink of water. She awoke all right and the conversation became general, but when the appointed time came round she said she would like a drink, upon which some of the company made a remark how wonderful it was, but she herself absolutely denied ever having received the suggestion, and said she wanted a drink simply because she was thirsty, and that to prove it she would not take the water; however in a minute or two she did take it, simply because she could not help herself, but all the time she flatly denied she had received any command. In fact she was rather indignant at such a thing being suggested.

This same lady on another occasion when asleep, was asked to play "A Dream of Paradise" when she awoke. On awaking she at once went to the music stand and after some hesitation selected this particular song, and asked another lady to sing it, she playing the accompaniment, which she did in an admirable manner, although I understand she had never played this particular piece before; but the most curious part of it was that after finishing, she again went to sleep, and had to be awakened, when she remembered nothing whatever of what had taken place, forgetting even what she had played. Now, regarding these post-hypnotic suggestions, many operators assert and I am of opinion that a post-hypnotic suggestion simply means an order to become hypnotised at a given time, and while in a state of waking-hypnosis to perform the acts suggested. In fact one writer on this subject (Dr. Moll, I think) states that he gave a patient a post-hypnotic suggestion, and after the order had been carried out he suggested other things which were also performed in an automatic manner, showing that the patient was still under control. It is also said that a person will decline, in a state of hypnosis, to perform an act which in the waking state he may do habitually, for in the sleep he is able to resist what in his waking state may be a passion.

With all the outcry against hypnotism and its practice, I have never come across a case, where a person was damaged, mentally, morally, or physically, by its use. If it is carried on in a proper manner and by experienced operators, nothing but good will result, and if no good, certainly no harm will come of it. One of the dangers is where an inexperienced operator succeeds in putting his first patient to sleep. It may be, and it generally happens, that he becomes excited and alarmed at his handiwork, and instead of the person awakening when desired, he may develop abnormal symptoms and pass into still deeper sleep and quite out of the power of a novice to recall him. It may be that the operator in such a case becomes alarmed, and in desperation resorts to physical means of awakening the subject, but instead of such means having the desired effect, the patient shows signs of excitement which gradually develop until convulsions may result and it may take days

before he resumes his normal condition. The proper treatment in the case of a patient getting into such a condition, is to leave him alone and let him sleep it out, when he will awake all right and probably feel much benefited by the lengthened rest.

A beginner should never hypnotise any person, unless in the presence of an experienced operator; or he must have such a knowledge of the subject as will enable him to combat any crisis that may arise. In the event of a case such as I have instanced taking place, of course hypnotism gets the blame of it all, but in my mind and I am sure in that of every fair-minded person, it is the operator, and not hypnotism that should receive the blame. There are bad workmen in all trades, and hypnotic operators are no exceptions to this rule.

Now let us look for a moment at the benefits to be derived from the judicious use of hypnotism. There is a class of diseases which medicine, with all its advancement, has never been able to cope with. I refer to nervous affections. These are the drawbacks of civilization, for the more highly civilized a people become, the more prone are they to nervous trouble. Our present mode of life with all its excitements and demands, contributes to this condition, and while we pity savages in their barbarism, we should envy them their freedom from such troubles. It looks as though it would ever be thus while we continue treating such disorders with purely physical remedies. It is a fact that a morbid state of mind can cause disease, and if this is so it is not possible that a healthy mind can cure it. There is not the slightest doubt but that there is contagion in health as well as disease: take for instance the feeling of pleasure some people cause, by their very presence, while others simply damp the merriest company that ever assembled. In ordinary cases of nervous debility the simple induction of the magnetic sleep is practically all that is required, if fitting suggestions be given to the patient, while for ordinary headaches, neuralgia and kindred ills, it is if not an absolute cure, then a certain relief.

Let us take melancholia for instance. I question very much if this trouble has ever been cured by direct medical treatment. If it has, then said treatment is extremely slow in its operation. I do not think there is a more intractable disease, without being actually deadly, and patients who suffer from it and have the benefit of the very highest medical skill simply make no progress whatever. Their doctor recommends one thing, then another. One doctor prescribes one treatment and after the unfortunate victim has pretty well extinguished himself on it, he thinks he will get other advice, with the result that the new physician's treatment is in direct variance with the first. This generally goes on until the patient either gets well on his own account by nature at last asserting herself, or gets worse and worse and then the unfailing advice comes—"You had

better take a change of air," which is equivalent to, nothing more can be done for you. But if people would only put aside their prejudice and consult a hypnotist who knows his business, I am quite certain all this could be saved. After being put to sleep once or twice and the proper suggestions given—such as to forget his worries, and as each new attack comes on, be given strength of will to combat it, or put it aside as being unworthy of consideration, many poor sufferers would be saved both expense and harm, which the useless administration of drugs is, in a disease of this kind. Sleeplessness is one of the symptoms of this trouble, the usual and unfailing remedy for such being narcotics of some description.

I would ask if any person ever awoke refreshed after a "sleeping draft" I think not, but with the magnetic sleep it is quite different. Again if narcotics are persisted in, they soon begin to lose their effect, which means increased doses and consequent further irritation of the already diseased nervous system. Another thing, hypnotic sleep does not interfere with ordinary sleep, but makes the latter all the more refreshing. Do not mistake me in thinking that I am against doctors or medicines; but in a trouble such as I have instanced, I do not think the presence of either is so necessary as people imagine.

Mesmerism may be termed one of the "uncertain sciences." Nearly all subjects seem to be differently affected from others and in fact the same sensitive may show different symptoms during different treatments. This is used sometimes as an argument against its existence at all, but I think people who use such arguments only expose their own want of knowledge. In my own experience I have found it very difficult, sometimes almost impossible to influence a patient, who at other times could be put to sleep in a few minutes. Of course, it might have been my own fault, not being well at the time, but as far as I knew, I was in my usual state of health. But when one considers that all people instead of being fashioned alike, are really quite different, the varying symptoms referred to are very easily accounted for. In fact as Capt. James remarks in his book on this subject: "The same conditions prevail in mesmerism as in medicine; neither can become an exact science, because of the constant changes in living organisms."

To me, mesmerism is the explanation of much of the so-called witchcraft of the Middle Ages, perhaps not mesmerism in its generally accepted term, but the many side issues which follow in its train. In the deeper stages of the sleep, clairvoyance develops in some subjects, clairaudience in others, while some assert that by the use of phreno-magnetism any faculty can be brought into play by simply touching the corresponding organs on the head; but I am inclined to think that thought-transference plays a part in the latter manifestations, seeing that the operator knows what to expect when he touches certain parts of the head; and on account of the deep sym-

pathy existing between operator and patient, it is just possible that the thought is conveyed to the latter, and that phrenology has nothing to do with the result. I know nothing of phrenology or its merits and cannot therefore give an opinion, but I certainly have never been able to get any decided result from such manipulations.

It is said that the wonderful tricks performed by Indian jugglers and conjurors really never take place, and that the performer hypnotises his audience and while they are in that state merely suggests mentally what he wishes them to see or not to see. I cannot believe such is the case: if so then it is not the mesmerism or hypnotism known to Westerns that is used, and I am perfectly certain that any one who has made a study of this subject will agree with me on this. It is impossible that a crowd of persons of different ages and sexes, and in many cases nationalities, can be influenced for the first time, and all at one time, and come so far under the influence of an operator. I say again if hypnotism be the agent then it is certainly not the hypnotism we in Europe know about. [It is *not*. Ed.] For example, even the very best European operators sometimes find it utterly impossible to put a single person to sleep at the first trial, notwithstanding the fact that all the conditions for the sleep he granted by the patient to the operator. If there are any here who have made any experiments in hypnotism they will bear me out in this.

There are various methods for inducing hypnosis and I shall briefly mention those which, from my own experience, I have found most successful.

1st.—There is the magnetic or mesmeric method, which consists in getting the patient to sit down in a comfortable chair, with the operator standing opposite him, holding his hands and gazing in his eyes. In a few minutes, as the temperatures seem to blend, a hazy, sleepy look will be noticed coming over the patient's eyes. He may then be told to shut them, and passes are made from the crown of his head to the chest or even to the feet. If the subject be at all susceptible, in say 20 to 30 minutes at a first sitting, he will drop off to sleep, or it may be, he will be in a slight doze, and perfectly conscious of his surroundings. Most persons I have had to deal with prefer this to the other methods, as they seem to go off into a delicious doze—there being no straining whatever.

Then there is Mr. Braid's method of fixed attention, where an object is held slightly above the level of the eyes. But the simplest and quickest method is that of the disc, which is placed in the subject's hand. He has only to look steadily at it for a few minutes, and it will be found that his eyes if not closed are tending that way very fast. You then take his right hand in your left, and gently press on the nerve between the root of the thumb and the pulse, at the same time strongly willing that he must keep his eyes tightly shut. After doing this for a few minutes, you place the thumb of your right hand on his forehead, just above

the nose, and tell him he cannot open his eyes, and in all probability it will be found he cannot. If you are successful in this, other harmless experiments may be tried, and if desired, he can be put into a deep sleep and out of contact with everything. It is while in this condition that he is very much under the influence of the operator and only thinks, sees, etc., through him, and it is while in this condition beneficial suggestions can best be made. There is nothing in the world so interesting as a practical study of mesmerism, but I would also say, there is no subject that requires to be gone into with more cool-headedness. When studying the subject, especially in its practice, the operator must at all times hold himself well in check, and never, under any condition must he lose control. He must be prepared to grapple with any crisis or condition that may come along. There is nothing to be gained by excitement, but instead everything to lose, and in addition, on account of the bond of sympathy which exists between operator and subject, during the sleep, the slightest unrest on the part of operator at once communicates itself to the patient; and sometimes with dire results, as I have pointed out in a former part of this paper. Before beginning actual practice one should make himself thoroughly conversant with the best works on the subject that he can lay hands on; and then with the practical methods adopted by an experienced operator. It is desirable at the start, that a beginner should operate in the presence of a person who can give instant advice, in case of anything going wrong. It is also, in my opinion, necessary that when persons are put to sleep they should be informed that in future it will be impossible for any one to operate on them without their full consent. This is ample protection and if this suggestion is properly given it will be found impossible for any subjects to be influenced against their will, at any time.

I would say that for curative purposes the sleep is not always necessary, beneficial results being gained by passes while the patient is still quite conscious. This is particularly so in the case of rheumatic, neuralgic and kindred troubles.

This subject, like all other borderland studies, cannot be fully dealt with in a short paper, it only being possible to deal with the outside fringe so to speak; but if what I have written will induce some of my readers to make a personal study of it, I feel convinced they will find it the most interesting subject they ever took up. But it is one of those subjects that are full of disappointments and that demand unlimited patience: yet it is worth it all.

WILLIAM WILSON.

THE DUTIES OF BUDDHISTS.*

ON the occasion of this Buddhist Anniversary, I have been requested to address the members of the Buddhist Church of Honolulu on "The Duties of Buddhists." As I am not a Buddhist myself, simply a student of Theosophy, though a very great admirer of the holy personality of the Lord Buddha, it must be from the Theosophical standpoint that I am expected to submit my remarks, which I hope will be pertinent enough to agree with the orthodox teachings on the subject, because Truth is One.

Although a sense of duty, for duty's sake, is an innate feeling of human nature, yet the views of duty may and do vary with the developing capacities of the soul; they are also often colored, even sometimes distorted by religious opinions, so that oftentimes, to a casual observer, it would appear that the ideas of duty of one nation are not those of another nation, and those of one age are no longer those of a previous age. Without doubt, peculiar religious beliefs as well as certain social conditions or castes do carry with them certain special obligations, as expressed in the well-known French saying: *Noblesse oblige*. However, in view of these divergences in the accepted standards of that virtue, it can be safely asserted that the duty of every reasonable man in every age is to try to live up to the highest ideal of good that his religion, and his knowledge of the customs of his age and people can suggest. Therefore the duty of Buddhists, as a whole, must be to carry out to the utmost the injunctions of the Buddha, and to follow His example in every moment of their life. But this must apply all the more to Buddhists living among Western people, where Western religions and their peculiar ideas of duty have sway.

Here, however, it may be well to begin by stating that, in perfect accord with the teachings of Lord Buddha, Theosophy postulates the common origin or basis of all religions. Hence results this consequence, that all creeds and beliefs are, at their core, equally worthy of respect, if not of adherence, not only because of their common root, but also because the intent of all is to work for good, and all tend to help man to improvement and progress, unless perverted by designing and selfishly ambitious clergies. Buddha Himself prescribed, "never to denounce the religion of others;" and in Asoka's twelfth Edict, we find that, while there "ought to be reverence for one's own faith, there must never be any reviling of that of others." Therefore, one of the first duties, not only of Buddhists, but of all men of good will, is tolerance, forbearance and patience for each other's opinions and, when assent

* Delivered in the Y. M. B. A. Church of Honolulu.

is not possible, deference for each other's religious views, when sincere. More than this even: as narrated in Buddhist writings, "Our Lord Buddha did explain various methods to suit the inclination of the different human minds; this is the reason why even Buddhism has branched off into so many sects"—thirteen of which are found in Japan alone—each sect clinging of course to its own tenets as superior to all others, although these sects never go to the extremes of bitterness that are found between Christian sects. Now, according to Theosophy, while each one of these sects represents in reality only one of "the various forms shown or preached by Buddha as leading to Enlightenment and Salvation," every one of these sub-divisions is good, in so far as it goes, in preaching the Good Law, and in so far as, together, through their very variety, they appeal to and reach different minds; and it is the pride of the Theosophical Society that its venerable President, Col. Olcott, has been instrumental in bringing a friendly understanding among all the Buddhist sects of the world.

But while Buddhists must respect all religions in general, from the very fact of being Buddhists, and must be friendly to all the Buddhist sects in particular, their next duty is to remain faithful to whatever sect or creed they happen to belong or are attracted by. According to Theosophy again, each man can be said to be born in or drawn to whatever religion he deserves or is ready for, to whatever creed is best fitted for him and the discipline of which he most needs, in the same way as, by his birth and by the nation, family or environment into which he is thrown, he is led to whatever kind of life he karmically deserves. Therefore, all those who are fortunate in being born Buddhists, ought to adhere unflinchingly to that noble Faith, and never allow themselves to be allured into conversion to foreign creeds, however enticingly their tenets may be described, and whatever their assumptions to a monopoly of the Truth may be. The fact that other forms of religion, such as Hinduism, Christianity, Mahomedanism, exist to day, simply shows that souls still exist, in the mass of humanity, that need the special training that those cruder, sterner forms of religion will offer them; likewise, the fact that these other forms are more narrow, more cruel and intolerant than the religion of Universal Love and Compassion, the religion of kindness for all that has life, *i.e.*, the Mitta or Mitreya taught by Buddhism (see Bud. Catec., p. 47), this fact shows that those souls who follow such inferior forms of creed, are not yet mature and ready to abide by the milder, broader and more liberal precepts of the Lord Buddha. Thus Mahomedanism is a religion fit and proper for warlike and sensual races, still immersed in material desires; Christianity, as it is taught to-day (not the teachings of Jesus, which were identical with those of Buddha), may be good enough for people who eat meat, and kill birds and animals for mere sport, for the pleasure of killing—good enough for people who still delight in viv-

insection for the sight of the tortures inflicted on inoffensive animals, our lower brothers—and for people, many of whom probably, would very conscientiously, if they could, as in former days, still like, to-day, to vivisect or to cremate alive all people who refuse to believe and worship as they do. But it must not be forgotten that Buddhism is the only Religion that prohibits the taking of any life, even the most humble; it must be remembered also that, to its eternal credit, it is the only one that can justly boast of never having led to any militant proselytism, to any wars, oppression or persecution for its spread. Thus, in his "History of Culture," Kolbs admits that: "It is Buddhism that India has had to thank for the sparing of prisoners of war, who previously had been slain, and also for the discontinuance of the carrying away into captivity of the inhabitants of conquered lands. "All the fair-minded writers on the subject, like Bishop Hurst, Bishop Bigandet, Sir W. Hunter, Prof. Monier Williams and scores of others, testify that Buddhism is essentially the religion of Peace and Good-Will, of Love and Compassion, and is still so, even where the accretions of time and ignorance have blurred Buddha's lessons the most. An eminent and thoroughly impartial Christian Minister, the Rev. H. S. Clubb, recently gave as his opinion, "that to-day Buddhism is making greater progress among Christian nations, either as such or in the form of Theosophy (?), than Christianity is making in Buddhist nations;" because, as he acknowledged, "Buddhists come into Christian countries offering the olive branch of peace, love and good-will, while Christians go to Buddhist countries with bayonets and bullets, and compel submission by force, extending the consumption of rum, opium and flesh-meat, and spreading intemperance, famine and misery where before there was peace and plenty!" So Buddhism is especially fit and proper for those more advanced people, spiritually, in whose breasts exist an unbounded love and compassion for all living things, "even unto the meanest;" who accept war only as an inevitable national necessity of self-protection; and who refuse to eat, or wear on their persons, anything that costs a life. So, to all Buddhists I would say: If you feel this holy compassion in you, and at the same time wish to promote your own spiritual welfare, if you are tired of the sufferings of life and re-birth, and yearn to get promptly out of the "Wheel of Necessity," do not become renegades to your religion, ...for thereby you would only be retrograding; in fact, to any one thoroughly versed in the teachings of Lord Buddha, there is not, there cannot be (outside of Theosophy) any higher faith, and the conversion of a Buddhist can only take place through ignorance of the esoteric side of his creed or from mercenary considerations. Hence, oh Buddhists! remain faithful to Buddha's lessons, and try with undaunted effort, to carry them out as fully as possible in daily practice.

The Buddhist Religion has essentially two aspects, the popular

or exoteric one, for all ordinary people, still engrossed by the cares of material life; and the esoteric or secret one, for those who, feeling tired of the illusions of physical life, want to hasten their final liberation. For these last, there is the higher Path of Renunciation and ascetic study. But all people cannot yet be ascetics or "Bikshus;" so, for ordinary souls, Buddha shows the Middle Path of Salvation, which is equally apart from the self-tortures of unreasoned asceticism as from the wild abandon to the uncontrolled sway of all the earthly passions. This Middle Path needs only the observance of a few rules, the practicing of the 'Ten Virtues' and the avoiding of the opposite vices; and these rules are found, with slight differences of wording, in many other religions. Thus one can find the Ten Buddhist Paramitas, though less correctly worded, in the Ten Commandments of the Jewish and Christian religions, although Jesus himself reduced them to two: "Love your God above all and your neighbour as yourself;" and Theosophy might probably condense all these rules into three. "Do not unto others what you would not like others to do unto you; do not be selfish (for selfishness is the root of all sin), and give to help others." But these are also injunctions of the Lord Buddha.

After the precept of Universal Love and Compassion, the next important rule of Buddhism is study, in view of acquiring knowledge, for the reason that the cause of all suffering is "Avidya," ignorance, and man must emancipate himself by self-culture. There is, in true Buddhism, nothing like the Vicarious Atonement of the Christians, nothing like that singular superstition that the "blood of Christ" can, of itself, whitewash the deepest sinner who merely makes a profession of faith, without any further effort at self-improvement. Buddha distinctly teaches that each man can and must reach salvation for himself and by his own efforts and exertions during physical life, "without any reference to or call upon gods either great or small." And, in order to reach this salvation through personal effort and personal knowledge, every one must be—and is—free to investigate for himself, thereby accepting nothing on mere faith or authority; Buddha himself proclaimed that "we must not believe in a thing said, merely because it is said, nor in traditions because they have been handed down from antiquity, nor rumours as such, nor writings merely because sages (or scientists, as He would probably have said in modern parlance) wrote them, nor fancies suspected of spiritual inspiration, nor inferences or haphazard assumptions or analogies, nor on the mere authority of our teachers or masters" (Kalama Sutta of Anguttara Nikaya and Maha-paranirvâna Sutta). Thus, true Buddhism does not expect anyone to lean or call upon Buddha as a vicarious Saviour or scape-goat; but to believe in him as a "Preacher" who pointed out the way from self-knowledge, and as the most noble and perfect Guide to be followed

and imitated as closely as possible. To that effect, Buddhists must study the life and example of Lord Buddha, as well as the numerous works containing the teachings left by Him. Buddhism has Sacred books as valuable, and probably much more valuable—when well understood—than those of all the later religions, whose claims are much more presumptuous. Those books must therefore be studied carefully, in order to get at their true, inner, occult meaning. At the same time, every Buddhist ought to familiarise himself with every department of human knowledge, scientific as well as philosophical; therefore, within the limits of his possibilities, each one must learn the arts, sciences and inventions of the western nations, without necessarily adopting all their customs as the modern Japan has been rather too prone to do; Japan does not need to renounce all its old ways, but merely to get acquainted with the modern ones, in order to be able to hold its own in the family of nations. Therefore, also, for Buddhists residing in the midst of the different ideas and customs of the West, it is necessary to so accentuate their mode of living, if they wish to do honor to their religion and to their country, as to be a living example, and to show by practical results, the superiority of Buddhist thought, morality and self-control, the superiority of their religious practice. Honesty, truthfulness, gentleness, simplicity and mercifulness, with a peace-loving and law-abiding character, are described as the notable characteristics of true Buddhists, wherever they have been less contaminated by western influences and civilisation; such are then the qualities that are especially expected to be found ever shining in Buddhists living abroad, while it is unnecessary to add here how much more careful they must be, while living in Christian countries, to avoid the curse of drunkenness of those countries and their craving for ardent spirits, so radically condemned by Buddha.

If now, we come to the specialisation of duties, we must first remember the wise saying of a great book, well known to Buddha, *etc.*, that "It is better to perform one's own duty, even though it be devoid of excellence, than to perform another's duty well" (*Bhagavad Gîtâ*, III., 35). True Buddhists must therefore strive to perform the duties of their station in life, whatever they may be, taking Buddha's teachings as a guide. The duties of mankind can be classified into four sections, *etc.*: (1) those which refer to the man himself, as individual; (2) those referring to his fellowmen and binding on him as living in society, in connection with parents, employers, equals, superiors, inferiors, etc.; (3) those connected with beings inferior to humanity, the lives of the lower kingdoms; and finally; (4) those referring to superhuman beings.

Now, all the necessary instructions on every one of the duties embraced in the above sub-divisions can be found in the Buddhist books on the "Dharma," or Doctrine, and principally in the three Pitakas (*Vinaya*, *Sutta* and *Abhidhamma*); but the proper observ-

ance of the injunctions of the eight Angas of the Noble Eight-Fold Path (*B. Cat.*, p. 32), and of the five and eight Silas or Universal precepts (*ibid.*, 40-42), would really cover all the important points, if to them be added, as a constant remembrance, the golden rule of Buddha, that "Hatred does not cease by hatred, hatred ceases only by love," so that, "The more evil comes from a man, the more good must be extended to him." Then, in the *Sigalovada Sutta*, we find enumerated the duties of parents to children and those of children to their parents, of pupils to teachers, of husband to wife and wife to husband, etc. Sir L. Griffin acknowledges that "Buddhism has done more for the happiness and liberation of woman than any other creed," in spite of the pretensions of Christianity.

In the "*Dammika Sutta*" and in the Five Precepts, we find the duties of mankind to the lower lives, about which Buddha teaches, as no other religious teacher ever did, "to be merciful to all beings, to try and make them happy, to love them all and to absolutely abstain from taking life or even to sanction the acts of those who do, and to refrain from hurting any creature." From these precepts came the unique establishment of hospitals for sick animals; and whatever glimpses of charity for the lower lives we find in the hard-hearted Occidental populations have come from Buddhist inspiration.

In regard to duties to Beings above humanity, they are also well mapped out, although true Buddhism discountenances absolutely all acts of false worship and superstition: "External worship, said Buddha, is a fetter that one has to break if one wants to advance and reach spiritual development," so that ceremonies and external practices must be reduced to a minimum, "as they only tend to increase our spiritual blindness and our clinging to mere lifeless forms," and, in the *Brahmajâla Sutta*, Buddha expressly condemned fetichism, charms, incantations and other "pagan" practices, as "mean and spurious."

It can be asserted, without exaggeration, that Buddhism presents the highest and most complete code of ethics and morals in existence; and, as a recent writer, H. Fielding, remarks, in his beautiful book, "*The Soul of a People*:" "In Buddha's teachings of the laws of righteousness, we have the grandest conception, the greatest wisdom the world has ever known," and, by its acceptance, we could "open to ourselves a new world of unimaginable progress in justice, in sympathy and in love."

Moreover, Buddhism has two conceptions, two pillars of thought which must make ever so much easier the observance of its code of duties, one being the teaching of the unerring Law of Absolute Justice, or Karma—"As ye sow so shall ye reap"—carried on through the other, the law of Re-incarnation or repeated re-births. When a Buddhist keeps in mind that no act of his, ever so trifling, is ever lost, but shall bring in due time its appropriate crop

of results, and also that we must all return to physical life until all our past Karma has been paid off, and until all earthly lessons have been learnt, he must feel much more earnest in the observance of his duties, which means the faithful abiding by the precepts of his religion. And this religion it is which has given the Burmese and Japanese people those lovable qualities, prominent among which is the national custom of exquisite manners of politeness and courtesy, even among the most humble; a beautiful custom, which Japanese Buddhists must try never to lose, even when living among the rougher manners of western civilisation. With this characteristic politeness, there is yet another virtue that I may be allowed to state—which it is the duty of Japanese never to forget, the old "Bushido," or chivalrous spirit of Japan, through which its people are so devoted to their country and to their leaders. This "Bushido" is a genuine outcome of true and pure Buddhism; may the Japanese Buddhists ever remain faithful to both.

A. MARQUES.

THE WEIRD SNAKE-DANCE OF THE MOKIS.

THE eighth and last morning of the journey had just dawned, after a night of comparative quiet and luxury. For the mighty spirits of the wind that, twice every 24 hours, had swept clean the dreary desert mesas and obliterated the insignificant footprints left by our little band of horses, had not visited us during the darkness, half burying us under the cutting sand or forcing a prolonged battle for the possession of our bedding—a solitary Navaho blanket apiece.

South-west by south the trail still leads; only a few hours more in the saddle and the goal will be reached; the mind begins to be active again. For a week, all thought had been paralysed by the feeling of monotonous immensity which the desert, and the high mountain desert in particular, inspires.

What was there to think about, except, would there be water for man and beast when, after ten hours in the saddle, we flung ourselves on the ground for a few hours' sleep? Did we not know that, with the dawn, the towering ridges ahead would be crossed, just as those behind and yet farther behind had been, and that other elevations and valleys and still others, interminably, stretched out ahead? The mental faculties seemed to be drawn to another plane; the dangers of the precipices, the rattle of the snake, the blinding clouds of sand, called up no response of fear or anxiety and yet an automatic registry of all scenes was made, as now became apparent.

With pack and saddle horses we had hastily started from Mancos, Colorado, when word was received that eight days later the dance

would take place. More than a hundred miles of Rocky Mountain desert separated us from Wolpi, Arizona, but we decided to take a white guide and try to arrive in time to see the strangest ceremony that takes place in the United States, if not in the world.

An Indian guide was added to our number the second day, as now the trail must lead as directly to Wolpi as possible. By sleep-time of another day the Indian was to have conducted us to the Round Rock trading post. His house had to be set in order before he could become our leader, so he went ahead and we safely forded the San Juan river, with its treacherous quicksands.

Finally our "Leader" joined us and there was much curiosity as to what could be concealed in a fat, black, bolster-like object thrown across his pony's back, almost reaching the ground on both sides.

Our "Leader" had no understanding of English or Mexican speech, neither conception of artificial divisions of space and time. Thus, for awhile, our language was of as little use to us, in the centre of the U. S., as though we had been in the interior of Africa. His arm marked time on the dial of the heavens; a movement of the living hour-hand to the zenith and then to the lips, signified that at noon we would have water (if the contents of the pool had not been exhausted); a sweep of the hand, from the actual position of the sun, to a point just above the Western horizon or, may be, continued a few hours' length below it (if we were to ride by moonlight), then the head rested on the arm, indicated when we made camp for the night.

"Our Silent One" evidently possessed a numerous and far-reaching circle of kinsfolk or acquaintances, and the two nights' journey was an event in his life, which he desired to make known to this entire circle; so we were led a bear-dance, as it were, up and down the giddiest, rockiest trails, to find ourselves eventually in a partially cultivated valley where were a dozen or more "wicki-ups," swarming with red-skins. At the first stopping place, our curiosity concerning the black bolster was satisfied. "Our Leader," no longer the "Silent One," save as far as our comprehension was concerned, carefully unrolled the bolster, revealing six water-melons—one of which was shared with his special friends—then all squatted around and smoked in silence.

As every moment was precious for us, we finally induced him to continue the journey, but in two other of these well-concealed encampments were we exhibited, and the black roll became shorter and shorter. At supper we made him understand that it was our turn to be treated to melon, and thus equilibrium was restored to the package.

No new events marked that night's camp and the constantly increasing apathy dulled even the novelty of the next mid-day rest. Water was to be found half way up the side of a steep cliff; the

horses climbed part way and were led the rest of the distance, until a narrow ledge, shaded from the sun, was reached.

Had the ledge been a little wider, the Cliff Dwellers would probably have built their houses there; for the wearing away of the softer stone, between the two harder strata, had given all the natural characteristics of the tiny peoples' abiding places, in the past ages. Water there was, but oh! so little and so slowly it welled up in the shallow rock basin, that the poor thirsty horses could not drink, and the frying pans had to be filled and water given them in that manner. The journey was continued and the sun began to lose its intense heat; still no sign of the promised trading post. Why was it that since the sun had passed the zenith "Our Leader," had held lengthy conversations with straggling red-skins, no longer of melon-receiving degree of friendship?

And had not Mount Carriso been seen at nearly all points of the compass, since starting out under his guidance?

The suspicion, which ignorance generates, began faintly to struggle with our torpor and we wondered, was an attack upon us that night being planned, after we had been led to a suitable place? Hour after hour we rode, for water *must* be obtained, after such a scanty allowance at noon. The sun had set and there was an interval of darkness before the moon arose: rattlesnakes had given warning of their presence before dusk. Suddenly the foremost horses halt and refuse to go on; there is a rocky chasm at their feet and farther progress in the dark is unwise.

There are signs of moisture and search reveals some spring amongst the rocks. One may greedily drink from the liquid mud or alkali pool that the horses disdain, but there was something about the location of this one, so repelling, that thirst was quenched without knowledge—except by two—of the horrors of the reptile-infested crevices.

Sleep was more desired than food but destined not to be obtained, for the uncanny yells of a pack of coyotes, now distant, again seemingly close to our heads, began. But hark! what is that other sound; coming nearer and louder, resolving itself into the clatter of a multitude of horses' hoofs galloping down the rocks? Are these the Indians coming to attack us? Our three revolvers will not greatly aid us but we prepare to do as much harm to the enemy as possible, before being killed or overpowered.

But a moment and the alarm proves groundless, for, as they thunder by, on the opposite side of the chasm, the rising moon shows they are riderless wild horses, probably going to their watering place. Sleep has departed, however, and morning comes to a weary, *lost* party. Even should we reach the trading post to-day, one entire, precious day of the eight has been lost.

The dry bed of the great Rio Puerco is followed and the reflected heat from the sandy bottom and side walls, becomes still great-

er, the thirst almost unendurable, when an abrupt turn brings into view a marvellous region: heat, thirst, all discomforts are forgotten as we ride on, for here the great artists, Nature and the elements, have gathered their masterpieces. Red obelisks rise hundreds of feet in the shimmering, tawny air, covered with more undecipherable characters than Egyptian hieroglyphics.

Gigantic totem poles show faces, human and animal: ragged spires, besides which those of the Garden of the Gods are as pigmies, are scattered everywhere; entire cliffs seem to have passed under the sculptor's chisel. Another curve, and on the left appears an amphitheatre, terraced seats, as well as sanded floor, red as though saturated with the life blood of a thousandfold as many victims as perished in Rome's great Coliseum.

Like a vision in dream-land it passes and the barren river-bed is stolidly followed. Just at noon the low gray stone walls of the Navaho trading station at Round Rock are seen, but two hours more elapse ere the door is reached, where good water and in abundance is followed by a dinner that tasted better than any epicurean repast of ancient Rome. So accustomed had we become to sleeping in the open air, that the agent's kindly offer of beds under the roof, was declined and our blankets were spread on the roof of the house, with stars for a ceiling, shining with the wonderful brilliancy that seems a property of the dry, clear Arizona atmosphere.

Our "Silent One," the blind leader of the blind, had retraced his steps before we awoke and a second Navaho guide of quite a different type, accompanied us, when we reluctantly said good-bye to the hospitable trader and his comfortable home.

"Navaho Little," was short, slight and had lost the sight of one eye, which suggested the possibility of his having taken just a peep at his mother-in-law. For the Navaho etiquette forbids the husband and his wife's mother ever speaking or even looking at each other, under penalty of blindness!

A Navaho, after he is married, never dares to see his wife's mother; if, by any evil chance, he happens to catch a glimpse of her, it takes a vast amount of fasting and prayer before he feels secure from dangerous results. The grayest and most dignified chief is not above walking backwards, running like a scared boy, or hiding his head in his blanket, to avoid the dreaded sight. While he was setting his house in order, we continued the journey and ourselves found a suitable camping ground, with water, wood and a trace of vegetation for the horses to nibble at during the night. The Indian story is, that when the world was made, the Good Woman gave stars to the horses for eyes, so that after the hard day's work, they might see to find their food at night; and surely the poor starved animals need all such assistance possible.

It was at this camp we had our first experience with the North American Indian *tabu*; so identical with that prevailing amongst

the Maoris of New Zealand and most of the Pacific Islanders. We had eaten the supper prepared by the white guide, before Navaho Little overtook us. Food was offered him but he looked at the fire and a most unaccountable scene began. He yelled, "Navaho kill," "Navaho kill," repeatedly, dancing about like a wild man. Finally he wept and the white guide explained to us that part of the firewood had been taken from a deserted Indian house, near by and that it was *tabu*, because the owner had died and been buried there. Even to eat food cooked with wood from the house, as ours had been would kill a Navaho.

Peace was restored by withdrawing all the objectionable sticks from the fire, making fresh biscuits and opening new cans of food.

Thus, in brief, had our awakened minds recalled the events of the past week, not fully grasping many of the details until long afterwards, as we approached the mesas of Tusayan, upon which the seven Moki villages are built.

Anxiously we awaited news as to whether our long and tedious journey had been made in vain; had the lost day brought us to the place only to learn that the dance had taken place the night before? With much satisfaction, we found that the date telegraphed us had been changed and two entire days would pass before the occurrence of the weird ceremony. Thus we were able to see some of the preliminary rites.

Many of the white spectators had already arrived and others, on horses or with wagons, dotted the plain towards the South and East. A small consideration induced an Indian family to give up their room for our use.

We quickly learned that a closed door was the only thing that could make them recognize our temporary proprietorship, otherwise the entire family, to the third and fourth generation, roomed with us. These Indians were not Mokis, but the descendants of those Tewans who were induced, about 1680, to come from the Rio Grande to help the peaceful Mokis fight the warlike Utes and Apaches. They are the "trail keepers" and inhabit the first of the three towns, Hano or Tewa by name, as the visitor ascends to the mesa, by the trail at the East, and still preserve their original language, notwithstanding the centuries of proximity to the Mokis. Many of these Tewan families, as well as some of the Mokis, live in the red-roofed houses built by the U. S. government at the foot of the mesa.

Naturally, after resting, our first desire was to ascend to the mesa, 700 feet above, and a wearisome climb it proved to be, as the elevation of the plain is six thousand six hundred feet, and the steep trail can only be ascended on foot. When the top was reached, we found a number of visitors awaiting the return of the Snake men who were bringing in the snakes collected by them since sun-

rise that morning. This time they came from the South, indicating that it was the fourth and last day of their search.

(The points of the compass with them are in the reverse order to our arrangement, *viz.*, East, North, West, South.)

One day is devoted to scouring the plains for snakes—rattle-snakes, racers and bull snakes—in each of the four directions. The men, naked* except for the loin-cloth, are provided with a hoe, a long stick, the three feathers called a snake whip, and a leather pouch to put the reptiles in. After waiting until all the runners had come in, they marched to the extreme western end of the mesa passing through the villages of Tewa, Si-chom-ovi to Wolpi, where the sacred snake-khiva is located. This is an underground room, cut from the solid rock, twenty-five or thirty feet by twenty, and about ten feet high. The altar, three feet square, has colored sand: White, representing the east; Red, west; Green, south; Yellow, north, arranged in wavy designs. Large earthen jars stand along the wall, in these the snakes are kept until shortly before the dance, when the wildest of the rites—that of washing the venomous creatures—takes place. Only two or three white men have witnessed this thrilling sight and Dr. J. Walter Fewkes relates his experience, in the *Journal of American Ethnology and Archaeology*, as follows: "The Snake-priests, who stood by the snake-jars, which were in the east corner of the room, began to take out the reptiles and stood holding several of them in their hands, behind the chief priest, Kapila, so that my attention was distracted by them.† Kapila then prayed and, after a short interval, two rattlesnakes were handed him, after which other venomous snakes were passed to the others, and each of the six priests who sat around the bowl held two rattle-snakes by the necks with their heads elevated above the bowl. A low noise from the rattles of the priests, which shortly after was accompanied by a melodious hum by all present, then began. The priests who held the snakes beat time up and down above the liquid with the reptiles, which, although not vicious, wound their bodies around the arms of the holders. The song went on and frequently changed, growing louder and wilder, until it burst forth into a fierce blood-curdling yell or war-cry. At this moment the heads of the snakes were thrust several times into the liquid, so that even parts of their bodies were submerged, and were then drawn out—not having left the hands of the priests—and forcibly thrown across the room upon the sand mosaic altar, knocking down the crooks and other objects placed about it. As they fell on the sand picture, three Snake-priests stood in readiness and while the reptiles squirmed about or coiled for defence, these men, with their snake-whips, brushed them back and forth in the sand of the altar.

* "Some Strange Corners of our Country" By Chas H. Lummis, pp. 62, 63, 78, 79, 250.

† S. D. II., pp. 264, 271 n, 399 n, 604, 665.

"The excitement which accompanied this ceremony cannot be adequately described. The low song, breaking into piercing shrieks, the red-stained singers, the snakes thrown by the chiefs and the fierce attitudes of the reptiles as they landed on the sand altar, made it next to impossible to sit calmly down and quietly note the events which followed each other in quick succession. The low weird singing continued while other rattle-snakes were taken in the hands of the priests, and as the song rose again to the wild war-cry, these snakes also were plunged into the liquid and thrown upon the writhing mass that now occupied the place of the altar. Again and again this was repeated until all the snakes had been treated in the same way and reptiles, fetiches, crooks and sand were mixed together in one confused mass. As the excitement subsided and snakes crawled to the corners of the khive, vainly seeking protection, they were again pushed back in the mass and brushed together in the sand, in order that their bodies might be thoroughly dried. Every snake in the collection was thus washed, the harmless varieties being bathed after the venomous ones. In the destruction of the altar by the reptiles, the snake ti-po-ni stood upright until all had been washed and then one of the priests turned it on its side, as a sign that the observance had ended. The song of the Snake men continued, gradually dying away, until the only sound was the warning rattle of the snakes mingled with that of the rattles in the hands of the chiefs, finally the motion of the snake-whips ceased and all was silence."*

"SIRRA."

(To be concluded.)

THE NATURE OF GRAVITATION CONSIDERED AS A FORM OF ENERGY.

PART III.

ROTATION.

THE rotatory motion of any cosmic body or mass is uniformly continuous in contradistinction to the gravitational (accelerated) and the orbital (variable) motions; that is, every point on the equator or its parallels passes at a uniform, fixed rate through equal arcs in a given unit of time, unless retarded by frictional influences. This motion takes place transversely to an axial straight line through the centre of equilibrium, the ends being the poles; and this "axis" remains unchangeably in the same position, unless altered by the re-distribution of the material forming the mass or body, which always tends to assume a perfectly spheroidal form.

The conjectural origin of orbital motion in space has been briefly discussed already, but in respect of the rotatory, the questions

* One of these rattles is in the curio case in the Adyar Library.—Ed.

also arise, (1) What are the possible or probable causes of axial rotation? (2) What are the causes of the varying inclinations of the axes of different cosmic spheres in respect to the planes of their orbits? (3) What are the causes of the rates of speed and their difference for each? and, (4) What are the causes of the unvarying uniformity of that speed when once established?

Proceeding upon the rule that the same laws must apply to and govern the great as well as the small, we are constrained to assume that the rotation of suns, planets and moons must be based on the same principles as the analogous rotatory motion of tops and fly wheels, that is, that it depends for its steadiness primarily upon the *arrangement* and *disposition* of the material forming the cosmic masses.

When discussing the fall of a body from surface to centre, we have seen that the most dense and effective portion of the Earth's mass must be disposed much nearer to the periphery (surface) than to the centre, where all weight (*i.e.*, effect of gravity) becomes neutralized and ceases to exist as such; so that a falling body can come to a stand-still and rest at that centre, notwithstanding the enormously accelerated velocity (presumably between 6 and 7 miles per second at the maximum) in the earlier stages of "falling." We may, therefore, logically consider the Earth, or any other rapidly rotating cosmic mass, as representing an enormous spheroidal top,* or as an inflated "fly wheel," and by far the greater amount of its mass similarly arranged peripherally, perhaps within the extraneous third of its radius, certainly in the first half. This major portion of the mass would—while still more or less plastic—become by degrees fairly equally disposed on either side of some great circle (which would become its "equator") and the axis of rotation at a right angle to the same, passing through the centre.

As there are good reasons to assume that planets, etc., were initially formed from gaseous clouds, and subsequently more or less loosely conjoined fluid or solid elementary matter or aggregates of such, the reduction in volume through mutual gravitational attraction and cooling would proceed from the periphery (circumference) inward. The most dense—because most attracted part—would form the first more or less solid and cohesive layers, and as such would form a closed spheroidal arch by means of which vertical, *i.e.* centrally directed, pressure would be converted into transverse (horizontal) strains and stresses, and thus would be prevented indefinite and unlimited descent, and constantly increasing pressure upon the more centrally situated, less dense portions. The latter are conceived as necessarily less dense, because of the *upward* attraction by the superimposed much greater mass acting in all directions, and which we must not lose sight of.

* At first, most probably, the aggregating parts of such a forming globe were more or less irregularly disposed, and rotatory motion

absent, slow or irregular. But on the side turned away from the sun, in the case of a planetary mass, cooling would proceed faster than elsewhere, and that side becoming denser and heavier and more attracted by the sun its centre of gravity would be shifted, and therefore would slowly cant over *inter-orbitally*. The action being continuous, rotatory motion may thus be conceived to have been initiated, which tended, through the imparted momentum, to become permanent and gradually augmented.

The same causes continuing to act, the effects—increase of velocity and the whirling of the denser matter outward—as continually accumulated, until present equilibrium and rigidity were attained. In the earlier phases of repeated re-arrangement and consequently great and rapid axial mutations may (perhaps *must*) have frequently taken place. That the poles of the earth are not yet rigidly fixed and themselves move slowly in a small circle, appears to be *prima facie* evidence, that the main mass of the earth is not yet quite symmetrically arranged, and that, therefore, the terrestrial “top” must “wobble” still a little.

So far we have considered the case of the greater amount of the mass of our globe to be placed nearer the surface than the centre, as necessary for securing stability. If, for the sake of comparison, we assume cosmic globe masses to be either homogeneous or the density increasing from surface to centre, and calculate by the laws of mechanics, we shall find that it would be extremely difficult to produce regularity of rotation, at least much more so than under the previous condition, and it would be probably impossible to account for the required energy to sustain the known rates for indefinitely extended periods, just as tops so constructed cannot spin long or steadily, nor fly wheels work well.

Basing our arguments thus on the known physical properties of tops and fly wheels as analogous well known contrivances, it appears plausible, that the speed and uniformity of cosmic rotatory motion may be due to a similar internal arrangement of the material of the cosmic bodies. This appears to coincide well with what is known to prevail in our solar system in this respect, for we find that the sun and all the larger planets, whose rotation can be observed, and which possess moderate density in comparison to their size (volume), exhibit the most rapid rotatory motion; from which it may be logically inferred that their more or less plastic state renders it possible that the main portion of their masses are disposed much nearer the equatorial periphery, than the centre; while, on the contrary, our apparently rigid (cool) moon, and perhaps, all the small planets, only rotate in the same period in which they accomplish their revolution around the sun. The first would be “shells” of densest matter outside, thickest at the equator, thinnest about the poles; the others more or less homogeneous or densest centrally.

The questions asked may therefore be answered thus:

(1) The proximate initial cause of the rotation of cosmic bodies is, probably, their unequal cooling and contraction while gravitating towards the sun or common centre of attraction, and the subsequent gradual arrangement of by far the greater part of their mass nearer to their equatorial circumference than to their centre, through the operation of well-known dynamical centrifugal forces.

(2) The cause of the different inclinations of the axes to the plane of the orbits would then be the variation of the planes, in which originally the major part of their masses were arranged.

(3) The rate of speed would be due to the quantity and the density of that major part of the mass, and to its distance from the centre.

(4) The uniformity of rotatory motion and of the stability of the axis would be due to the symmetry of arrangement and the rigidity of the components of the dynamically active peripheral zone, combined with the gradually acquired momentum, *i.e.*, speed multiplied by weight.

J. G. O. TEPPER.

Reviews.

NATURE'S MYSTERIES.*

Mr. Sinnett has added a most useful book to our literature, in this compendium of the famous series of articles on occult science which he contributed to a London paper during the past year. It is destined to be very popular and we hope it may gain as wide a circulation as did the “Occult World,” which helped very greatly to compel public attention to the claims of Theosophy. Having the advantage of extensive acquaintance with modern scientific research and a practical knowledge of certain branches of chemistry, as well as close study of and a long experience in different phases of practical psychology, such as Spiritualism, Mesmerism, Clairvoyance, Crystal-reading, Spirit-photography, Astrology, Palmistry, Psychometry, etc., he is admirably qualified for his present task. The book is one that will be helpful to students of the hidden side of nature, and calculated to entice into a course of study that large body of outsiders who have leanings in our direction but have not hitherto seen their way to take up these inquiries in a serious spirit. A strong feature is the way in which the author leads his reader from the known to the concealed, from the outermost boundary of present scientific discovery to the greater and more important field of occult research, in which is alone to be found the key to Nature's mysteries. It might have been better if, when transforming his separate newspaper articles into chapters of his book, he had dispensed with the strong language in which he denounces the attitude of a prejudiced and ignorant public

* By A. P. Sinnett. Theosophical Publishing Society, 1901. Price Rs. 1-8-0.

towards this delicate branch of research. It is not likely that dogmatists like our sciolists in science and flippant critics in society whose opinions are entitled to no weight whatsoever, will be dragged into a policy of fairness by calling them 'idiots' and other choice names: they would first have to be supplied with what they lack—receptive brains and independence of character—before one could afford to waste time on a discussion of their opinions. Specialists in the several departments of practical psychology above enumerated cannot state the points of their beliefs and the basis of their conclusions more clearly and succinctly than Mr. Sinnett has herein done for them. To cite passages in support of this affirmation would cover more space than can be spared in a notice; the book—which has not a dull or obscure page in it—must itself be read. It should be in every theosophical library.

ESOTERIC CHRISTIANITY.*

At last we have Mrs. Besant's long promised book on the Esoteric meanings of Christianity; an amplification of the lectures given in the smaller Queen's Hall in London, and printed in pamphlet form at the time, but now re-written and extended. To the unbiassed student of comparative religions the work will be of the greatest value, for in it the author shows so clearly the existence of teachings not intended for the masses—teachings of like character to those found in the esoteric portion of all other religions—that she makes it more certain that there is a basis of unity underlying all religions, the diversity lying more in the clothing of the ideas than in the ideas themselves. But in our enthusiasm we must not lose sight of the fact that many of Mrs. Besant's explanations of doctrine will meet with bitter opposition from the followers of the old school of Christianity. Yet let us remember that, in rousing opposition, she makes our worthy opponents review their own position carefully, and it is possible that many may find themselves in such case that they will be obliged to modify, to a considerable extent, the ideas which they have been so industriously engaged in teaching: all of which helps to bring in the day of tolerance in religious matters, the right to reason, which is on the way.

In the Foreword the author says: "The object of this book is to suggest certain lines of thought as to the deep truths underlying Christianity, truths generally overlooked, and only too often denied. The generous wish to share with all what is precious, to spread broadcast priceless truths, to shut out none from the illumination of true knowledge, has resulted in a zeal without discretion that has vulgarised Christianity, and has presented its teachings in a form that often repels the heart and alienates the intellect. The command to 'preach the Gospel to every creature'—though admittedly of doubtful authenticity—has been interpreted as forbidding the teaching of the Gnosis to a few, and has apparently erased the less popular saying of the same Great Teacher: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.' " It must be apparent to any one that there are infinite grades of intelligence among men, and it does not seem reasonable that

* "Or the Lesser Mysteries," by Mrs. Annie Besant, London, The Theosophical Publishing Society, 1901. Price Rs. 3-12.

one statement of truth can appeal equally to all men, can satisfy the longings of every one. Christianity, perhaps less than most religions, satisfies the reason of men, for only if one can accept without question can one get comfort out of it: but if we can find a higher side, such as Mrs. Besant shows us—something far beyond the truths taught to the ignorant masses—then can we find the "peace which passeth understanding," for it is one with knowledge and transcends it.

The author takes up many interesting points—among them that of the origin of religions—and shows the impossibility of a great religion having evolved from ignorant worship of the elements or the elementals. But it is impossible to do justice to the book in a short review. Mrs. Besant has studied the questions involved with an earnestness not more apparent than her conscientious desire to get at the truth and avoid the semblance of injustice.

N. E. W.

ANCIENT AND MODERN PHYSICS.*

Mr. Willson's little book would be of the greatest value to students if unfortunately, he had not stated along with facts many theories, and even the conjectures of scientists, as equally demonstrable. In Hindu philosophy he, also, makes affirmations which no educated Hindu whom the reviewer has met, will corroborate—notably, the portion about the diameter of the earth with its etheric envelope. It *may* be true, but Hindus say such is not their teaching. Again, in the portion devoted to theosophical teaching we find the same curious commingling of a truthful statement of assertions made by some of our leaders, with mere conjectures, probably his own. His nomenclature is confusing, for we are not in the habit of speaking of the four lower planes as Prakritic, Etheric, Pranic and Manasic: Prana is not a plane at all, according to both Theosophy and Hinduism, but the life-force pulsing through all the planes. Mr. Willson has the faculty of clearly, even admirably, expressing his thoughts, and he could write valuable helps for students if he would learn to distinguish between demonstrated facts, theories, and his own personal conjectures.

N. E. W.

BIRTH A NEW CHANCE.†

The author was a clergyman for twenty years in an orthodox church but, like many others, became in time dissatisfied with the teachings, for they did not seem to fit in well with the facts of life and a reasonable view of its purpose. In this volume he treats in detail of several of the contradictions in church teaching. For instance, the statement that sin is the cause of death set over against the fact that, in order that we may go to Heaven, we must die. He takes the position that man has more than one definite physical body; that the soul is never quite freed from a body between these incarnations, but resides in a germ, or nucleus, around which, or out of which, the new body appears. So the death is only partial and man would be attached to a body until he becomes perfect; the last material body changing its nature and essence to become his spiritual body; and thus he attains Heaven. But for the

* By Thos. E. Willson. Flushing, N. Y., Chas. Johnston.

† By Columbus Bradford, A. M., Chicago, A. C. McChurg & Co., 1901.

man who sins, death is the result—a final dissociation from his body; the loss of the Heaven life and living in the condition called “eternal punishment.”

The position taken by the author is a distinct advance on the old orthodox ideas, while falling far short of the theosophical teachings. The frequent appearance of such books, shows the marked tendency of the times to exercise the right to think in matters religious as well as moral and scientific, and the Theosophical Society itself stands but as the pioneer of the movement—a truly natural one in race evolution.

While we cannot fully endorse many of the statements made, yet we welcome the book as a conscientious effort to help people out of the condition of blind acceptance of dogma into the more healthy one of demanding proofs of their value, and we do not doubt but that it will do much good to the class for which it is written. The book is nicely bound and is printed on good paper in clear type.

N. E. W.

LIGHT FROM THE EAST.*

Miss Ward has made so judicious a selection of texts from the scriptures of Buddhism that the casual Western reader, though unfamiliar with the contents of the Buddhist Canon, cannot fail to get a fair idea of the nobility of the teachings of Gautama Buddha. None of the world's scriptures lend themselves more admirably to the preparation of such compilations as this than those of the Buddha Dharma, and Miss Ward has done her work thoroughly and well. If we were to indulge in any criticism it would be to express surprise that, when making her “Summary of Buddhism,” she should have overlooked the authoritative presentation of the matter which is contained in the “Fourteen Propositions,” which were agreed to by councils of high priests of Burma, Ceylon and Japan, and which are given in an Appendix to the latest edition of the “Buddhist Catechism,” and taken instead the summary made by one Japanese Buddhist priest, who does not go into the details of the belief of the whole Buddhist world.

FROM POVERTY TO POWER†

BY JAMES ALLEN.

It is not often that we are called upon to review a work so excellent as the one under notice. Insensibly we are put in mind of the writings of Prentice Mulford, and of Charles Linton. “From Poverty to Power” may be read without raising undue hostility, by all sections of the community; the teachings are distinctly theosophic and yet there is no evidence to show that the author belongs even to the Theosophical Society. The deep earnestness pervading this book; the keen insight into the secret workings of the human heart; the profound sympathy for the struggling masses, and particularly for those who are making effort to attain a closer union with the Divine; all these, should make the student more than grateful to the author.

* Being selections from the teachings of the Buddha: arranged with an introduction by Edith Ward. With a Foreword by Annie Besant. London, George Bell & Sons. Price 1s.

† (Publishers L. N. Fowler and Co., London and New York and James Allen, Bath England). Price 3s.

No truly anxious soul, seeking liberation from the bonds of sense, but will find in these pages immense assistance in the arduous task of the mastery of self.

It is to be hoped that in another edition the present price of 3s. may be reduced. Such a work should be placed within the reach of the poorest.

We wish “From Poverty to Power” all the success it deserves. Those who are earnest seekers for a higher life, a purer platform, would do well to secure a copy of this book; and we hope, that it may not be long before we are able to review another one by the same author.

W. H.

STRAY THOUGHTS ON THE BHAGAVAD GITA.*

BY ‘THE DREAMER.’

That incomparable work, the Bhagavad Gita has been the theme of so many writers that one might almost suppose little more remained to be said concerning it; yet the author of these “Stray Thoughts” has mastered his subject so thoroughly, and clothed his ideas in such beautiful word-vesture, that the reader's interest, provided he be at all in harmony with the spirit of this majestic ‘Song,’ is at once secured. These deeply thoughtful and profoundly suggestive comments, which are confined to the first two chapters of the Gita, were written with the desire of being helpful to those who are, like himself, strugglers on the Path; and we think the author's wish will be realised by all attentive readers. As this is the first of the ‘series,’ we may look with pleasurable expectation for notes on the succeeding chapters.

W. A. E.

ABHIJNANA SAKUNTALA.

The revised and improved second edition of this well-known drama of Kālidāsa, with the purer Devanagari text, a literal English translation, various readings, a Preface principally treating of the relative value of the several recensions, full notes, and useful appendices by P. N. Patankar, M. A., Prof. of English and Sanskrit, Madhav College, Ujjain, is now before the public. The text has been prepared by the editor on the authority of older copies. He has chosen for his edition one Kashmir MS., two Bombay MSS., two Madras MSS., and one Bengali MS. He is of opinion that the Southern copies have preserved the text generally unadulterated and unamplified. The main object of this edition of Sakuntala is the restoration of the text. His work, he says, is first and foremost, intended for attentive students of the various texts. But it is equally fully adapted to the requirements of college classes. A literal English translation, full explanatory, grammatical, and critical notes, a brief explanation of Sanskrit dramaturgy, and sundry other things necessary for the University candidate are embodied in the volume to give him full facilities for studying the work in a critical spirit. The book is moderately priced at Rs. 2 per copy. The “Arya Vijaya” Press, Poona, where this book was printed, might have executed its work more satisfactorily.

G. K.

* Calcutta: Aghore Nath Datta; 120-2, Musjid Bari Street. Price, Re. 1.

S'RI BHAGAVAT GITA'.

A neat pocket edition of this popular Gita is now published by Vetsa Venkatas'eshayya, in the Telugu characters. It has a very useful alphabetical index to the S'lokas composing this Gita. It is very cheaply priced at four annas per copy, exclusive of postage. Copies of this book can be had of Vetsa Venkatas'eshayya, Postal pensioner, Masulipatam; or V. Nammalvar Chetti, No. 16, Reddiraman Street, Madras.

G. K.

BIOGRAPHY OF JAMES M. PEEBLES, M. D., A. M.,

BY EDWARD WHIPPLE, BATTLE CREEK, MICH.

This is the voluminous life history of a great traveller and indefatigable advocate of Spiritualism; it is well edited, and is full of racy anecdotes and valuable and interesting information. Though now in his 80th year, we understand that Dr. Peebles is intending once more to visit India, a country that has ever filled him with profound interest.

THE ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION FOR 1899.

This excellent work is fully up to the standard of its predecessors, and students of a wide range of subjects will find in its pages much to instruct and interest them. To psychological students, Sir William Crooke's admirable essay on Psychical Research will prove of great interest, and we very heartily commend it for their consideration. The publications of the Smithsonian Institution are invariably of the highest value and reflect honor upon all concerned.

MAGAZINES.

The Theosophical Review for January opens with an article on "The Ancient Slavonic Mysteries and Doctrines of the Soul," by a Russian. Many of the customs of the Ancient Slavs had a deep spiritual significance. It seems that cremation was common among them, as the following remark made by a Russian to an Arabian, shows: "You Arabs are stupid, you give your dead into the earth to worms; we burn the body, and the soul goes quicker to heaven." Moses Levene's closing article on "Jesus and Christianity in the Talmud," presents, from the Jewish standpoint, some conclusions as to Jesus which seem to find corroboration in the ancient writings. The writer also compares, in parallel columns, many of the sayings of Jesus with others found in the Talmud and among the teachings of Hillel.

Mrs. Caroline C. Ohlmüs gives her second paper on some strange practices of "Black Magic in Ceylon." Mrs. Besant contributes an important article entitled "A Lodge of the Theosophical Society," which we hope will be widely read. It has been re-printed by the Adyar Lodge, and is sent with this issue of the *Theosophist*, as an extra supplement, and will also be furnished to the *Prasottara* as a Supplement. Caroline Cust writes on that remarkable and "representative book" Dante's "Divine Comedy;" E. M. Stevens, on "The Secret of Fan;" James Stirling on "Lemuria;" and Michael Wood, on "The Secret Island." Mr. Mead, under the heading of "Asiatic and European," continues his comments on Mr. Meredith Townsend's recent work,

"Asia and Europe;" and Mr. Bertram Keightley, in "The Mysticism of the Intellect," ably though briefly reviews a recently published work containing Dr. Rudolph Steiner's 'series of addresses to the Berlin Theosophical Society.' "The Eternal Conflict"—an essay by William Romaine Paterson, which has been recently published in book form,* is favourably commented on in the closing article—a thoughtful one by Dr. A. A. Wells, in which are found some excellent quotations from the work in question.

The February issue opens with a paper by Miss Hardcastle on "Fragments of the Mandæan Mass for the Souls of the Dead," which contains some excellent quotations. Mrs. Besant's "Freethought in Theosophy" is a vigorous disclaimer of everything that savours of dogmatism in any form in relation to Theosophical teachings. Mr. Mayers, in his article on "The two Gospels," says:

"The great want of the age, for which men are often unconsciously seeking, is a gospel at once larger, deeper, purer, sweeter and more spiritual than the outworn tale of redemption by the blood of a divine victim, in its literal and historic sense." "The Musical System of Pythagoras," by H. Ernest Nichol, we think could be understood by very few save professional musicians. A. H. Ward's article on "The Prodigal Son" will be found helpful to those who are earnestly seeking the path. Mrs. Corner-Ohlmüs contributes her third paper on "Black Magic in Ceylon." Michael Wood's "Dream Garden" will, we are quite sure, be found very interesting as well as instructive to all story-lovers who may have the privilege of reading it. "The Root of Religion," by G. R. S. Mead, is a philosophical contribution, in the course of which the writer considers Mr. H. Fielding's most recent work, "The Hearts of men," † and gives some pithy extracts therefrom. Mr. Fielding says, as here quoted, "I confess that, to me, there is nothing so repellant as the hate of faith for faith," to which we respond, *Amen*. Mr. William Tristramson has a thoughtful paper on "The way of life," and Dr. Wells, in an article on "Progress and Protestantism," expresses his views as to the relative tendency of Protestantism as compared with Catholicism, which views will, we venture to say, be quite surprising to most adherents of the former cult.

Theosophie, Antwerp. This magazine is edited by M. Armand Maclot, President of our Antwerp Branch. The January number is accompanied by a special number of the same date which is devoted to a reproduction of Mr. Leadbeater's monograph on the Human Aura and to Mrs. Besant's illustrated, historical paper on "Thought Forms." For this literary treat the readers of *Theosophie* are indebted to the liberality of a self-sacrificing member, who denied himself to be able to do this benefaction. Under the leadership of our present colleagues of Antwerp and Brussels, our movement in Belgium is full of life and gradually spreading.

Modern Astrology. Our friend and colleague, Mr. Alan Leo, is to be congratulated on the growing prosperity of his magazine; the more so as this is not due to any resort to clap-trap advertising, but to judicious management and careful editing. Being a thorough-going theoso-

* London: Heineman, 1901.

† London: Hurst and Blackett, 1901, price 10s. 6d.

phist, and his wife the same, they throw over the whole of their abstruse specialty, an interest which attracts outsiders and pleases those who are already familiar with the subject. Mr. Leo pays a tribute of gratitude to the late Lady Malcolm, who was a staunch friend of our friends and helped to make their early work successful. The conception of the magazine, he tells us, took place on the top of an omnibus on a certain evening in the month of May, 1890, and the total sum it was proposed to venture was £25. "We started the magazine under favourable auspices, with a promise of a dozen subscribers, and the bait to lure subscribers to speculate in a 46 subscription was a free horoscope. The idea was not entirely original, as very few ideas are, but it was successful. We learned more Astrology by those free horoscopes than all the books could teach us. We made many converts to Astrology in those days through our free horoscopes." The February number opens with an interesting story entitled "The Romance of Astrology." This is followed by an article on the Aura, by Mrs. Leo, and the rest of the number is filled with interesting matter.

Journal of the Buddhist Text and Anthropological Society, Part II, of Vol. VII., 1901, contains the narrative of a journey to Tashi Lhun-po in Tibet, by Sarat Chandra Das, C. I. E., Tibetan Translator to the Government and Editor of the publication. The story of the journeys, adventures and observations of this great Indian traveller are extremely interesting and instructive; so much so that Sarat Babu's book is being published, we believe, by the Royal Geographical Society. In the guise of an Indian Pandit making a pilgrimage to the sacred Buddhist shrines he, in company with the well-known Tibetan employé of Government at Darjiling, Lama Ugyen Gya-tsho, succeeded in visiting Tashi Lhun-Po, the seat of the Tashi Lama, and residing there several months. He also was so fortunate as to get to Lhasa and to be received by the Dalai Lama. By the exercise of great cunning, intelligence and discretion he was able to escape all the pitfalls which engulf others who attempt to make the same journey. One is forced to admire equally his courage and perseverance, and one follows him with absorbed interest throughout his narrative. On the 31st of July (1879), while an inhabitant of the Tashi Lama's palace, there was great rejoicing and a general holiday all over Tibet and High Asia; the infant Dalai Lama (Gyal-wa Rinpo che) was installed on the throne of Potala—the name of the Dalai Lama's palace at Lhasa—as the incarnate *Bodhisattva* Avalokitesvara, or the Tibetan Chen-re-zig. The narrative says: "The princely infant, into whose person the spirit of the late Dalai was found to have passed, had been till now brought up in a small palace called Gyal-kup, near Lhasa. Last year the Tashi Lama Panchen Rinpo che, at the invitation of the Emperor of China and the high officials of Tibet, went to Lhasa to examine the infant Dalai, and to report if the spirit of the late Dalai had really passed into his person. For several days sacrifices were offered and oracles consulted in the renowned convents and sacred shrines of Lhasa, Sam-ye, Tashi-chunpo, and other places of Buddhist sanctity; the result being to establish beyond doubt that the infant was the incarnate Chen-re-zig, the patron *Bodhisattva* of Tibet. On the day when he pronounced the infant's claims to the pontifical throne to be good and valid, a magnificent rainbow

is said to have appeared over the palace of Potala, which was looked upon as a divine confirmation of the decision."

If Sarat Babu ever finds the moral courage to put into print what he told Mrs. Besant and Col. Olcott in 1894, the Western world may feel inclined to recast their unjust verdict as to Mme. Blavatsky's stories of her experiences in Tibet and of the powers of the Adepts.

Sophia (Madrid). The January number of our well printed and well edited Spanish contemporary marks the commencement of its tenth year of publication, and the editor's salutation to his readers has a tone of cheerfulness and hope which is very encouraging. He says that as time moves on, his belief in the teaching of Theosophy becomes more and more profound, for the advancement of science is gradually proving the basis upon which the teachings of the sages have been built, to be as strong and immovable as the living rock. He cites a number of examples in support of his contention. The second article is a vindication of the memory of Madame H. P. Blavatsky, written in that loyal and courageous spirit of unquestioning devotion which has characterized the writings and speeches of Senor Xifré from the beginning of his connection with us. The Society has not produced a more unflinchingly devoted member than he. The number under notice contains much other interesting matter. We wish for our contemporary every prosperity and continued usefulness.

Theosophia, Amsterdam. The January number of this magazine is largely composed of translations of the more important works of our leading writers. It is always tantalizing to feel, on opening this and two or three others of our foreign contemporaries, that all the fine writing within their covers is beyond our comprehension. Perhaps, some day, all publications throughout the world will be made in Dutch, or perhaps English; still we admit that the supposition is open to doubt! Meanwhile, we must just sit by and see our friends in some of those foreign countries enjoying literary banquets not within our own reach.

Teosofisk Tidskrift, Stockholm. The December number of this industrious publication ends the eleventh volume and prepares us to expect it in its new form of the *Skandinavisk Teosofisk Tidskrift*. Though we cannot read the contents of the magazine, we personally know the leading workers in the Section and need no assurance that they are doing all that devoted and intelligent colleagues can to push on and consolidate the movement in Scandinavian countries. Has it ever occurred to our leaders that these Scandinavian loyalists, who are at the North polar end of our current, are no more enthusiastic workers than their associates in New Zealand, who are our advance guards nearest the South Pole? And do they realise what that wireless thought-transference means?

Der Vöhan, Leipzig. Our esteemed associate, Herr Bresch, working against all possible odds and with very meagre assistance, continues to bring out his German *Vöhan* and to make it interesting for his readers. The January number is as useful in this respect as its predecessors.

Philadelphia, Buenos Aires. The bi-mensual number for September-October, of *Philadelphia* which is conducted with such good taste and fairness by Señor Sorondo, devotes a large amount of its space to a report of the visit of the President-Founder to that part of the world in September last, copying for permanent reference, reports of his lectures and

of the introductory remarks of himself and other chairmen of the different meetings: he also takes over from *Caras y Caretas* (Masks and Faces) a reduced copy of the splendid portrait of Col. Olcott which was taken by Taber, the leading photographer of San Francisco. There is also a photo-engraving of a leaf of one of our duplicate palmleaf MSS. that Col. Olcott took with him to show our friends throughout the world how a Sanskrit manuscript looks.

Theosophy in Australasia. The editor opens his January number with a notice on the suggestive pamphlet by Mr. G. E. Sutcliffe, entitled "Two Undiscovered Planets," which he calls "one of the most important little pamphlets perhaps ever issued by a member of the T. S." Mr. H. A. Wilson contributes an interesting article under the title of, "Is there a National Soul?" His view is that the great Lords of Evolution form nuclei as evolutionary centres for the production of new races and sub-races, the Manu of the race being in each case its core and centre. When everything is ready there pass into this evolutionary focus, individuals whose Karma has prepared them to become factors, major or minor, in the racial creation that is in contemplation. Mr. Wilson succinctly states his idea as follows: "For this reason I have thought it necessary to postulate a national entity behind or ensouling each distinct nation, which is a conscious centre drawing hitherto separated individuals around itself, putting into their minds the ideas which they try to work out in their religions, their language and literature, their laws, their manufactures and their general civilisation.

"Around such an entity on the subtler planes of being would gather the energies generated and liberated by the individuals on earth, who in their totality may be called its physical body, and from this subtle body would flow down the forces moving that physical body towards the working out of the nation's destiny. Each such national entity would have behind it or around it when it began to gather together a new body for itself, a certain store of unworked-out causes which would be the Karma of the nation that was to be.

"It would be limited in its activities by the inertia, ignorance, selfishness and self-willedness of the material, that is, the human beings with which it had to work, and also by the antagonisms which would be sure to arise between the nation it was trying to evolve and some neighbouring nation."

Mr. F. C. Ramsey writes on what goes on "Behind the Veil;" C. M. asks, "What of the Harvest?" there are Questions and Answers, reports on Branch activities in Australasia and Tasmania, a commendatory notice by Miss Edger on the Dreamer's, "Stray Thoughts on the Bhagavad Gita," and a letter to the editor from that amusing traveller, Dr. Peebles, who calls himself "a Theosophist, a Spiritualist and a Buddhist, connected with the Buddhist Church in Ceylon"—which we fancy will surprise the Sinhalese Buddhist priests, as much as his other statement in another publication, that he is a member of the "Loyal lodge" of the T.S. at Adyar has, the President of the Branch in question. But perhaps Dr. Peebles does not exactly know where he stands.

Le Lotus Bleu. The January number is an interesting one—as, in fact, all M. Courmes' issues are—his policy being to add to such original articles as he may secure, translations of the best fugitive writings of our best writers.

Bulletin Théosophique. We learn from the January number of the *Bulletin* that the Countess Wachtmeister, Miss. Arundale and the Count and Countess de Prozder of Geneva, members of the Society, have recently passed through Paris. Comdt. Courmes contributes a valuable article on the Desire Elemental.

Revista Teosofica. Number IV. of our young Cuban contemporary embraces much interesting and profitable matter, and we hope it may have a wide circulation in the West Indies. The Editor should revise his list of officials, to whom inquirers in various countries may address themselves. Dr. Wells is no longer General Secretary of the European Section; an Italian Section has superseded the single group under Signor Calvari; Mr. Luis Scheiner is the proper person to address in South America, and Dr. Marques has left Australia for good.

Teosofisk Tidskrift for Skandinavien. With the January number the name of our Northern organ is altered to the above form and the new Volume begins. May its career of usefulness continue unchecked.

The N. Z. Theosophical Magazine contains the first portion of "The Story of the Cross," by Helen Thorne; "Fear—its Cause and Cure," by E. Richmond; a Poem on "The Loom of Life;" the first chapter of a story—"And the Sins of the Fathers;" and an interesting article in the Children's Column, reprinted from *The Golden Chain*.

The Arya for January gives the conclusion of Professor Sundarama Aiyar's "Educational Address;" a brief paper on "Sri S'ankarāchārya," by R. Ragoonath Row; "The Beatings of our National Pulse; Revivalism," C. M. Padmanabha Chari, and much other matter which we have not space to notice.

The Dawn (February) has the following attractive table of contents: "Blessed are the Pure in Heart, for they shall see God;" "Lines addressed to Dr. Sarat K. Mullick;" "The Industrial Development of India;" "Methods of training Youths in Ancient India;" "Vegetarianism and Vigour;" "The Sphere of Religion;" "History of Indian Grammatical Literature;" "Sri Chaitanya and His Message;" "Infant Marriage versus Deferred Marriage;" "Question of Legislative Remedy."

Acknowledged with Thanks:—*The Vāhan, Light, Banner of Light, Harbinger of Light, Health, Review of Reviews, The Phrenological Journal, Theosophisch Muandblad, Mind, Metaphysical Magazine, United Buddhist World, The Brahmacharin, The Brahmadin, Astrological Magazine, Prabuddha Bharata, The Indian Review, Christian College Magazine, The Indian Journal of Education.*

CUTTINGS AND COMMENTS.

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

From an article in the *Theosophical Review*, by Mrs. Besant, we make the following extracts, which we commend to the careful attention of our readers, and more especially to those who may be inclined to pin their faith on human authority:

"It might be enough to say that by the constitution of the Theosophical Society every kind of dogmatism is eschewed, and that its objects are such as by their very nature preclude the assertion of any teachings as obligatory on its members. But while this might be sufficient for loyal members, who rightly see in any attempt to impose intellectual change a treason against the Society, I would fain look deeper into the subject, so that those who are inclined to wear these fetters, or to twist them round the limbs of others, may also see with us the error of such ways. Let us take first the least important argument—the imperfect nature of human knowledge. Even when we have secured some facts of which we are sure, some elements of error always remain in our statement of the facts. First comes the personal equation, the bias given to our perceptive abilities by our physical and mental peculiarities, and our preconceived ideas. This bias is far more serious in superphysical observation than even in physical, and a careful superphysical observer invariably discounts his observations, and warns his readers and hearers of this likelihood of mal-observation. How absurd then, is it, for other people, who cannot even check his observations, to try to force them down other peoples' throats, with certainty as to their complete accuracy, which the original observer disclaims!"

"If this personal bias be partially eliminated by strenuous effort, there remains, as distorting and miscolouring the fact, our far-reaching ignorance of other facts in relation to it. The facts we know are out of proportion, because of the immensely larger number of facts which we do not know, and which are yet in relation to them."

"Finally, let the true Theosophist remember to be tolerant even to the intolerant, since vice is not destroyed by vice, but by its opposite, virtue. Let him meet unreason with compassionate liberality. For in all alike the Self is evolving, and the manifestations that to our half-vision are evil are only uncompleted good."

Our readers may remember a beautiful little poetic-al paraphrase which appeared in the *Theosophist* for May 1899, entitled "Abide with me." As it was much appreciated by our readers, we have pleasure in publishing another from the same author, our gifted friend Mr. Wilton Hack of Australia. As will be seen, it is adapted to the tune, "Nearer my God to Thee," and we beg to call Mr. Walters' attention to it as suitable for publication in his *Golden Chain*, for the use of Lotus Circles."

Nearer, oh Truth, to Thee,
Nearer to Thee;
Wild though the storm may rage,
Surrounding me;
Still must I struggle on,
At last the victory won,
Nirvāna leading on,
Nearer to Thee.

Great is the joy I feel,
Nearer to Thee;
Fainter desire grows,
Nearer to Thee.
Oh Truth, the Light bestow,
I would Thy glories know;
From Thee the Light doth flow;
Nearer to Thee.

Mr. H. Fielding, in his recent work, "The Hearts of Men," after referring to that divine voice which speaks to us in "unknown tongue," says:

"Whatever your faith may be, you have no monopoly of religion. I confess that, to me there is nothing so repellent as the hate of faith for faith. To hear their professors malign and abuse each other, as if each had the monopoly of truth, is terrible. It is a strife in families, where brother is killing brothers and the younger trying to disinherit the elder."

And again:

"The faiths are all brothers, all forms of the same mystery. There are older and younger, stronger and weaker, some babble in strange tongues, it may be, different from your finer speech. But what of that? are they the less children of the Great Father for that? Surely if there be the unforgivable offence, the sin against the Holy Ghost, it is this: to deny the truth that is in all the faiths?"

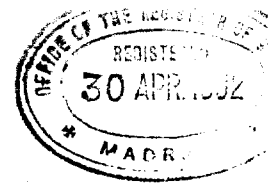
A writer of Burmese superstitions in the *Burmese Gazette* says: There is another means of doing harm through unseen agencies, of which the Burmese stand in great dread; it is called Ponnaka. Ponnaka is an ogre and one of the principal personages in one of the ten great stories of Gautama Buddha's anterior births, called Vidhurajataka, the story of Vidhura, which is also the subject of a well-written Burmese poem. Ponnaka is represented as an ogre holding a sword and riding a horse. An image of wax, representing the ogre, is first made; the saddle must be made of the loin-cloth of a dead man, the bridle with ropes that have been used to tie the toes of a dead person, and the tail of the horse is to be made with the hair of a suicide by hanging. The whole is then buried at the foot of a tree whose Nat is famous, and Ponnaka having been first invoked, will do, according to the will of the invoker, one of the three following things: Pelt stones at a house, burn a house or even a whole village; or beat such or such a person with rattans. But under the name of Ponnaka are also included some other magical feats, the invisible agencies of which are one or several small dolls buried under the house of the person whom one wishes to injure or annoy. Evidence has come from nearly all countries of the reality of these house-peltings by stones, clods of earth and other missiles, by sub-human entities. It would also seem as if they can be brought under human control, and are so by the practitioners of the black art.

We owe the discovery to Miss Mary Kingsley. Witness the following excerpt from the Journal of the Society of Comparative Legislation, in the *Madras Law Journal* for November and December last:—
"West African Studies, by Miss Mary Kingsley—Spirits as Policemen." Miss Kingsley might call her picturesque writing

a "word swamp," but there is not a dull page in it. These *studies* teem with interest. The chapter on "African Religion and Law," for instance—what a vista of new ideas it opens up to the student of Comparative Jurisprudence. Not without meaning are the two—religion and law—coupled together, for in West Africa the spirit world pervades and animates every thing. As Miss Kingsley humorously puts it "the spirits put into a charm are the police force," and much more effective than men. Your human policemen can be evaded or outrun if you steal a few potatoes from a field, but the spirit policeman cannot be so circumvented when he hangs *alone* up in a bit of rag or gets inside a little horn on guard over the African farm. He will most certainly have you, and you will swell up and "bust." "You will see this," she says, "strikingly illustrated when, as you walk along a bush path far from human habitation, you notice a little cleared space by the side of the path; it is neatly laid with plantain leaves, and on it are various little articles for sale—leaf-tobacco, a few yams, and so on—and beside each article are so many stones, beans or cowries, which indicate the price of each article, and you will see, either sitting in the middle of the things or swinging by a bit of *l'ie l'ie* from a branch above, Egba, or a relation of his—the market god—who will visit with death any theft from that shop, or any cheating in price given, or any taking away of sums left by previous customers. You can always tell which are the articles already paid for things taken, and which are those you can take and welcome if you pay cash down, because those for sale have the prices marked up. Again, the plantation of a *Ba' Akele*, or Fan town, are not in the manner of fenced-in back garden; they are open clearings, sometimes a mile from the town they belong to. Sometimes for weeks at a time no one of their owners is near them by day; at night the slaves, or lower members of the family, go up to the little hut in them and scare off the gorillas, elephants, bush cows and bush pigs, but during the day there is nothing to guard them from human robbers but the *bian*. Also there are the spirits who are kept and fed in little miniature huts on the verges of the plantation towards the forests, and whose work it is to help the human owner to keep down the evil weed spirits that invade it from the forest. Or you can take a canoe and drop beside the slimy banks of any oil river you choose, and you will see quantities of fish traps, every one of them guarded, and practically efficiently guarded against human depredations, by charms; or away in the Gorilla-land forest, you will see, miles from any sign of human life, piles of cut billets of ebony, or rubber vines, each with its *bian* on, and if you were a Fan, desirous, as is common with Fans, of taking those things, you would hold it policy first to kill the human owner of them wherever he might be."

O. V. N.

The friend who sends us the above interesting excerpt, might have added that in certain parts of India the cultivators have elemental spirits in charge of their fruit orchards and get most efficient service, if all that is said be true. If a thief comes by night and lays his hand on a fruit he is by the occult power fastened to the spot where he stands, powerless even to remove his hand from the object of his greed or gluttony. We have been told that transfers of the guardian elemental of the orchard are made along with the property, the invisible entity serving the new lessee with docility if the customary *pija* be made to it.—ED. NOTE.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXX

(Year 1892).

THE present chapter brings us to the close of the year 1892, which as it will have been seen, bristled with interesting events. As, at the present time of writing (1902), just a decade has passed, it will be instructive to make a brief comparison of figures which show the growth of the Society within that period. Take, for instance, the number of Charters which had been issued from 1875 to the end of 1892, *viz.*, 310, and compare them with those issued up to the end of 1901, *viz.*, 656, and we find that our number has increased by 346 charters, which is thirty-six more than had been chartered within the first seventeen years of the Society's existence, a very striking fact to notice. Next, as to the number of countries in which we were then operating, *viz.*, 18—India, Ceylon, Burma, England, Scotland, Ireland, France, Austria, Sweden, U. S. America, Greece, Holland, Belgium, Russia, West Indies, Australasia, Philippine Islands and Japan—to which we now add 24 others whose names have been enumerated in my Presidential Reports of the past two years. Then the Adyar Library, in which we then had in the Oriental department 3,381 manuscripts and printed books and in the Western section about 2,000 volumes, in all 5,381: our report of last year shows that we had in the Oriental department 2,754 manuscripts and 3,356 printed books, while the number in the Western department has risen to 6,016 volumes. Glancing at my Buddhist work in Ceylon we find Mr. Buultjens reporting that he has "about, 3,000 boys and 1,000 girls in the different schools connected with

* Three volumes, in series of thirty chapters, telling the history of the Theosophical Society from its beginnings at New York have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

the Society," while in his report for last year Mr. D. B. Jayatillaka, B.A., the present General Manager of Buddhist schools, reports that he has under his management 150 schools with a total attendance of 19,000 children, excluding those under the control of our Calle branch, which are not properly reported, and some fifty-odd Buddhist schools under private management. As to our total membership it has more than doubled.

Although attention has been called before to the fact that the history of our Society proves that its strength is quite independent of personalities, I think that it is profitable to emphasize this instructive truth from time to time on occasions like the present, when we are engaged in historical retrospection. Our ever-to-be-revered H. P. B. died in 1891, yet, despite the foreboding of our Casandras and Jeremiahs, the strength of the movement does not appear to have been lessened in the slightest degree thereby. Take the charter statistics of 1890, 1891, 1892, and what do we find but that up to the close of the first of these three years 241 charters had been issued, up to the close of the next—the year of her death—279 and up to the end of the third year, 310. This shows that even under the staggering blow of her sudden removal the Society went on its way as unimpeded as the stately frigate is by the ripple that spends itself against her bow. For my part, the knowledge of this law gives me constant pleasure, for I thus know that my when time, or even Annie Besant's, comes to leave this plane the only shock that will be felt will be in individual hearts and not in our corporate entity.

On the 3rd of December I relieved my mind of the burdensome sense of the risk we were running in keeping the Society's property standing in my individual name and so making room for unpleasant legal complications after my death. The Trust Deed, which for several years I had been asking my legal colleagues to draft, was finally completed and on the day in question was signed by Messrs. Keightley and Edge, two of the Trustees, and myself. By the next foreign mail the document was put into circulation among the other Trustees and ultimately, after some months, returned to me fully signed.

On the 10th of December an interesting visitor arrived in the person of Mr. Alexander Russell Webb, F. T. S., who had resigned his office of Consul General U. S. A. at Manila, on being converted to Islām and had now definitely taken up missionary work. On the next day he gave an excellent lecture on Islām to an audience comprising many of the leading Mahomedans of Madras. Although importuned by them to take the chair, I refused because, as I represented to them, it was a very poor compliment to a man who had made such large worldly sacrifices to join their religion and had come so far to see them, to put a non-Mussalman into the chair at his first public meeting in India: the least they

could do was to select for that office their most respected co-religionist. Mr. Webb did not make a success of his propaganda. A well printed and illustrated newspaper, the *Moslem World*, which he started in America, came to grief after a short existence; he quarreled with important men, and at the Chicago World's Parliament of Religions aroused great indignation among American women by giving currency to some not very complimentary Muslim views of woman's status in society. A curious feature of his case is that, up to within a few months of his acceptance of Islām, he had been a strenuous advocate of Buddhism at Manila, and when I asked him at Adyar to explain the discrepancy, he said that although he had become a Muslim he had not ceased to be an ardent Theosophist, and Islām, as he understood it, was distinctly in accord with our theosophical views: as, also were Buddhism and the other religions. In short, his Islām was that of the Sufis. I fancy that the cause of his failure in his new field was that very thing, for the Sufis are in the minority in the world of Islām, and the esotericists among them are not the ones who carry the heaviest purses and are most concerned in the practical direction of religious affairs.

His position after his adoption of the Islamic faith must have been a very unpleasant one, since his new co-religionists are notably suspicious of outsider converts, while in repudiating the faith of his own people he cut himself off from them pretty effectually. His *Moslem World* during its very short career was a most creditable specimen of typography and its pictorial illustrations highly artistic. But it soon became evident that his hopes of Eastern sympathy and support would not be fulfilled and so his paper had to stop.

My time during the rest of the month was largely given to the gathering of materials for my "Old Diary Leaves," in addition, of course, to the usual office business, and nothing of a sensational kind occurred until the 22nd, when Mr. Walter R. Old, of the London working staff, arrived and joined our Headquarters organization. Almost immediately there was an interchange of confidences between us which, for the first time, opened my eyes to the treacherous policy that Mr. Judge had been following up with regard to the Society and myself in the matter of his relations with the Masters. I cannot tell how shocked I was to discover his lack of principle and to find that my previously more or less vague suspicions fell far short of the reality. Without making any pretensions to exceptional goodness I certainly never did anything to warrant him in making, in a forged letter, my own Teacher and adored Guru seem to say that, if Mrs. Besant should carry out her intention of visiting India, she might run the risk of my poisoning her! Let any of my honourable colleagues picture to themselves how they would feel if such cruel and baseless imputations were made against their character. Well, the poor man, with his wicked hopes all baffled and his plan of universal

control come to naught, has gone to his account and the laws of Karma will settle it with him. Mr. Keightley and Mr. Edge were taken into our counsels and helped to compare the documents mutually submitted by Mr. Old and myself. On the arrival of the delegates to the Convention at the usual time, we submitted the papers to our respected colleague, Judge Khandalvâla, of Poona, who decidedly advised me to prosecute the case as it was too serious a menace to the Society's prosperity to allow it to go on.

The case of W. Q. Judge is one of the saddest I ever had knowledge of. If he had only been content to go on like the rest of us workers, doing his best for the upbuilding of the Society and abstaining from vain pretences of special divine commissions which drove him into a course of deception, he would have left a name behind him that would have adorned our register. His brain was fertile in good practical ideas, and to his labours almost exclusively was due the rapid and extensive growth of our movement in the United States: the others, his colleagues, but carried out his plans. And to think that while writing in a forged script and under a borrowed name, to Mrs. Besant that I might try to poison her, he had the audacity to say in his official Report to our Convention of 1892, in the name of the Executive Committee of the American Section T. S., when referring to my withdrawal of my resignation of the Presidency: "I can say from my knowledge of this Section, which is intimate, that no one in the whole Section regrets your decision. The American Section therefore offers to you the reiterated assurances of its loyalty and its determination to co-operate with you and every other member of every Section in carrying forward the work of the Society, until we shall have passed away and others arise to take our places in the forward movement." Alas! and alas! that the "passing away" of himself and some others was out of the light of our Society's splendid aura into the darkness of Secession, amid the fogs of ingratitude, treachery and deceit.

At that year's Convention there were representatives of the United States, England, Ceylon and nearly all parts of India. In my Annual Address the cancellation of my resignation and my resumption of official duty was, of course, announced and with a premonition of what the future had in store for us, I uttered the following warning: "Now that our mutual interest in the movement is once more identical, I feel myself obliged to warn you against entertaining the foolish belief that, because all outward prospects seem bright and encouraging, we need not keep ourselves braced up to meet other staggering blows from unexpected quarters. Do not let us imitate the fatalistic indifference of the *vignons*, who forget the titanic energies that work far beneath the surface because the grape ripens on the sunny slopes of Etna. So long as human beings group themselves together in bodies like ours, to help

the race to struggle upward towards the noblest ideal, so long will the success of those efforts be limited by the less or greater moral imperfection of the aggregate membership. Knowing my own failings and to some extent those of my chief colleagues, I count upon nothing less than the occasional recurrence of these crises of which we have had several in times past. The one necessary thing is for each true man to stand firm and keep steadfast, whatever betide. Our cause is good, our ideal high, our work brings us present joy and future hope, and we are co-workers with the Greatest Sons of Man."

The fact is that from the beginning of our Society we have had obstruction from both pessimists and optimists among our colleagues; time alone will educate us to follow the middle course and work for success in perfect confidence.

In the same Address I announced with a protest in the name of the whole Society, that the General Secretary of one of the Sections had neglected to send in his official Report, thus making a break in the continuous history of the movement which was productive of present, and would be of future, annoyance. As one of our younger and most active Sections sent in an incomplete Report for the Convention of last December (1901) I think that it will be profitable to repeat in this connection something that I said on that occasion: "My Annual Report, therefore, assumes a special historic value and great importance, as it is the only means by which the members and Branches of the Society have brought before them a complete view of the Society's work as a whole. Its reading at our present gathering has been continued in accordance with the precedent of former years, but is merely a preliminary to its formal issue. For it must be remembered that the gathering I am now addressing is a purely personal one, and in no sense a Representative Convention of the whole T.S. To-morrow you will be organised as the Convention of the Indian Section: to-day, it is simply a gathering of Theosophists to whom I am reading my Annual Report before despatching it to all parts of the world.

"Hence it is of the utmost importance that the General Secretary of each Section should furnish me with a full official Report to be incorporated in my Annual Report of the whole Society. . . . *It is only by viewing our work from the standpoint of the Federal Centre, the real axis of our revolving wheel, that the net loss or gain of the year's activity can be estimated.*"

The close of the year 1891 and the succeeding year ushered in a period of great literary activity. During this time appeared Mrs. Besant's first and second Manuals, H. P. B.'s Glossary, Mr. Mead's "Simon Magus," Mr. Old's "What is Theosophy?" Mr. Fullerton's admirable "Indianapolis Letters," M. Edouard Coulomb's "Le Secret de L' Absolu," Mr. H. S. Ward's "A.B.C. of Theosophy" and "Karma," Mr. Brodie-Innes' "True Church of Christ," and

eighteen translations of works into Urdu, Swedish, Dutch, Spanish, French, etc. It is fair to say that this was the commencement of that condensed and popular presentation of the profound teachings of Theosophy which has brought them within the reach of the world's great reading public. While some of the works were simple and elementary, others, like Mr. Mead's "Simon Magus" and "Pistis Sophia," were marked by critical research and scholarship. The author, moreover, thus began to lead the way of thoughtful Christians into those ancient green fields and pastures of primitive Christian culture where alone can be found the real beginnings of modern Christianity. However prejudiced orthodox Christians may be against the name Theosophy, nothing is more certain than that, long after his death, the name of Mr. Mead will be cited as one of the most trustworthy authorities with regard to the Christian origins.

Anglo-Indians are very fond of amusing themselves at the too prevalent habit among Hindus of promising large things but forgetting to redeem them. This is often noticeable in the matter of public subscriptions, but I have been fortunate enough to encounter very few examples of bad faith. One, however, which I laid before the Convention of '92 was very disagreeable. Our colleague and President of the local Branch, the late Maharaja of Durbangha, had telegraphed me during the Convention of 1886 a promise to give the Society "Rs. 25,000 in hard cash," in lieu of the annual subscription of Rs. 1,000 he had been making to us; but for some unaccountable reason and without vouchsafing an answer to official letters and telegrams, he had both failed to give the promised lump sum or even his annual subscription. It was to prevent the idea taking root in the public mind that we had been thus substantially helped that the matter was now brought to the notice of the Convention.

Mr. Old, known by the *nom de plume* of "Sepharial," has a very widely-spread reputation as an expert Western astrologer, so I was anxious to arrange, if possible, an experiment on a large scale to test the respective merits of Western modern astrology and the Eastern ancient system: Mr. Old to handle the one and some English-knowing Indian astrologer the other. My plan failed, however, because—would it be believed—I could not persuade any Hindu expert to give his services without pay! The ultimate fame and great profit he would derive when his abilities had been conclusively proven none could see, and so, as I had no money to spend I had to leave this really important problem to be taken up later by somebody who is more fortunately situated.

The Convention of 1892 is notable for the first appearance at Headquarters of that dearest and most respected colleague, Dr. English, who attended as Delegate for the Women's Education Society of Ceylon. He had arrived at Calcutta shortly before that in a sailing ship, he, his daughter and their old friend Miss Allison, and coming on by steamer to Colombo had offered their services,

free, to Mrs. Higgins in her Buddhist Girls' School. Mrs. English, whose sympathetic heart had long been beating for the neglected girls and women of Ceylon and India, had started with her husband but, unfortunately, died on the way out, leaving him to mourn her irreparable loss. He has at least had the consolation of knowing that he has won the respect and friendship of all the colleagues who have come into touch with him.

Dr. English, Mr. Old, Mr. Buultjens, of Colombo, and Judge N. D. Khandalvala, whose testimony was freely given that "His own religion he had found simpler and more easily understood by the study of Theosophy, and that since he first met the Founders in 1880, he had found them earnest, devoted, sincere and frank," were the speakers, with myself, at the Anniversary celebration in Pachappa's Hall on the 28th December, and the whole Convention was as successful as the friends of the Society could have asked or expected.

And so closes the story of the doings of 1892, which passes into the Book of Judgment of Chitrageeta. Record-keeper of the Akasha.

H. S. OLCOTT.

CONCERNING OCCULTISM.

[Concluded from p. 338.]

THE priesthood of ancient Egypt were long noted for the possession of occult powers; and while they exercised them justly, their country was one of the greatest of the antique world; celebrated for the vastness of its power, the extent of its knowledge, the grandeur of its architecture, the prosperity of its people, and the glory of its name among the nations. But as prosperity gradually corrupted the people, and the same failing began to extend to the priestly caste, so the latter began to lose their spiritual power, and the greatness of Egypt waned and fell. So was it also in India, where most of all has the secret knowledge been preserved; though only among the very few of its people. Originally it was a nation peculiarly fitted for the development of occult knowledge, and unstintingly was it dealt out to them; but in the end the same things occurred to it as had happened to Egypt. Then India ceased to be great, became politically degraded, lost its independence, and fell completely.

In ancient Chaldea and Persia also, there were originally men of immense knowledge and spiritual power amongst the priesthood; but as these nations fell into corruption, their leaders were in similar measure dragged down with them, and so lost the true occult philosophy. Yet among all these nations we find, by the literature which has come down to us, that they had each possessed their own versions of the one fundamental religion, science, and philosophy—one in origin, however diverse in the manner of its presentation. In the Egyptian papyri and monumental inscriptions we find what

appears to be the same story of the creation of the world and of man as we obtain from the Babylonian tiles taken from the buried libraries of Akkad; while in the Persian Zend Avesta we may trace the same in another form. And all these are but different versions of the more complete theme which may be derived from the Purānas, Upanishads and Vedas of India.

But in earlier as in later times there were many who, aspiring to occult knowledge, reached but a very little way on the road; and then branched off into some specialised aspect of it which, for the time being, filled the measure of their aspirations. Some were contented with, or had not the power to exceed, the sciences of Astronomy and Medicine as taught by the priests; and then amplifying these along almost purely physical and metaphysical lines, they evolved such branches of semi-occultism as that which was afterwards known as Judicial Astrology. By prolonged research, as also with the aid of analogy and the Hermetic rule as to the greater and the less, they assigned all parts of the human frame to the various planets and signs of the Zodiac; and in like manner they mapped out the incidents of daily life, fortune, and destiny. It seemed a grand and solemn thought that the solitary and silent mystic, alone in some old tower afar from the haunts of men, with but the shining stars and the illimitable heavens as his teachers, could trace thereby the inexorable decrees of destiny—the fates of men, the rise and fall of empires, and the future history of the world. The basic idea of Astrology is to be found in the fundamental principles which bind up the whole universe in one compendious system of mutual interdependencies. In later times the priests of Babylon and Chaldea, who were so widely renowned for their occult knowledge, acquired this vast reputation principally on account of the transcendent skill they are said to have exercised in the art of divination and reading the future by the aid of the astrologic art. Indeed, so great was their skill in this direction supposed to have been, that it has become proverbial to attribute the invention of this art to them; and in some places the terms Chaldean and Astrologer have become synonymous. But though some of the Roman authors, in their treatises on the subject of soothsaying and divination, attribute this paramount excellence to the Chaldeans, and intimate that to these ancient priests the origin of the astrological art is due, yet it is, by far, more ancient*—for it is said to reach back to a time long anterior to the date when Plato's Atlantis disappeared under the waters.

Then there was the art afterwards known as Alchemy, a mystic application of chemistry, by aid of which its adherents sought to transmute the baser metals into gold; and to distil an elixir which should ward off all human ills, and prolong life indefinitely. But had

* Cf. "Art Magic," pp. 283-6.

its later adherents known the power which existed within the recesses of their own being, perhaps they need not so devotedly have made resort to the furnace and the crucible, the retort and the chemicals; because he who has truly mastered the great Arcanum scarcely requires these things; nor seeks what gold can buy and length of days enable him to enjoy.

Many were the branches of semi-occultism which were thus developed, besides those already mentioned; and they had their value, for many an earnest student, pursuing these, has been led onward to much higher things. And in the dark period of the middle ages of Europe, these mystic arts served as a bond which united together those devoted seekers of spiritual science, and as a means of recognising each other, and of disseminating their ideas under the cover of Alchemic and other mystic treatises, and a code of symbolism known only to themselves.

But, setting aside these by-ways and side-issues of occultism, we return to the main theme; and in this we must take notice of the two great divisions—the occultism of the right hand, or White Magic, and that spoken of as of the left hand, or Black Magic.

In all human action there may be observed two courses, which correspond to the good and evil sides of character. The first, under the various phases of the practice of altruism, takes little heed to the self, and considers almost exclusively what may be the effect of action upon others—making it a rule of life to have no thoughts and do no acts which may in any way cause injury or sorrow to them. This is the course which has been laid down and marked out by all the Avatāras—the Buddhas, Krishnas, Christs, of the world—and it is the only one which is compatible with the attainment of true spiritual power. The other is the course which, at present, has by far the larger number of adherents in the world, and is that called selfishness—the worship of the personal self as the god of its idolatry; in which every action and thought has self for the first consideration.

These two principles run side by side in the world, and both meet with a certain measure of success; although the one leads to the greatest heights of enlightenment and joy, while the other eventually leads to destruction. And occultism, or the science of spiritual magic, is capable of serving both sides in equal measure with their success in the direction adopted. For though the training which is needed in order to acquire such powers is severe, yet up to a certain point it is said that there is no difference between that which is imposed by White and by Black Magic. And after that point is passed, the progress which is made will depend wholly upon whether the student determines to use his power for beneficent and altruistic purposes, or merely for his own selfish gratification. He has then arrived at the junction of the Two Paths; and his after career will depend upon which he intends to take. If he

adheres to the Right Hand Path, there lies before him an endless progress upward—beset, it is true, with enormous difficulties and temptations, but giving added strength to overcome these at every forward step. He has long since become cognisant of other planes of being besides the merely physical, and can consciously function thereon; but all he does there will be on behalf of the sufferings of the world; such as in easing pain, and in making less difficult the path of those who have met with trouble. He has become an active co-worker with those who are spoken of as the Masters of Compassion; and in due course he will become one of them himself. When that is accomplished, there will be sphere after sphere of spiritual progress open to him, and an evolution which knows no cessation, and in which with every advance he opens up new fields of labour and opportunities for service.

But should he elect wrongly, and become a follower of the Left Hand Path, though he will still progress up to a certain point in the acquisition of magic powers, yet these will be of far less scope and force than they otherwise would be. Devoted, as they in that case become, to the gratification of self, with every exercise they must meet with more and more resistance; and progress, in place of becoming increasingly rapid and far-reaching, must instead become slower and slower; until at last the wretched entity, isolated from all others, cut off from every help, begins by degrees to lose all that it had acquired. Nor does this gradual degradation stop at the point of progress he had reached when he voluntarily left the true Path, but goes on gradually forcing him backward and still further back—until at last the natural powers of his mind begin also to decay, and incarnation after incarnation he goes on getting mentally weaker. The true Self—that higher Self which is the Deity within each of us, the one Divine Spark which cannot be degraded by any act of the personality, has long since left the personal self of the lower man to its own devices; and hence, the principle which urges forward the evolution of the man being thus withdrawn, the remainder of him cannot do otherwise than recede in intelligence—for nature allows not of any standing still, and that which will not go forward must go back. Then from stage to stage of the wretched downward grade the being becomes gradually brutalised—his faculties weaken by degrees, until at the last there remains but a poor idiot bereft of every noble faculty which adorns humanity; left to perish from off the face of the earth, and vanish out of the memory of men.

Such are the awful consequences of endeavouring to turn spiritual powers to selfish ends, the pursuit of the occultism of the dark powers and of the Left Hand Path, which has been known as sorcery and under other names, and has rightly been execrated in every age and clime as the greatest of all the sins against nature and humanity.

Turning from this sad picture, let us now see what is the modern aspect of occultism.

On every hand it begins to be more and more evident that the spirit of the age is in favour of some advance along different lines from those hitherto pursued. We can no longer rest satisfied with blind faith in regard to things spiritual, or content with the limitation of our consciousness to the physical plane alone. The things it can offer us do not satisfy; and on every hand there is a straining forward, so to speak, in search of something not hitherto a part of our daily lives. The press teems with matter which, some few years back, was an almost unknown rarity; we find that hardly a novel is successful unless it is of a psychological character, or deals in some measure with things spiritual or occult. And further, a class of magazine literature has arisen which is solely devoted to the satisfaction of this craving and has, on the whole, a sufficient circulation to show that it meets a public want. Go into any public library, and amongst the most well-thumbed works it contains, you will find the theosophical journal, the occult novel, or the books upon occultism as it is at present understood. Look into the second-hand book-shop, and you will either find that there are no such works to be obtained there—because the owners, willing to sell almost any others, are in no hurry to part with these—or else you discover that such as may be on sale are few and precious, and quoted at the highest prices of any books on hand. Examine the catalogues of these second-hand dealers; and if by chance you see an occult work named therein, it will rarely be seen twice, for it is always snatched up with avidity, at almost any price the dealer asks. One might understand this if such works were as rare now as they were some thirty years ago; but seeing that all the noted books on the subject have gone through new editions, and that there are now hundreds of thousands where before there were not even dozens, the facts become quite sufficiently significant.

This public feeling arises because, in the cyclic course of events, the great Masters of occultism have directed their efforts towards the revival of its public activity during the past 25 years or so; as they are said to do in the corresponding part of every other short cyclic period besides our own. It is from Them that we obtain all our knowledge of the occultism of the present day; and those who have shown themselves willing to take up the work of spreading this knowledge, have organised the Theosophical Society, and, carried it into all parts of the earth accessible to the foot of man; or at least in so far as conditions permit.

The world has hitherto been saturated with what has been called religion, but which is in reality a mass of man-made creeds that have long since degenerated into the merest formalism and completely lost the spirit which ought to animate them. Therefore one of the first objects of the Masters has been to revive the true spirit of religion—

to make evident the useless accretions which have for so long obscured it, and to show that there is one fundamental basis which is the radix wherefrom every formal religion has sprung. Like the votaries of the Left Hand Path in occultism, the supporters of religion have turned aside from the true way; and so made it the instrument, not of true spiritual enlightenment, but all too often of worldly aggrandisement and sordid gain. These preach that by faith, however small, we may remove mountains; but are at the same time quite ready to admit that nothing will now do so except the tools of the engineer and the explosives of the chemist—for the ministers of religion have long since lost all pretensions to that exercise of spiritual power which by their calling ought to make itself manifest in them, but does not do so. If, however, it shall once become thoroughly understood that this power does not lie in the making of bibles and prayer-books, in the wearing of black coats and white ties, but in the inward consciousness and powers of man; that the true way is not to be found in houses built with hands, having stained glass windows and other apparatus, including rates and taxes of various sorts to support the same, then all these things will drop away into the limbo of the obsolete toys and forgotten fancies of past ages. Hitherto the supporters of different religions have been willing to fight with and destroy each other about worthless points of meaningless doctrines; but in so doing they have only made themselves the tools of designing persons, political or otherwise—and in return have gained not one scintilla of true light upon the things they fought over. But if it becomes once fully understood that no particular religion has any special claim to be considered above all others—that all are but so many different aspects or manifestations of the same thing, only that they have individually ceased to present it as they should do—then the strife will cease, for there will no longer be any cause for discord. For true religion evidently consists in the development of the powers latent within us, so that we may take our full share of the great work of serving humanity; and unless we do this, all other kinds of religion are but so many temporary crutches, which will not be of any permanent service.

The philosophic aspect of occultism is not less far-reaching than its religious phase; for it appears as though it would eventually enable us to fill up all the existing gaps in our present knowledge. At this epoch our geologists are in a maze of confusion as to the past history of the earth; they do not know what is its actual age, nor in what sequence the life-waves have followed each other upon it. They appeal in vain to the astronomers, for these do not know the age of the Sun, the true order of the evolution of the planets, nor in what exact way these things are connected with each other. Some assert that the Sun is not nearly so old as certain geologists have made the earth to be; others that, it is about the same age as

our globe, and in matters chronological, all are floundering in the wildest confusion. The only point upon which they are agreed is that the age of the earth, and the period for which man has existed upon it, are not such as Christian revelation has asserted. But it may be that occultism can give numbers about these things which, whether they are acceptable or not to western nations, will at least have the merit of consistency, and are not, so far as we know any of them, contradicted by modern discoveries. It affirms that the history of man and of all the worlds is inextricably bound up together; so that one cannot be properly understood without the other. Accept the occultist's basis, and the road will lie open to an harmonious adjustment of all the seeming contradictions of science and philosophy; but there is no other road, so far, which seems likely to lead to such a result.

The effect of occultism upon modern science will be scarcely less apparent than upon religion. There has long been a growing feeling that all the great prizes of scientific discovery have now been exploited; and that all which remained to do was to find ways in which their results might be worked up in a commercially profitable manner. But just as this stagnant point begins to be reached, behold there sets in a deluge of all sorts of phenomena which, under the names of Mesmerism, Spiritism, Thought-reading, and many another title, seemed so utterly incompatible with scientific dogmas that the exponents of science could do no otherwise than ridicule or ignore what they could not explain away. But this policy of ridicule and of obscurantism has been of no avail; the world has accepted the new and strange things as being in some way based upon facts, and there has been nothing for it but that Science must at last apply her own rule, experiment in the new directions thus indicated, and swallow her former dogmas as best she may. The result has been that those who have pursued these new lines of investigation have, as the occultists long predicted they would, got a new range of facts under view; and think that they have at last found satisfactory proof that human life does not terminate with the death of the body, but continues beyond that point—a conclusion which, agreeing with occult data, flatly contradicts the current scientific ideas of only some few years ago. And if our scientists will only stick to their own principles, fearlessly carry on experiment, as fearlessly say to what conclusions those experiments point, and exclude all mere hypothesis and conjecture from the region of accepted knowledge, they will then obtain still greater and more far-reaching triumphs than any they had previously made their own. A strictly impartial investigation of nature, with no other object in view but the discovery of absolute truth, is in itself the only form of worship for the Deity of nature which occultism can acknowledge; and it appears to be the only field for the exercise of the scientific tendencies of man.

If we exclude from our view the things which occultism points to, the present outlook for mankind would indeed be a dark one; for the race for life has now become so hard that the conditions of our civilisation seem no longer adequate to meet them without bringing immense misery upon all. But if we accept the true knowledge, it will be seen that a great many of the things we strive for are not worth the effort—which had therefore better be expended in some different direction. So long as we go on making gods of our personal selves, and wasting our lives in search of the chimeras and phantoms which appear to be so necessary to the enjoyment of our lives, just so long we shall go on piling up misery and pain for the future. If, on the other hand, we cease to make ourselves the gods of our idolatry, and set up instead an ideal of service to the race, then will all the shadows which oppress us begin to fade away; and in place of them we shall have the sunshine of true progress, and the glory which attends an evolution we shall then be working with, and not against. Until then, we shall not know whither we are going, nor towards what goal our efforts tend; for those things we can only discover by means of the pursuit of occultism.

S. STUART.

THE TEMPLE OF GOD.*

OUR present attempt is to find out the seat or temple of God. By 'God' I mean The Supreme Light, The First Cause, from Whom has sprung this universe, into Whom this universe is destined to merge, and without Whom it can never be, He being the life of its life. It is the temple of *such* God that we have to discover, and after making the discovery, we shall examine that temple. Who supplies the plan for the building of the temple? who is its builder? who endows it? who is in management of it? what is the object of management? what is proper management? and what improper management? what are the results of proper and improper managements respectively? how is the result of improper management rectified, if at all? what is the nature of the relationship between God, the occupier of the temple, and the temple itself? how far is God affected by the nature of management or by the condition of the temple? these and similar questions naturally arise in the course of such examination.

(2) In searching for the seat of God we have to study the universe we are in. It is in the universe that we have to make the search. It is the minute knowledge of the universe that will take

* In attempting to deal with the very fundamentals of the philosophy of religion, especially of Hinduism, I realise my incompetency. Still, it is hoped that my effort will have its own use, however little that may be. I shall feel most thankful to the reader if he would kindly point out to me any error of judgment or fallacy of argument or suggest any amendment in the views expressed in the following pages.

us to the divine seat. In all its various aspects the universe has to be studied. True wisdom, which is the fruit of real knowledge and which alone makes this search successful, can arise only when such study is complete. By wisdom I mean the discrimination of truth and untruth; it is the true understanding of the laws of the universe; it is the right knowledge of the nature of Self as distinguished from the garb in which that Self appears. It is the thorough comprehension of life and its object, and of the true relationship between the individual life and the rest of the universe. Without such wisdom, no idea of life is complete and no fragments of imperfect knowledge can reflect Truth in its natural splendour. It is *the* one ladder reaching up to the divine goal.

(3) Let us therefore enter on the study of the universe. The universe presents itself as composed of differentiated objects. Everywhere we see forms, everywhere appearances; and ceaseless changes are going on on all sides. What is it that is ever changing in appearance? What is it of which these are the forms? There must be something real and substantial which bears these forms, which puts on these appearances. There must be something ever changeless that underlies these changing phenomena. These changes, forms and appearances are impermanent and therefore unsubstantial, but *that* is real which is behind these manifestations, and of which these are representations. Underneath the floating phenomenon there must be a stable noumenon. The universe has therefore to be studied in its two aspects, the noumenal and the phenomenal.

(4) The science which deals with the universe in its noumenal aspect is called 'The Science of the Atman,' or 'Brahma Vidya.' The knowledge of the phenomenal side of the universe has reference to two classes of science, the one being the science of material manifestation, that is, of gross matter, and the other class the science of thoughts, their resources, their development and their decline. I shall call the former Material Science, the latter Mental Science and both together Phenomenal Sciences. In these phenomenal sciences the manifestations are considered real and their properties are treated of accordingly. In 'Brahma Vidya' however, or, if I may call it so, the noumenal science, the appearances are considered as appearances and the 'essence' is dealt with as under these manifestations. This latter science shows how the original, the unmanifested, the all-pervading, the one absolute existence gradually puts forth manifestations after manifestations, ranging from the subtlest intelligent Self-consciousness to the grossest material, and how that absolute Reality, thus appearing to be imprisoned within the walls of appearances, again shows forth its real nature more and more by the gradual removal of the sheaths of manifestation, finally shining in its original radiant purity.

(5) Now let us consider the relative value of these different

sciences, as also the fundamental principles and discoveries which these sciences have helped men in arriving at, so far as they are required for our present purpose. The sciences of matter and of mind are, I maintain, auxiliary to the noumenal science. How? The knowledge of Self and the consequent attainment of supreme bliss, which is the object of Brahma Vidya, is attained only through the knowledge of the unreality and the impermanence of phenomenal existence. Our mind, limited as it is, is not competent to conceive directly the real nature of the unlimited Absolute Self. The mind can have *some* conception of it only by the realisation of the unreality of any limitation that may appear to envelop the Self. Hence to know the Self the nature of the manifested universe and its laws have to be studied directly, and the nature of Self will, in consequence of such study, have to be *inferred*, though with considerable certainty. When the working of the phenomenal world is fully ascertained, and the amount of happiness derivable from it, as such, known, we come to know that, in this universe of limitation and change there can be no absolute happiness, nothing like supreme bliss, no happiness without its counterpart, misery, misery either antecedent or subsequent being necessary for conscious enjoyment of pleasure, as the law of relativity shows, and that even such enjoyment is shortlived. This knowledge can arise only after a careful examination of physical laws and a thorough analysis of all mental states. Now that considerable progress has been made in phenomenal sciences, we shall see what truths and discoveries they have to give us in aid of our present search for the seat of God.

(6) I shall classify phenomena under three heads:—

- a. Firstly, gross matter; this class comprises solids, liquids, gases, ether and life-physical.
- b. The second class includes desires, that is, that portion of the mind which runs after enjoyment, especially; pleasures derivable from gross matter belong to the first class.
- c. The third class comprehends all states of consciousness of an individual entity, other than those comprised under the second class.

[In this classification, I use the term mind in the sense in which it is used by the western psychologists, and it includes sensations, emotions, intellect and will.]

(7) Taking, in the first place, gross matter, we find that this physical universe is subject to certain definite laws. Not only is there the strict enforcement of these laws in the universe as a whole, but every particle of matter is governed by such laws. These laws, when objectified, appear as energy or life. Whence is this energy? Is it to be found outside what we call matter, or do we find it within matter itself? Is matter different from energy, or is it *itself* energy? In other words, is matter, in itself, dead or alive?

Or, again, can it be that matter itself, not being energy or life, has energy for its property? What is the result of the modern scientific investigations on the point? Such investigations have led to the inevitable conclusion that every particle of so-called matter is, *in itself*, energy or life. There is nothing like dead matter. All that we see, hear and otherwise sense, is nothing but some representation of life. If the animal exhibits life by movement, and the vegetable by growth, the gross mineral does the same by crystallization, attraction, repulsion and selective action. Not only does matter *exhibit* life, but matter is identical with life, and life with matter. Matter is but life in its gross appearance, and life is but matter in its subtler form. If life or energy should not be as material in substance as the so-called matter itself, neither could the former influence the latter, nor the latter be successfully acted upon by the former. If all our conceptions of energy are subtracted from our conceptions of matter, nothing appears to be left behind. Let us examine this position. The characteristic features of matter are considered to be 'inertia and extension,' and by some is also added 'resistance;' but resistance, if examined closely, can be analysed into force and extension and nothing more. If you study the nature of force or 'energy,' you find extension present in it also. Not to speak of the idea of extension being psychologically but the result of the idea of movement or moving force, extension in force has reference to the scope of its operation. For instance, an electric current in nature, which results in flashing of lightning and loud thunder, is certainly more extended than the current which guides the tram-car. When you say 'one force is more extended than another,' you, in fact, admit the presence of extension in force itself. Perhaps this view may be objected to by saying that, in such cases as the above, the difference is due not to any difference in the degree of extension in force itself, but that it depends in the difference in the extent of matter affected by such force. But this objection cannot stand if we bear in mind that, as a matter of experience, the same given force is not able to influence or affect a larger quantity or volume of matter in the same way and to the same extent as it influences a smaller quantity. You require greater, or, in other words, more extended, force to influence more matter, and less to influence less. Hence, it is clear we find different degrees of extension as much present in force as in matter. If the modern scientist says extension is the exclusive or characteristic property of matter, force is as much matter as matter itself. Again, with regard to the other property called inertia, I hold that it is present neither in force, nor in matter, nor in anything else. Nothing in the universe is really inert. If you can call centralization of forces ineffectness, inertia is but a property, though an accidental property, of energy itself. The appearance of so-called matter is but the appearance of forces

meeting together producing a comparatively stable phenomenon. If you are a good scientist, you can analyse matter into forces and forces alone, and you can create matter by bringing forces together in particular ways. The modern investigations of material sciences amply indicate such possibilities. Thus, you find that to a scientific eye, matter and force are in reality not different from each other. It is worth mentioning in this connection, that both of them are, as will be admitted by all scientists, equally subject to the law of time. The classification of physical nature into matter and force is therefore a classification based upon the difference in the *modes* of physical manifestation. All that we see is energy or life taking a visible form, and our idea of matter as distinct from life is illusory.

(8) If, then, every object should be a representation of life, are there as many distinct lives as there are objects in the universe? No. The total number of distinct objects or bodies in the universe does not remain the same for one moment. The processes of separation and consolidation are eternally going on in the universe and what we call one object is given not to remain such for all time. Again, it cannot be said, adopting the atomic theory, that this universe can be reduced to ultimate atoms, and that there are as many distinct lives as there are such atoms in the universe. Physical matter, having the property of extension, cannot be analysed into ultimate atoms having no extension. Whatever may be the minuteness of the atom, it must have some length, breadth and thickness, however small. If it should have these properties, it cannot be said of it that it is incapable of further division. Though any such further division, if actually made, may take away the divided portions of the atom from the category of matter, in its popular sense, and transfer them to a subtler region, to the realm of energy or force, further subdivisions of such portions are not impossible. This process of subdividing may be continued till the end of time, slowly and gradually transferring the constituents of matter to region after region in the several ascending gradations of subtilty of matter. What we call an atom in the physical world is a compound object in the world of forces, and an atom in this latter is a complex phenomenon in the region of mind, and so on. So, you cannot reduce manifested nature into ultimate atoms, such atoms being incapable of further subdivision. The theory of distinctness or separateness of life for each atom or object is therefore not intelligible. In fact, one life is distinguished from another life only on account of the difference between the ways in which those seemingly separate lives manifest themselves. If you direct your attention to life and to life alone, without considering its appearances as matter, you find no distinction between the life of one object and that of another. What we call an object is but a tiny representation of the one universal life. It is that one life that shows itself forth as differentiated

matter. There is no separated life, confined, as it were, within each particular object. Life is not within matter, but matter has its existence *in life*. Thus the grand truth is discovered that there is one life pulsing through the whole universe, and that the differentiated objects of this universe are but different manifestations of that universal life. This is exactly the conclusion that is required for our progress in the study of the science of the Atman. Why this one universal life put on different garbs will appear clear later on.

(9) Let us then consider the other classes of phenomena. This universe, in its complicated manifestation, is composed not only of physical matter and force, but also of phenomena much subtler than they. Though in the physical condition the subtlest phenomenon is energy or life, physical life is but gross when we look at it from regions just higher than the physical. The functioning agent in such superphysical regions is the mind. Mind is also matter though in its subtlest form, and is equally subject to the laws of extension and time. On this point the western psychologists may not go with us, for they maintain that mind is unextended, while matter is extended. They study mind from the point of view of matter, and they find, comparing mind with matter, that the former is not subject to the law of extension. It is true, the conceptions of space and time appear, if superficially observed, to be more intimately connected with physical matter; but still, if you study mind from a higher platform and with closer observation, you will find such conceptions not the less connected with mental states. However rapid our thoughts may run, there is a succession of one mental state after another, and simultaneous experience of a variety of thoughts, so long as the individuality of the thinking entity is preserved, is not psychologically possible; and this shows that mind is subject to the law of time, the idea of time being nothing but the result of succession of experiences or states of consciousness. Again, let us consider the applicability of the law of extension to thoughts. What is thought or mental state? We will do well to discuss this subject, adopting the definition and the analysis of mental states given by the western psychologists, who hold that thought is unextended. According to Dr. Bain, the definition of mind—mind meaning the sum total of mental states—is the same as its divisions. Each mental state can be analysed into and defined as the total of feeling, intellect and will, though in actuality, any of these three cannot be experienced apart from the other two. What is feeling then? It is the consciousness of being affected by something external to what is affected. The idea of externality and internality, therefore, forms part of feeling. A line of demarcation is, as it were, drawn between the external and the internal. The external has its existence outside the internal, and the internal outside the external. In other words, the internal cannot extend beyond its internality into the

external, and the external cannot extend into the internal, if really feeling is to be had. In the same way, you have the notion of externality and internality, that is, the notion of extension, in a particular aspect of it necessarily present in intellect and in will. The chief feature of intellect is the perception of similarity and difference. The perceiving intellect is necessarily cognized as being outside the phenomena whose similarity or difference between each other is perceived. Intellectual perception is possible only when the subject and the object are realised as existing each outside the limit of the other, the one not extending into the other. Hence, the notion of extension forms an integral portion of all intellectual experiences. The same argument holds good in the case of will, will having reference to the prompting to secure or avoid something outside the volitional principle itself. Hence, you find that, without the notion of extension being present, neither feeling, nor intellect, nor the will is possible to be in existence. Again, the presence of extension in mental states may appear clear when we study them from another point of view also. Extension, in the region of mind, has also reference to the strength and the comprehensibility of thoughts. For instance, the general feeling of sympathy for human beings alone is less extended than sympathy for all creatures, human and sub-human. Similarly, an intellect which can grasp only a small number of ideas in a given time must be considered as less extended than the intellect which can receive and store up a comparatively much larger number of ideas in the same period. The mighty will of Napoleon or Hannibal is decidedly more extended than the will of a man to secure his neighbour's house. Our western psychologists may object to this position of ours by saying that, with reference to these instances, extension does not appear to be a necessary property of a mental state in itself, but that it arises in the operation of mental states. But I am not able to see wherein lies the difference between a mental state and its operation, nor whether there can be in existence any mental state at all apart from its so-called operation. A mental state without extension is as inconceivable as physical matter without it. In fact, extension, which necessarily implies limitation, is the basis of manifestation in nature. Phenomena, of whatever kind, physical or psychic, have, as their common source, extension. Where there is no extension, there manifestation cannot be. Dr. Bain would point to extension as marking the difference between matter and mind. But, on closer examination, you would find that extension marks the difference, not between matter and mind, *inter se*, but between matter and mind on the one side and Spirit pure and simple on the other; between the relative, the manifested or the phenomenal on the one side, and the absolute, the unmanifested or the noumenal on the other side. Hence we find that matter, force and mind, all possessing the same

characteristic element, extension, are not different from one another in substance. As physical force is subtler than physical matter and yet equally material in substance, so mind, though subtler than both of them, is as much matter as they. This identity of substance is further made clear by the fact that all the three are capable of mutual influences, though, generally, the subtler among them controls and guides the grosser. The subtler is, in fact, the life of the grosser. Force is the life of matter, mind is the life of force, and spirit of mind, as will be shown later on.

G. RAMACHANDRA RAO.

(To be continued.)

THE HAWAIIAN CREATION MYTH.

THOSE who are interested in the question of comparative religion are beginning to perceive more and more clearly the important bearing of myths and folklore upon their studies. The attitude of explorers of strange lands, and of collectors of legends has materially changed of late years. Any one who will compare the tone of the books written on these subjects, thirty, forty, fifty, or a hundred years ago, with modern works, cannot fail to be struck by this, and the dawning of a yet greater change is to be observed in the tone of a few careful students of these and kindred subjects; they are beginning to speak more sympathetically, more respectfully, and are waxing less materialistic in their thought.

All students of such matters, and especially those who are also members of the Theosophical Society, owe a debt of gratitude to Her Majesty the ex-queen Liliuokalani of Hawaii; * she has preserved for the world an ancient tradition which was in the possession of the royal house of Hawaii, and her English translation gives the impression of being very life-like and able, possessed of a swing and strength which reminds the writer of the Norse *Edda*, and the Finnish *Kalevala*.

The writer recently contributed a paper to the *Theosophist* upon the "Glooscap legends of the North American Indians;" the resemblances between these stories of creation and the Norse legends struck Mr. Leland (their collector) very forcibly; the writer has been greatly struck by their resemblance to this Hawaiian legend,† and also by the points of contact of the latter with the Zuni Creation Myths translated by Mr. Frank Cushing, with the symbols of ancient Mexico, with the Pengapeliants of the Sea Dyaks, and also with certain of the teachings contained in the "Secret Doctrine."

* "An account of the Creation of the World, according to Hawaiian Tradition, translated from original Manuscripts preserved exclusively in Her Majesty's Family by Liliuokalani of Hawaii." Lee and Shepard, Boston U.S.A. 1897.

† The similarity of the symbolism of the Hammer of Thor to an axe symbol found among the Maoris has been noted.

In Queen Liliuokalani's introduction to her work she tells us that this chant was sung to Captain Cook by the High Priest who offered to him divine honours as the God *Lono*, one of the four chief gods of the Hawaiians, occasionally incarnating upon earth. This legend of the incarnate God who takes human form to teach and rule the people is found in every quarter of the globe; it is found in the myths of the ancient Mexicans and Peruvians, among the North American Indian tribes, and among the Australian aborigines.

Queen Liliuokalani also tells us that this chant is not only an account of creative processes, but it also traces the genealogy of the Kings of Hawaii down to the present day. She gives the translation of the names of these ancient rulers, so far as is possible; in some cases the true meaning has been lost, for, to quote the introduction, "The ancient Hawaiians were astronomers, and the terms used appertained to the heavens, the stars, terrestrial science, and the gods."*

This statement leads me to a conclusion which I put forward tentatively; I would by no means controvert the fact that in this chant is contained the records of the Royal House of Hawaii; but I think this record is also something more; I am disposed to say with the Sea Dyaks, "So many men on earth, so many *Pclara* (gods) in heaven;" in other words, though I do not question the fact that the line of Hawaiian Kings is traced in this chant, though I do not question that they bore these names and ruled on earth as is here stated, yet I believe the names are also used to indicate hierarchies of celestial beings who were the living forces bringing into manifestation the evolving universe.

This chant, in telling the tale of creation, divides the evolutionary process into sixteen eras. The first age begins with the universal symbol—darkness.

"Then began the slime which established the earth,
The source of deepest darkness.

"Of the depth of darkness, of the depth of darkness,
Of the darkness of the sun, in the depth of night,

"It is night.
So was night born."

The second verse begins:

"Kumulipo was born in the night, a male.
Poele was born in the night, a female."

These male and female powers give birth to the whole order of Cosmos. From the male powers comes "man;" from the female, "woman;" these "births" are processes of creation over which the dual Powers preside; they are evidently not births in the ordinary

* Introduction, p. 5.

sense of the word. There is an oft repeated refrain which is worthy of note; after recounting the beings (or the prototypes of beings) brought forth by the evolutionary process, there come the words,

"A night of flight by noises,
Through a channel; water is life to trees;
So the gods may enter,* but not man."

The refrain shows that the "man" born "in the night" is not humanity as we know it. I think the earlier portions of the chant deal with the evolution of the archetypes of the vegetable and animal kingdoms, before they appear on earth as plants, fish, reptiles, birds, etc.

In the twelfth verse of the chant which tells the tale of the "Fourth Era," is a very striking account of the creation of loathsome and monstrous forms in the early stages of evolution; it is reminiscent of portions of the "Stanzas of Dzyan" and even more akin to the account of the creation of monsters in the darkness of the Four Wombs of the World, which is given in the Zuni Creation Myths.

In the fifth era of "Night" a marvellous birth takes place; the chant deals with a stage of world-history so extraordinary that of it we can form no conception for lack of knowing anything analogous: "A being was born, half pig, half god." Something very like this occurs in some of the "Glooscap" legends; "men and the creatures were nearer alike then," say the "Glooscap" stories.

To return to the Hawaiian story: there comes a period in which strange beings like the Zuni "Ancients of the Ka Ka" made their appearance; in the seventh era is an account of the beings "born in the night of the crash."†

At last in the eighth era comes the announcement: "'Tis day;" and apparently another stage of creation is reached; yet even now it does not appear to be the stage of humanity as we know it; perhaps it is the tale of the appearance on this globe of that which represented humanity throughout the earlier races and rounds. We are told:

"These men that grew naked were the men of the day;
'Tis day."

In the ninth era, the chant tells of the "children of Kii that were born from the brain;" it is worth noticing that this is not only identical with Indian symbolism, but also with Norse and North American Indian tradition. The accounts of the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth eras, are chiefly composed of lists of names. Some of these are the names of gods; others professedly tracing the genealogy of the Hawaiian kings:

* May enter the Kingdoms of "inanimate" nature in the evolving Cosmos?

† Is this an allusion to the convulsions consequent on the shifting of the earth's axis, mentioned in the "Stanzas of Dzyan" and the commentary?

but, as aforesaid, there are indications that they are more than a genealogical tree of human rulers; it must always be remembered that in all ancient nations the tradition lingers that the Royal House is of divine lineage, linked with and descended from the gods. The Zuni Creation Myths also branch from cosmogony to historical records of races and their rulers.

In the chant dealing with the eleventh era is an account of convulsions shaking the earth:

"Polaa (sacred night) was born.
Then Storm was born, the Tide was born,
The Crash was born, and also bursts of bubbles.*
Confusion was born; also rushing, rumbling, shaking earth.
The sea became calm and mountains rose.....
Second night was born in the presence of Wakea."†

In the thirteenth era a most remarkable passage occurs:

"Haumea was discovered,
Haumea of mythical form, Haumea with eight different forms,
Haumea of several forms, Haumea in the form of a shark."

"This woman that gave birth from the head,
Children were born from her brains."

The whole account of this stage of evolution is couched in a symbolism which the writer cannot understand; it speaks of a condition of affairs which it is impossible to image, unless one has witnessed it.

In the tale of the fourteenth era a myth occurs dealing with the naming and hanging of the stars in space; the account ends with the words:

"The heavens did swing,
The earth does swing
In the starry space."

We must conclude that the ancient Hawaiians knew that the earth was a globe hanging in space; how did they know it, against and in spite of the evidence of their senses? Galileo would have fared better in Hawaii than in the Europe of the middle ages. To the writer the peculiar interest of the whole account of the hanging of the stars lies in the fact of its remarkable likeness to the Pengapchants of the Sea Dyaks, in which the star gods are hymned under their various proper names, and under the universal title of Petara.

Throughout the whole chant are allusions to strange and monstrous races akin to the mis-shapen and "crazed" Zuni ancestors,

* In the Zuni legends a "foam cap" on the waters is impregnated by the sacred "ray" at the beginning of manifestation; after which evolution is guided by the Sacred or Beloved Twain.

† Is "second night" a world pralaya or temporary obscuration? Wakea is said to have been the first "man;" I think he represents a race, or hierarchy of powers; he may have had also an earthly representative.

to the Zuni "toad and water people," and to the "water men, terrible and bad" of the "Stanzas of Dzryan." There is also an allusion in the account of the fifteenth era which seems to refer to the "egg born" races of early days; the passage is as follows:

"The mats with which Akalona girded his loins,
From which Hina became pregnant, and by fire
brought to life a fowl,
An egg was that child, which Hina brought forth,
Her husband was not a fowl,
Yet a chicken was brought to life.
When the child cooed, Hina asked:
I have no husband, yet a child is born,
A brave child is born to Hina of the fire."

Though the writer is not competent to explain this account of stages of evolution of which it is impossible to form a conception, yet the conviction is forced upon her that the original composer of this creation myth selected his extraordinary symbolism because it was as graphic an illustration as he could give of a state of affairs of which he had knowledge; knowledge of some of the inner and mysterious processes of nature in days long, long ago. There is some obscure meaning lying behind these songs and sayings; and the writer's opinion would be the same on this point had she never read the "Secret Doctrine," and even if she did not know the similarity of tradition which links the Maori mythology with the Indian, Norse, Mic-Mac, Zuni, Iroquois, Mexican, and Malayan; and, to some extent, with the Greek. Whatever view may be taken of this ancient chant of Hawaii—and the view of the writer will almost certainly be entirely different from those of all recognised experts in folklore—every student of such subjects will agree as to the debt of gratitude they owe to Queen Liliuokalani for her admirable work.

I. HOOPER.

JESUS, CALLED THE CHRIST.

THE CRISIS—THE MARTYRDOM.

IF, in the foregoing sketches, we have in any due measure grasped the significance of the life and teaching of Jesus; and if the inferences we have drawn therefrom are in the main just and correct, we shall be naturally prepared for the catastrophe which terminated His life and teaching in the world. Knowing something of the spirit which "ruleth in the children of disobedience," we expect as necessary consequence, that the spirit of truth and love, of loyalty, of conscience, which dwelt so preëminently in Him, will provoke the hostility of those who were strangers to its ruling power; of those whose selfish instincts bound them to the order, or disorder rather, of the then prevailing régime in Church

and State. Such was in fact the case; let us in spirit follow the dear Master to the final ordeal.

In the first place it will be of interest to trace as far as may be, the temper, the tone of mind in which He approached the trial. We have several intimations that He foresaw the issue and duly prepared Himself for the emergency. The most profoundly absorbing in its incidents is that which we owe to the genius, the inspiration of the writer of John's Gospel. That the discourses to the inner circle of His disciples, given in Chaps. xiv. to xvii., contain a true reflection of the inner consciousness of the great Teacher, we accept as correct. They reveal to us the well balanced harmony of a perfected nature. "I glorified thee on the earth, finishing the work which thou hast given me in order that I may do it. And now glorify me—Thou, Father! with Thyself; with the glory I was having before the world's existence, with Thee." As a result of the perfect harmony which He had attained, and which ruled a full-orbed nature, He possessed His soul in that 'peace which passeth understanding.' To the sorrowing ones He is represented as saying—"Peace am I leaving with you; peace—that which is mine—am I giving to you; not according as the world gives am I giving to you." There would doubtless be, accompanying this peace, an inward joy, that notwithstanding the tragic end awaiting Him in the forcible deprivation of the physical instrument, He had accomplished the purposes for which it had been assumed.

While we have strong reasons to question the elaborated accounts of the four Gospels regarding the details of the death of Jesus, on both critical and occult grounds, yet as regards the general elements of the story, the part played in the tragic event by the diverse parties concerned in it, and the motives which prompted them, are scarcely open to doubt, but are I think pretty clearly discernible. We have already seen that while He took no part in the political agitations which were rapidly developing the tragic end of the Jewish polity; and although He announced firstly, that "the kingdom of God is within," yet the entire genius—if we may so say—the clear-cut and incisive nature of His utterances went to demonstrate that if the kingdom within was a vital, living force, it would not, it could not remain 'hidden;' to use His own words, "Men do not light a candle to put it under a bushel, but to set it on a table to give light to all within the house." The giving light to all within the house—in the present instance the Jewish Church and Nation—can have but one interpretation, namely, that it was intended to transform men in their inner selves, and all their relations, religious, social and political. And it was His powerful presentment of these verities which raised the ire of the world-powers to white heat, which nothing would satiate but the shedding of His blood.

In an attempt to investigate the causes, the principal contrib-

uting factors which led to the death of Jesus through legal formularies, we are confronted with difficulties which have led to different theories. This is most natural on a subject which is enveloped in myth, and unto which a stupendous scheme of human salvation has been linked. Some critics having analyzed and set forth the materials supplied by the gospels and supplemented by the historic setting, have contended for the wholly political nature of the trial and death of Jesus; while others see in it as a chief element, the bigotry, the fanaticism and the spite of religious hate. It may be that both views are correct within certain limits; that each supplied its quota to the sad result. The latter view is lucidly stated in a review article in the *Theosophical Review*, February 1901. "Was Jesus an Essene?" As it is a most valuable aid in presenting this phase of the problem, we venture to quote the substance of the argument:—

"But as to Jesus, we argue that if Jesus belonged to any sect of Jewry He must have belonged to the strictest, most holy, and most learned of the time—namely, the Essenes; that though Sadducees and Pharisees are taken to task in the traditional Sayings and Doings, no word is ever breathed against the Essenes. Now it would be a grave mistake to imagine that the Essenes were a single community—that is to say, that the whole of Essenism was centred in the Monastery of Engeddi. There were presumably many such retreats in which the "Rabbis of the South," the most pious of the Chassidim, sought refuge; but also in the towns there were communities, and, most important of all, to these inner circles were attached pupils who still lived in the world, married men who lived the life of householders. Again, members of the communities and lay members were scattered abroad throughout the Dispersion of Israel, at Alexandria, at Antioch, in fact in all the great centres of the Empire. Essenism was just the very engine to be used to spread a new spiritual impulse abroad in the world. For it was the spiritual heart of Jewry and the Jew was the news-carrier of the Empire.

"Now it is not necessary to assume that because Jesus was in every probability a member of the Essene community, He therefore derived His spiritual illumination from the teachings of Essenism. Essenism was but the preparatory school. Just as the Buddha and other great teachers first of all essayed the best means available at the time in their youths, so it is lawful to think that Jesus owed his early training, up to the time of the ministry or shortly before it, to Essene teachers. At this time, however, some greater thing happened, and he was filled with a spirit which could instruct and illuminate his teachers. And even the Buddha preached the Law that the Brahman was not the man born into a certain caste and performing certain rites, but everyone who truly worshipped God and did righteousness, so did the Christ preach the gospel that the Essene, the

servant of God, was not the man born into a certain grade of a certain race and the observer of certain ceremonial laws, but the man who loved God with all his heart and kept His commandments.

"This was too hard a saying for the average conservative Essene; and when the Master found that He was not understood among these Pharisees (of whom the Essenes were the strictest sect, according to Ginsburg), He went forth to the people and taught the mysteries of holiness to the Ame-ha-areutz, the impure, ignorant and defiled. What wonder then that the conservatives, the orthodox, the established hierarchy, as has ever been the case all the world over, and as is the case to-day, should have Him accused of "blasphemy" and have Him slain. . . . For the fanatics of the School, his illumination had left Jesus and he had a devil. He ate with the unclean, and with all those whom to touch even was an abomination to the purist."

While allowing the above full weight as an important contributing cause we must not overlook the evidence to be gathered from the Gospels. But we would suggest in passing that the betrayal, which occupies so prominent a place in all the Gospels, may supply us with the key to the mode of action of the bigoted Essene purists, who, as stated above, appear to have been a section of the Pharisees. Judas, one of the inner circle, betrays the Master. The contradictory accounts regarding Judas, with the prophetic references which are applied to his actions, suggest the presence of colouring, of mythic accretions; it is not necessary to think that he was actuated by low, paltry, personal considerations, such as the thirty pieces of silver suggest; but he may have been the sympathetic instrument of the party who accused Jesus of "blasphemy."

While finding place for all these considerations, I think that they are subsidiary to the main issue; and also that the general impression left by the Gospel accounts is, that reasons of state, of national policy were the principal causes which led to the sacrifice of the life of Jesus. This side of the problem is very cogently stated by Dr. Herron; he says: "It is the fact that the four extremely antagonistic parties concerned in Jewish politics—parties which had never been able to agree on anything else—found a meeting-ground and common interest in the putting to death of Jesus. There were the Pharisees, or Puritan party; there were the Sadducees, or party of the national aristocracy; there were the Herodians, or party of the existing and usurping dynasty; there were the Romans, interested in maintaining their conquest, and in subjecting all parties to the perpetuation of their power. These parties watched each other with bitterest hatred, and day and night plotted for each other's destruction. Yet each party believed itself driven by self interest to destroy Jesus. All parties alike, whether social or religious, economic or political, agreed that there was no safety for their interests so long as Jesus was left alive. Of each it may

be said, 'They had little concern for his claims, only for their own safety. They know Him at once as the enemy of their order.'"

This one fact comes prominently to the fore: the world-powers were unanimous, each from its own standpoint, that Jesus must die. Their united feeling was, "Away with such a fellow from the earth;" "Crucify him, Crucify him" was their united verdict.

THEOPHANIES OF THE MASTER.

The dogma of the resurrection of the literal body of flesh, so universal an article of faith among all sections of Christians of a past generation, has been very much relegated to the background, of recent years. So fully is this the case now, that it is no longer necessary to attempt the impossible feat of reconciling the contradictory stories to be found in the Gospels regarding the resurrection of the body of Jesus. What became of the physical tenement is a matter of small moment; the Master is living, and hath manifested Himself to this and that favoured disciple, was the gladsome fact which thrilled the souls of the company of the faithful whom the divine message of love had drawn so closely to Him. Some of these stories are very tender and beautiful and no doubt contain reminiscences of facts: as that of the two friends journeying from Jerusalem to Emmaus, to whom the Master drew near and engaged in converse with, until their "hearts burned within them as He opened to them the Scriptures." The time given in the Gospels for the continuance of these theophanies is very limited: it is variously stated, forty days being the apparent limit, and this period can hardly be taken literally, there being an allusion to the forty days' fasting of Jesus, Elijah, Moses, etc. After these brief days He vanishes from the scene. In other books of the New Testament we have the appearance to Paul on his way to Damascus and the glowing picture in Rev. I. Paul refers to the first named in the epistle to the Galatians, where he says: "God who set me apart from my mother's womb, and called me, through His favour, was well pleased to reveal His Son in me that I might be delivering the glad message regarding Him among the Gentiles. And he further says that he was taught the message he proclaimed to the world "through a revealing of Jesus Christ." He claims to have received privately, particular teaching and instruction immediately from Christ Jesus; and the whole tenor of his life confirms the reality of the claim he makes. It is interesting to note that these statements of the Apostle are in full accord with what we find in later Gnostic MSS. such as the "Pistis Sophia." The writer of the introduction to the book of Revelation, Chaps. I. to III., who prefaces the seven Epistles to the Asian Churches, which he places in the mouth of Jesus, with a grandiose picture of the glorified Christ, is not by any means so reliable as our

Apostle. The detailed account of the appearance of Jesus is highly artificial, and recurs again in its various parts in the Epistles which follow. And these Epistles contain matter and allusions, and also develop a hostile spirit toward certain parties, which is quite foreign to what we know of the spirit and aim of the revered Master. So with regret we pass it as containing little or nothing of moment to us in our present enquiry, however interesting it may be in revealing a phase of the early Church.

Taken altogether the Theophanies of the New Testament are extremely meagre, they reveal no new teaching, and as regards the personality of Jesus they are vague and unsatisfactory. Let us now turn to the early traditions of the Church in order to gain a few scattered items.

One of the numerous branches of the Gnostic family of Asia Minor who are known as Ophites, and of whose Christology we have a summary, held that Jesus Christ was composed of two persons, Jesus and the Christ; Jesus the son of Mary, the most righteous, wisest and purest of men, who was crucified; Christ the heavenly Aeon, who came to unite Himself to Jesus (an allusion to the baptism in Jordan), quitted Him before the passion, sent from heaven a Virtue which made Jesus to rise, with a spiritual body, in which He lived eighteen months, giving to a small number of chosen disciples a higher instruction.

Another tradition names three or four years as the time during which Jesus continued His secret instructions to His disciples. One of the early Fathers, I believe Irenæus, states that the age of Jesus was about fifty years! This would allow a much longer period for His ministry than what we are able to gather from the Gospels.

In Mr. Mead's new work, 'Fragments of a Faith Forgotten,' at page 426, he introduces some notes on and quotations from a recently discovered fragment of the 'Acts of John,' from which he deduces that, "After His death the Christ did return and teach His followers among the inner communities, and this was the part origin of the protean Gnostic tradition of an inner instruction. He returned in the only way He could return, namely, in a "psychic" or "spiritual" body; this body could be made visible at will, could even be made sensible to touch, but was, compared to the ordinary physical body, an "illusory" body—hence the term "docetic;" again, "That the Christ was possessed of spiritual powers of a very high order is easy of belief to any student of occult nature. That He could appear to others in a *mâyâvarûpa*, as it is called in India, and change his appearance at will, is quite possible of credit." This is in accord with all the appearances given in the Gospels.

For the incidents we must refer the reader to the work named above, but we cannot refrain from quoting the opening paragraph of the summary of the contents of the *Pistis Sophia*, see, pp. 456 *et seq.*

"The treatise begins by informing us that Jesus, after rising from the dead, had spent eleven years with His disciples, instructing them. So far, however, He had taught them the mysteries of the inner world up to a certain point only, apparently up to the outermost realms of the Light-world only, and yet even so far with omissions of many points which they were as yet incapable of understanding. But so wonderful had been the instruction imparted that the disciples imagined that all had been revealed to them, and that the First Mystery—the Father in the likeness of a dove—was the end of all ends and the gnosis of all gnoses. They did not know that this First Mystery was the lowest of a vast series of still higher mysteries.

It came to pass therefore, in the twelfth year, that the disciples were assembled with the Master on the Mount of Olives, rejoicing that they had, as they thought, received all the fulness. It was the fifteenth day of the month Typi, the day of the full moon. Jesus was sitting apart, when, at sunrise, they beheld a great light-stream pouring over Him, so that he became lost to view in the ineffable radiance which stretched from earth to heaven. The light was not one radiance, but its rays were of every kind and type, and in it the Master soared aloft into heaven, leaving the disciples in great fear and confusion as they silently gazed after Him..... At the ninth hour of the morrow they saw Jesus descending in infinite light, more brilliant by far than when He had ascended; the light was now of three degrees, glory transcending glory. The disciples were dismayed in great fear, but Jesus the compassionate and merciful, spoke unto them, saying: 'Take courage, it is I; be not afraid.' At their prayer Jesus withdraws His great light into Himself, and appears in His familiar form once more, and the disciples came to worship, and ask Him, saying, 'Master, whither didst thou go, etc.?'"

With this delightful picture we leave the subject with one confirmatory item as to time: We are informed that Apollonius, the anti-Montanist, at the end of the second century affirms having heard by tradition that Jesus had forbidden His apostles to leave Jerusalem before twelve years after His death.

Visions of Jesus the Christ may be said to comprise an entire literature of its own; every Christian century, nation, church and sect have had them; varying in type and character in consonance with the age, the nation or the Church. The last that has come under the writer's eye appearing in the *Theosophical Review* so recently as Feb. 1901.

As we at present know so very little of the psychological laws which governed, or of the varied motives which suggest this mode of communication between high orders of Spiritual Beings and ourselves, it seems impossible, as a general rule, for a third party to receive full satisfaction regarding them. We have to connote them

with our intuitive sense of their fitness; in doing which we appraise them as of extremely diverse value. It is lawful to conclude that very frequently the loving and faithful soul has created its own ideal in objective form, fashioning it with the material supplied by the Christian community to which the seer is attached. In other types fanaticism or still lower motives may create forms altogether illusive; while in the higher realms, to the spiritual whose labours as disciples of the Christ called for help on these lines, the Divine Master may deem it good to reveal Himself in very deed, and in such a manner and form as may be suited for communicating the help and blessing needed by the recipient, or others associated with him.

W. A. MAYERS.

THE WEIRD SNAKE-DANCE OF THE MOKIS.

(Concluded from p. 368.)

TO return to the men with their bags of snakes; they descended the ladder, which is the only means of entering the Khiva,—and the peculiar chanting resembling the moaning of the wind before the storm, mingled with the pattering of rain-drops, which was kept up by the priests guarding the snakes, continued.

* Probably the original meaning of their regard for snakes or for what in all lands has been symbolized by serpents, has been forgotten, at any rate it is not revealed to the public.

The present explanation is, that the snake-dance is a prayer for rain, and as all prosperity, even life itself, is dependent in those desert regions, upon the rainfall, one realizes how earnestly a wet season is desired. The birds of the air as well as the serpents on the ground, even the elemental nature spirits and the shades of their ancestors are entreated to petition the great Nature gods for rain and abundant crops. The snake's tail striking the cloud is lightning, and the report of the blow is thunder; rain the result. Prayers are offered to the earthly representatives of the flashing, quivering electric form in the sky, and the snakes, after their release, are supposed to convey the supplications to the proper divinities.

Dr. Fewkes, in the article previously quoted, gives the following as the Snake Legend.

"The Snake-dance is an elaborate prayer for rain, in which the reptiles are gathered from the fields, entrusted with the prayers of the people and then given their liberty to bear these petitions to the deities who can bring the blessing of copious rains to the parched and arid farms of the Mokis.

* Matt. x, 16. Isis, I. 157, 552—557.
Isis, II. pp. 484, 486, 490.
S. D. II. pp. 141, 218, 220, 221, 438.

"It is also a dramatization of an ancient half-mythic, half-historic legend dealing with the origin and migration of the two fraternities that now celebrate it, and by transmission through unnumbered generations of priests has become conventionalized, and possibly the actors themselves could not now explain the significance of every detail of the ritual.

"The story is of an ancestral snake youth, Ti-yo, who, pondering the fact that the water of the river flowed ever in the same direction past his home without returning or filling up the gorge below, adventurously set out to ascertain what became of it. He carried with him, by paternal gift, a precious box, containing some eagle's down and a variety of prayer-sticks for presentation to the Spider-woman, the Ancient of the Six Cardinal Points, the Woman of the Hard Substance (such as turquoise, coral and shell), the Sun, and the Underworld divinity who makes all the germs of life.

"The Spider-woman was propitiated and cordially became his counsellor and guide. She prepared a liquid charm, to be taken in the mouth and spurted upon angry beasts and snakes for their pacification, and perched herself, invisibly, on his ear.

"Then through the 'Sipau,' they plunged to the Underworld. There, following floating wisps of the eagle's down, they journeyed from place to place, safely passing the great snake Gatoya, and savage wild beast sentinels, visiting Hi-canavaiya, who determines the path of the rain clouds, and Hi-zrüingwicti, the ancient woman who every night becomes an enchanting maiden; had a smoke with Tawa, the Sun, and went with him to inspect the place where he rises, meeting Muiyingwuh on the way and receiving friendly assurances from that Creative divinity. He rode across the sky on the Sun's shoulder and saw the whole world and learned from his flaming charioteer that the possession most dearly to be prized was the rain-cloud. So he returned to the Khiva near the great snake, and from the Antelope-Snake-men there, learned what songs to sing, what prayer-sticks to fashion and how to paint his body, that the rain-cloud might come. The chief gave him much important paraphernalia and two maidens who knew the charm * preventing death from the bite of the rattlesnake.

These maidens Ti-yo took home, giving one to his younger brother, and the youthful couples took up their abode in separate Khivas. At night low clouds trailed over the village and Snake-people from the Underworld came from them and went into the Khivas. On the following morning they were found on the valley, transformed into reptiles of all kinds. This occurred for four days. Then (ninth morning) the Snake-maidens said: 'We understand this; let the younger brothers (the Snake-Society) wash their heads after having brought them all in and let them dance with

* Isis, I. pp. 281, *et seq.*, also "Cuttings and Comments" in this issue of Theosophist.

you.' This was done, and prayer-meal sprinkled upon them, then they were carried back to the valley and they returned to the Snake Khiva of the Underworld, bearing the petitions of all the people."

It is only the ninth day's ceremony, the dance with the snakes, which is publicly performed. The priest-astronomer determines the date of the celebration by the position of the moon, and the nine days' ceremonies begin at once, by swift runners, carrying the prayer-sticks* ornamented with Turkey feathers, who make the circuit of all cultivated ground, leaving the sticks at frequent intervals. The next day a smaller, inner circle is described, and so, day by day, the enclosed space becomes smaller and smaller until, on the ninth day, only the village of Walpi is embraced.

Our second trip, the next morning, to the mesa, familiarized us with the domestic arrangements of the people and the interior of some of the houses. A heavy shower of rain, accompanied by thunder and lightning, fell, which was joyfully accepted as an indication that the prayers had been favorably received.

Everywhere great preparations for the feast, following the dance, were in progress. The sacred blue corn was ground, and, mixed with charcoal, made a dough deep blue-black in color; this was evenly spread by hand, on the hot flat stone, quickly turned and loosely rolled like a sheet of paper. White bread was also baked in ovens and great kettles of meat stew, containing, probably, rats, mice, prairie dogs, goats and rabbits, were sending forth a pleasing odor.

No effort was made to induce us to buy the brilliantly colored, strongly made baskets and plates, or the rather crudely decorated modern pottery. If we saw any object in a house which we wished to purchase, a coin was offered, if satisfactory the money was taken and the article was ours. Should the owner refuse that amount, one either increased it or left the article for some one willing to pay the price expected.

The sudden shower caused us to seek shelter in a house where we saw a so-called Moki albino. The Mokis are said to have stolen white children long ago, and tenderly cared for them, so probably these light haired, fair-skinned contrasts to the brown Indians, are the descendants of these whites. This woman was not a true albino, for pigment was not entirely wanting. She had weak light blue eyes and hair that might have been golden, before faded by sun and dust. There are a number of these people, but they are rarely seen by the stranger.

The afternoon was now far advanced and the people began to assemble for the Antelope-dance. We climbed two or three ladders, to the flat roof of one of the highest houses, overlooking the oblong

* "Some Strange Corners of our Country." By C. H. L., pp. 63, 64, 248.

space, where the dance was to occur. This might almost be called a rehearsal for the serious dance of the following afternoon; melon-vines, corn-stalks, etc., were used instead of the snakes.

Very, very early the next morning, one must be astir and climb to the mesa, if the opening ceremonies of the great day are to be witnessed, for the fleetest runners have already gone forth and as the pale light of the dawn strengthens, they are distinguished dashing towards the mesa; the winner reaching the entrance to the Snake-Khiva just as the sun rises and at the conclusion of the performance of the sixteen dramas, which have been enacted in the Khiva during the running of the Snake-race.

The runners bring more melon-vines, corn and various products from their cultivated ground, depositing them at the Khivas while the victor's reward is the honor of winning.

The hours that intervene between the race and the dance are busy ones for those washing the snakes and preparing the costumes for the all-important event, as well as for the women, whose preparations for the feast must be completed, the houses put in order and their best clothes donned. The curious sight-seer is kept busy also and the suppressed excitement of the people is felt by all. A few of the Snake priests are noticed pounding some tough, fibrous substance and mixing it with water; instantly a little crowd of white people surrounds them, eagerly watching, for perchance it may be the mysterious medicine taken by the dancers, which gives immunity from fatal results, even though the rattle-snakes bite. Amused disappointment follows the discovery that it is only the soap-root shampoo for washing the beautiful long hair of the priests, and the crowd disperses to seek some new point of interest.

Amongst the hundred white people present are several who have repeatedly visited the Mokis during this season, prompted either by personal interest or as representatives of the Smithsonian Institution, or of various journals devoted to archaeological matters; and with great interest, those who are present for the first time listen to the explanations of what is soon to occur. Early in the afternoon the strangers take possession of the choice places on the roofs, selfishly crowding out the good-natured, rightful owners. There are no reserved seats and all come early; as at Walpi there are houses on one side only of the dance plaza, the opposite side is the ragged edge of the cliff, with a sheer drop of several hundred feet to the sheep and goat pens below. Whilst waiting, one's gaze rests upon the curiously shaped Snake-rock, directly in front of our seats. It is about fourteen feet high and worn away at the base, so that the top looks like the cap of a great mushroom. There is a faint resemblance to the coils of a snake's body on the supporting column. A board was placed from a house-top to this rock and several white men secured the most desirable positions for viewing the dance. About midway of the open space is arranged a clump of cottonwood

trees, against the wall of a house and here, in the "kisi," as it is called, the snakes will be placed and handed out to the dancers. A hole has been dug in the ground directly in front of the "kisi" or "Si-pa-pu" and a name so sacred is Si-pa-pu, the great "Black Lake of Tears," whence, according to the common belief of all south western Indians, the human race first came, that few Indians will speak it aloud. A board is placed over this hole and during both the Antelope and Snake dances, every performer stamps with all the strength of his bare foot on this plank, to inform those ancestors in the nether-world, that he is *on earth for the fifth time* and has not forgotten those who will come back again at a later period.

The sun is sinking lower and lower, precluding the possibility of our taking any good pictures. There is in existence one photograph which clearly shows the dancers with the snakes in their mouths—and only one. Once a lucky reflector of dense white cloud came up just before sunset and threw light into that dark corner, so that Mr. Wittick got the only perfect picture extant of the Snake-dance.

Then a priest enters with the snakes—a large grain sack filled with the squirming forms—and places them within the bower of cottonwood. A few minutes later the thirteen Antelope-priests march solemnly in and circle to the left, four times about the Snake-rock, finally lining up in front of the kisi. Then, with an impetuous sweep, the Snake-men appear, a fierce determination expressed by the proudly lifted heads—such as one imagines the martyrs displayed when brought out for some *Auto da fé*. Their long loose hair reaches almost to the waist, veiling the splendidly developed bodies, which are painted a dark lake red, the faces are black to the mouth—as a sign of silence—and white from that to the neck. Beautiful red fox skins hang from the belt behind over the short buckskin kilt; eagles' feathers ornament the hair and strings of shell and turquoise are about neck and ankles. The rattles, made of a cluster of antelope hoofs attached by leather strings to a tortoise shell and fastened back of the knee, respond promptly to the mighty stride, as the men swiftly make the four circuits of the plaza, before stopping in front of the Antelope-men. The peculiar sound from the gourd rattles held in the hands of the Antelope-men—resembling the warning note of the snakes—is accompanied by a deep chanting murmur, growing louder and faster; the two lines of Antelope and Snake priests sway to and fro with serpentine grace. Suddenly the snake line separates into groups of two, and one kneels in front of the kisi, rising with a snake held firmly in his mouth, the head and six inches of the body projecting from the right side, towards the second Snake priest, whose left arm encircles the carrier's neck while the right hand holds the snake whip, composed of three eagle feathers, with which the snake is stroked to prevent its coiling. This is the only protection the man carrying the snake is granted.

Around the plaza the couples dance or rather shuffle and hop, hippety-hop-hop, hippety-hop. Just before reaching the kisi again, the snake is thrown to the ground by a quick shake of the head to the left and a new one (sometimes two or three) taken for the next circling. Another attendant brushes the discarded reptile to the foot of the snake-rock, where all are gathered when the last snake has been danced.

Some of the women, both old and young, stand on the ground near the rock and sprinkle the dancers with the sacred blue meal as they pass. (This sacred meal and corn-pollen charm serpents).

One snake escaped and ran towards the women, whose screams of fright and hasty retreat proved that they did not share the men's feeling of security. Soon the centre of the plaza is a writhing mass but still the dancers pass on the edge until all the snakes have been taken from the kisi; then the priests gather as many snakes as their arms will hold and dash down the precipitous trails to the plain below, liberating the "Messengers to the Gods" to the four points of the compass; then, without a pause, they run back to the mesa and enter their now empty snake-khiva, where the dance costume is removed.

The dishes for the feast are ready but the fasting men have one more ordeal to undergo and, to those of the spectators acquainted with sea-sickness it seems a question which is the worse. A bitter tea, *mah que-be*, has been brewed with mystery, for only the head snake-woman of the Moki Pueblos knows the herbs and spells used in its preparation; bowls and pitchers, ollos and tea-kettles are filled with it and the panting, fasting runners swallow it by the quart—one old priest drank the contents of his tea-kettle from the spout. Before a minute had passed the scene might have been on the deck of a small steamer, just as choppy channel water was struck. Some of the white spectators were so sympathetic, that they joined the emetic takers without having tasted the liquid. This purification having been accomplished, the men returned to the khiva and every woman of the village hastened to bring trays piled high with bread, snowy white loaves and rolls or blue-black translucent shavings; dishes of meat and corn puddings as well as various unknown dainties; for most of the snake-men have fasted these nine days and an attempt seems made to furnish them with all the lost meals in one.

So rapid was the action, that the anticipated feeling of horror, naturally aroused by the sight of deadly reptiles and human beings in such proximity, had no opportunity of realization.

There was such sincere dignity and devotion about the ceremony that one felt capable of joining with them, so great was their fervor and fearlessness. If only the snakes could express their sentiments, the account would be more complete and interesting.

Two or three rattlers quickly fled from our path the next day, evidently fearful of being recaptured.

Back to nineteenth century civilization we rode, after a glimpse of another age, almost of another world.

"SIRRA."

THE NATURE OF GRAVITATION CONSIDERED AS A FORM OF ENERGY.

PART II.

[The following is in continuation of the article on "Gravitation," etc., which appeared in our December issue. It should have appeared in March *Theosophist*, instead of No. III. of the series. We beg pardon of the author and of our readers, for the mistake.—ED. NOTE.]

[F a ball were to be made to *rise* from the centre (*at* the centre of any large mass like the Earth, there is no "below," only "above" in every direction) to the opposite side of the globe, we would either have to place there another mass, equal to the first, to make it *fall* towards that, or start the ball at the surface (of the former) with the highest velocity it can attain by falling from the rest which is about 6 to 7 miles per second. If the falling ball were projected with double this speed at the surface, it would quit the opening at the opposite side with the above speed, having lost one-third of the initial speed at the centre, and another by *rising* to the opposite side. Then it would fly with gradually decreasing rate to the limits of the globe's gravitational attraction, *i.e.*, that of the difference between that of the large globe reduced by the square of the distance, and that of the projected ball, but no further (for, strange to say, even the largest material masses have no weight at infinite distance from each other, and float in the ether, as oil-globules of the same specific gravity would in water). This is therefore the other zero point of gravitation if we consider our globe or Earth as fixed in position. What those velocities indicated are, in figures, some of my mathematical readers with sufficient leisure could perhaps compute and report results, want of time not permitting me (to my regret) to do so. In that case, however, I would suggest *not* to proceed on the usual assumption (for the passage of the ball to and beyond the centre) that the Earth be homogeneous or densest at the centre, for reasons shown later on. On the above assumption they would find that the ball would not stop *at* the centre, but *rise* to the opposite side, as a friend of mine (Prof. H.) assures me. The calculations would have to be made on the assumption that by far the greatest and densest mass is within the first half or third of the radius, not forgetting the rule of the square of distances re-

specting the starting point of fall. The first and usual assumption only holds good for the surface and beyond it, *i.e.*, outside cosmic masses.

One of the laws of motion is, that the rate of the speed of bodies in ethereal space is continued unabated forever in the same direction, unless modified or arrested by some other force or body. This we alone regarded in our preceding reasoning. But there is another law which enacts, that if any body be propelled from a *moving* base it will move not only in the direction it is projected, but also in that of which its former base (say a railway carriage, a bombshell, or the Earth) possesses, hence it really moves in the direction of the "diagonal of the parallelogram of forces," and either with the sum or the difference of the two velocities.

If therefore our globe or Earth be not fixed, but be—as in fact it is—revolving and rotating, it follows that both these motions would be likewise impressed upon our ball in its passage through the former, and would continue to operate as long as it remained within its sphere of attraction. In respect of the revolving motion of the large mass, it would depend upon the direction of the motion of the ball, whether the former would act as an accelerating or retarding force, or fix its zero position intra—or extra—orbitally for the primary. If the ball quitted the surface in the same direction as the primary moved, the ball would move with the sum of the two velocities; if in the opposite direction, its own speed would be reduced and be equal to the difference between it and that of the primary, while if the direction were at right angles, the motion would be converted into a diagonal one, if both forces were equal and uniformly constant. As only one, that of the primary, is so, the motion of the other—the ball—assumes a curving path.

The effect of the rotatory motion of the main mass will be separately discussed later on, but it may be mentioned that it would tend to divert the direction of the ball's flight much more yet from an approximately straight line, and to convert it into a permanent elliptical orbit before the ball could attain its zero point and its freedom with it. If our shaft were situated upon the equator, the orbit of the new satellite would be equatorial; if upon any other parallel, it would cross the equator at a corresponding angle.

As bodies gravitate towards each other directly as their masses, and inversely as the square of their distance, it follows that the effect upon each other is not measured by the *sum* of the energies of any two masses, but by their *difference*. It might or would be the former if an elastic string were attached to each and a resisting base given, as when mechanical or muscular force is applied. Gravity is not of that nature, being merely a tendency of the weaker to yield to the stronger and of the former to *fall* upon the latter, and more of the nature of will-power or "hyp-

notic" influence between freely floating cosmic masses. As the stronger will can make the weaker do its behests without any mechanical means, but not an *equally* strong one, so two equal masses cannot impress attractive or repulsive motion upon each other, but when once set in motion by some other force, continue the same until a third again interferes. They could thus revolve around each other or rather around a point midway between them, but their pulling or attractive tendency would be neutralized; neither would tend to "fall" upon the other, each having its own centre for its only "below," and everything else above it. Nor could any smaller body, *midway* between them and in line with their centres fall to one in preference to the other, but be held there as in a vise, forming the common centre of the two large equal masses around which they would revolve. The greater the difference in mass the farther must cosmic bodies be separated by distance to attain to balance of power. Our 16 ounce ball would, therefore, have to pass far beyond the orbit of the moon, before it could get free from the Earth, and much further still to escape from the sun.

In establishing an orbit for itself by any cosmic body the element of time in the action of gravity has also to be considered. For if gravity acted instantaneously, their bodies, when coming within the attractive influence of a larger mass, would be suddenly and angularly diverted towards the centre of the same at whatever rate and in whatever direction they were moving; besides which, their "fall" would be at a uniform, not an accelerated rate, it seems. The latter, however, being invariably the case, as also, that all attracted (*i.e.*, "perturbed") bodies are gradually diverted and approach incurved paths, denotes that both time and speed are factors in gravitation.

Bodies passing tangentially, *i.e.*, outside of large masses, are only affected by the whole external surface energy, which acts as if the whole power were concentrated at the centre, and are not affected by the central obliteration of gravity. They are influenced (1) by distance; (2) by their own mass, direction of path, and velocity; (3) by the magnitude, direction of path, and velocity of the larger mass; and (4) by the direction of the rotational motion of the latter at the time of meeting. The greater the difference in mass of the two, at the greater distance will the smaller body be deflected, *i.e.*, made to "fall" towards the larger. The greater the velocity of the smaller body, the less will it be affected. It will therefore make a vast difference in the final result, whether the two move in the same direction, more or less transversely to each other, or in opposite directions.

If a small body move in the same direction as the large one, but with greater speed, thus overtaking it, its relative speed will be the difference of the two velocities'. If this relative speed were less

than double that attainable by freely falling from surface to centre of the large mass ($= 16 \text{ ft.} + 16 \times 3 + 16 \times 5 \text{ feet, etc.}$), the path of the small body would be converted into a curve, whose form would be determined by the distance from the large mass, and be either hyperbolic, elliptical or heliacal (spiral). In the first case the body would pass beyond the sphere of influence with only a change in direction. In the second case it would remain within that sphere at a fixed distance (*i.e.*, where the respective powers of gravity balance each other), and assume thus gradually a permanent, closed orbit, after, perhaps, some nutatory circuits. In the last case the small body would gradually approach the large mass—now its primary—with accelerated velocity, and finally "fall" upon it in an oblique direction.

In the case of a closed orbit being imposed upon such a passing body, either as a new permanent or ephemeral satellite, the question arises—What conditions would be required to cause it to revolve either (a) in the same direction as the primary; or (b) contrary to it; or (c) in some intermediary direction.

In all probability this would entirely depend on which side and in what direction the smaller mass approached the larger. If it overtook the latter on the extra-orbital side, the satellite would revolve in the same direction as the primary; also, if it met the primary on the intra-orbital side, while approaching the Sun, and on the opposite side while passing away. In the alternatives it would revolve contrariwise. In both cases it is assumed that the paths of both be approximately in the same plane; if they were not so, very divergent orbits would be the result.

In the above hypotheses gravity alone has been assumed as the motive power, and especial, repulsive, centrifugally acting forces have been disregarded, as apparently not required to explain the phenomena treated. There *may* be such, however, to explain why so comparatively few collisions occur between meteorites and the Earth in the plane of her orbit. One of such forces may, perhaps, present itself in the form of electro-magnetism, if the Earth, and cosmic bodies generally could be regarded as "Leyden jars," but the discussion of this aspect of the subject must be deferred.

SUPPLEMENTARY REMARKS.

(a) The statement in the paper on Gravitation, that *two equal masses near each other but at infinite distance from any other bodies, exert no attraction upon each other*, having been objected to by several friends as not in harmony with accepted theory, the following remarks are offered in justification.

To me it seems that the above conclusion follows naturally and logically from the strict application of the generally accepted law that "bodies attract each other directly as their masses," or

rather affect each other in direct proportion to the difference in their masses. In accordance with this an infinitely large mass will attract an infinitely small one with infinite force, *i. e.*, the *maximum* of gravitational energy conceivable. But where we conceive of a maximum, we must admit a minimum; where can we find it?

By gradually reducing the difference in the magnitude of the masses, we reduce likewise the effect upon each other, that is, if a mass ten times greater than another, attract the latter with a certain force at a given distance, then one only five times larger will exert half the energy of the first, while a third only one tenth larger, will only affect the smaller by one tenth as much. Expressed in figures we get the proportions (1) 10 to 1; (2) 10 to 2 (or 5 to 1); (3) 10 to 9; and consequently two *equal* masses of the size of the first would gravitate towards each other as 10 to 10, that is 1 to 1, meaning exact equilibrium towards and away from each other or 0:0, and therefore no effect of motion. Equality of mass, therefore, represents the minimum at any distance, just as infinity of difference in size does the maximum.

The following is the best concrete illustration of my meaning I can think of. If we substitute living muscular force for gravitation and imagine two men suspended by long ropes in seats facing each other and some distance apart, then each, when left alone, would remain immovable, the ropes remaining perpendicular and parallel. If then the ends of a rope were placed in their hands and they were bid to pull with all their strength *steadily*, the stronger would pull the weaker considerably—the weaker the stronger less—out of the perpendicular, and this in exact proportion to their strength; while on the contrary if they were equally strong (and of the same weight) no displacement could occur. Pull or no pull, no motion, no approximation could take place; all the energy expended would only set up a *strain* in the rope, which, being equal could not result in *motion*.

The assumption of the opposite is presumably through conceiving gravity similar to electro-magnetism, but the latter possesses polarity, the positive attracting the negative, etc., of which gravity shows no trace. It is, therefore, quite different notwithstanding the employment of the term "attraction" for both, and better comparable with muscular energy, or will-power in the widest sense.

(b) All gravity, weight, and pressure, being directed downwards, that is, towards the centre of the Earth and all other masses (or to each other), and none exerted in the opposite direction, that is, upwards towards ethereal space, which is all around them, the conclusion appears to be forced upon us, that cosmic bodies as cosmic masses have no weight, that is, do not press upon the ether, and a human "Atlas" could as easily bear up and guide the globe of the Earth as we, a bladder of hydrogen, provided he were non-material.

The "Ether," although physically imperceptible, being right!

considered and proved logically as incompressible, the largest suns as well as the densest meteorites float as securely and firmly in and upon it, as oil globules do in an aqueo-alcoholic solution of equal specific gravity. The difference between cosmic masses and the ether would simply be that the former possessed the quality of cohesion, and the latter practically none in this respect.

(c) In all text books on Astronomy, it is stated—and no doubt correctly—that the sun does not stand still, but travels in a certain enormously large orbit itself. That "central body" around which it revolves is, however, not known. Now, in conjunction with the preceding remarks, it is conceivable that no such physical central body is absolutely required. All we need assume is, that the ocean of ether, in which the solar system is immersed, be itself in rapid steady rotation, either in a closed ring or spirally, and carrying the Sun with her planets and their satellites along, as a cork is carried around a whirlpool. Gravitation may then merely play its part in respect of the Sun's attendants.

J. G. O. TEPPER.

THOUGHTS ON THE WORD ZOROASTER.

THERE is hardly any prophet, except Zoroaster, the derivations and roots of whose name are so various, so different, so disagreeing. Its real meaning is so much veiled under the mask of Orientalism, philology and the science of languages, that to a student or a reader of the Avesta and the life of Zoroaster it becomes a matter of doubt whether to believe in the reality of the personality of Zoroaster or not. On the one side Mahomedan and Persian writers give the meanings of the word from the spiritual point of view, appealing more to reason and common sense; but on the other side the Orientalists and the philologists say that the method of giving meanings by the Persian writers is unscientific and wrong because they gave these attributive meanings of the word Zoroaster looking to his prophetic achievements and greatness later on.

They sought the meanings from the then current Persian word. They had no knowledge of different languages so as to find out what the same word meant in other languages; at the same time they knew not from what original language the word was derived. Hence, their conclusions were mere happy guesses, anything but reliable and scientific. The learned savants have brought out the science of languages, and however degrading, unreasonable, absurd, different and varying meanings they may derive, still they are derived by the help of the science of languages, therefore they are scientific and real. An occultist or a theosophist has nothing to quarrel with or condemn—neither the Persian authorities or the Orientalists—but like the happy bee he has to find out the essence of sweetness, *truth*, from both sections find out the unity and reality from

such disagreeing views and opinions. Some such attempt of unifying all the various and divergent meanings of the word Zoroaster, I mean to make in this article. I do not claim myself as any authority. Simply, I lay my thoughts, rather happy guesses, before the readers, inviting their criticisms, suggestions and careful study, so that more light may be thrown on this ambiguous and most mysterious word, and by co-operative help and study we may come nearer and nearer to the real meaning.

In order to arrive at this result it is necessary to give all the various meanings of the Persian and European writers, and to examine each meaning in the light of the Wisdom Religion; for many a thing which is absurd, fantastic and foolish, when examined in the Light of Theosophy appears full of most profound wisdom and philosophy.

But even before taking up this it would be highly demonstrative to consider in what light the word Zoroaster is used in the Avesta itself, and then to find out whether the Avestic meanings tally with the Persian and philological meanings.

In the Avesta, Zoroaster is called an Avatâr or a Prophet, the Messenger of God, Spirit, the Greatest Guru, Temporal and Spiritual Lord, an Ameshaspend and a Yazad, and the First Religious Teacher of mankind.

In the first line of the "Ahunvar" it is said: "By His perfect Astoi, both as Ahu and Ratu, Zoroaster is independent."

"None is found of perfect Ashoi, oh Zarathushtra, Ahu and Ratu, like Thee" (Gatha XXIX., 6).

"And in this Zoathra, with this Baresman I desire to approach Thee, the Lord, with my praise, thou who art Ahurmazda, the spiritual Lord and Regulator of the spiritual creatures (the Lord and Regulator of the spiritual creation, *i.e.*, Ahu and Ratu)" (Vispard, II., 4).

From this it will appear that the attributes of Ahurmazda, Ahu and Ratu, are applied to Zoroaster too. These are the highest attributes and are not given to any one except Hoam and Zoroaster, not even to a Yazad or an Ameshaspend. (Are then Hoam, Zoroaster and Ahurmazda synonymous terms?) In the above, Ahurmazda appears as Ahu and Ratu of the macrocosm; and Zoroaster of the Gaeti, microcosm. This is clear to show that Ahurmazda is the spirit, Paramâtma, of the macrocosm, and Zoroaster; A'tma, spirit of the microcosm, either the world or man, as H. P. B. uses for Ahurmazda—the Maker of the material world—in the Vendidad.

"And I offer the Hoam and the Hoam juice for the propitiation of the Fravishi of Zarathustra Spitâma the saint, Yazad of the spoken name" (Yasra VII., 21).

Here Zoroaster is called a Yazad. Further on, offerings are given to Fire, the son of Ahurmazda, but it is a question why

Zoroaster is placed before Ader, Fire, the son of Ahurmazda. Is it because he is the son or even above him? In the "Khurshed Niyaesh" Zoroaster's Fravashi is invoked before the Ameshaspentas. This too goes to prove Zoroaster as something very much higher than a mere perfect man.

In the "Ahurmazda Yashta" it is said, in the enumeration of the various names of Ahurmazda: "My first name is Holy Zoroaster." We find here a distinct reference that Zoroaster is Ahurmazda Incarnate, a perfect Avatâr.

In the "Bundehish" it is said: "In the first of the human species, Gayomard was produced, brilliant and white, with eyes which looked out the Great One, Him who was here Zarathushtrötum." Commenting upon this Mr. N. F. Bilimoria says, "Zarathushtrötum: the Chief High Priest, even before the first man Gayomard." Zadsparam says that Gayomard was one-third the height of Zarathushtra while the sweat was produced. If Gayomard were the first man, how comes Zarathushtra before him? Granting Zarathushtrötum, the Chief High Priest mentioned above, to be a title of Ahurmazda, we confront another problem about the Holy Zarathushtra, whom Dastur Zadsparam holds as higher than Gayomard. May this name signify only a title or may it be the First or Original Zarathushtra, as there were said to be about thirteen of that name according to the Dabistan? Compare also the Vendidad: "O Holy Zarathushtra, he (the fair Yima) was the first mortal before thee, with whom I, Ahurmazda, did converse; whom I taught the law of Ahur, the law of Zarathushtra—teaching the law to Zarathushtra to the same Zarathushtra!" The Secret Doctrine hints that by Original Zoroaster we mean the Ameshaspend called Zarathushtra, the Lord or Ruler of the Vara, made by Yima in that land (Airyanam-Vaejo).

The corroboration of this statement is found in the "Khurshed Niyaesh" also. "Obeisance to Ahurmazda, obeisance to Mithra of the wide regions; obeisance to the Sun with swift Aspa; obeisance to the Eyes of Ahurmazda; obeisance to the holy Fravashi of Zarathushtra Spitam; obeisance to the pure (heavenly) Existence which was, is, and which is to be."

Not only in the above passage we find that Zoroaster's Fravashi is invoked with Gayomard's, but the word Gensh throws new light on the word Zoroaster, corroborating our statements above. The word Gensh means cow, tongue, earth, life or jiva, the soul of the universe, the image of the sacred word Aum. If we take Gensh as jiva, the Zoroaster and the pure (heavenly) Existence which was, is, and which is to be, must all mean one and the same thing, otherwise we see no use of the sequence followed, if the three have not some connection.

Having examined the meaning of the word Zoroaster from the

Avestic standpoint let us apply it to the Persian and philological meanings.

Setting aside the meanings given by the Mussalman historians, I give below a number of meanings of the word Zoroaster given by Farjan-e-Behram, the author "of Sharestan-e-Chahâr-Chaman:"

1. First-born; Akl-e-Aval * * * * (Divine mind, the second Logos):

2. Spirit (A'tma).

3. The Planet Mercury, Buddha.

4. Azâd Nur. (Pure Light, Emancipated Soul or Light, Jivanmukta).

5. Lord of the Moon (Soam Deva, Hoam).

6. Lord of the World (God).

7. Perfect Truth (Sat).

8. Reflection of God (or Manifested Logos).^{ghl}

9. Pure Gold.^{r is}

These meanings, though, appear imaginary to the eyes of the philologists, still they appear nearer to truth to an occultist who tries to find out the inner meanings of the Avesta, and throws the very light of the Avesta on them.

To the original Zoroaster, the Being, the first meaning is quite appropriate. The second meaning, Spirit or A'tma, too, is not far from truth, because what Ahurmazda is to the macrocosm, Zoroaster is to the microcosm (man). Buddha, Mercury, is the third meaning. Now Mercury is Sarosh, Gabriel, the Messenger of God in the Universe; similarly, Zoroaster is the Messenger of God on the Earth to give the Divine Message to the humanity for which purpose he incarnated. Pure Light, Emancipated soul, Jivanmukta, is also true because Zoroaster was a Jivanmukta, and from time to time, according to the needs of the times, he showed his Pure Light below. The epithets Ahu and Ratu which are applied to Ahurmazda are also applied to two persons only, Zoroaster and Hoam, so both must be identical. Perfect truth is the Sat aspect of God; therefore this too is appropriate for Zoroaster. Just as A'tma is the reflection of Paramâtma, Zoroaster is the reflection of Ahurmazda. The last meaning is Pure Gold. Now Gold is the most precious and best metal, and the spiritual alchemy lies in converting the lower nature into pure spiritual nature, so Gold, meaning spirit too, is a proper meaning of Zoroaster.

Turning, now, to the philologists we find that the following meanings of the word Zoroaster are made by them:

1. Burnouf divides the word in two parts—Zarath (yellow) and Ushtra (a camel), a yellow camel.

2. Lassen too divides the word in two parts but different; Zar (Golden) and Thushtra (a star), a golden star.

3. Weindichmann agrees with Lassen in dividing the word

into Zar and Thushtra, but of Thushtra, instead of a star, he makes the meaning a manufacturer, and calls Zoroaster a goldsmith.

4. Haug differs from all above and says Zaratha is from Sanskrit, Jarath (old) and Ushtra (a camel), meaning, an old camel.

5. Zarath, Sanskrit Jaradh (Heart), and Ustra (noble), the noble-hearted or Master of Love.

6. Zarath, Sanskrit Garat, (old) and Ushta (best), the best and the greatest Guru.

7. Zarath (capture) and Ushtra (a camel), one who seizes camels or a camel thief.

8. Zaru (seed), descendant and Ishtar (Venus), seed of Venus.

Now let us examine each of these meanings in the light of esoteric philosophy. The majority of the meanings have reference to the word camel, so if we assign some meaning to the word camel all similarly derived meanings will be quite clear. In Sufism we often meet with the descriptions of the beloved riding on a camel. "Oh camel driver! drive the camel slowly, for the solace of my heart (beloved) is riding on it. The heart which I had with me rides with the ravisher of my heart" (Sadi Tayabat). Those who give the Sufistic meanings of the various terms such as beloved, kisses, roses, eyebrows, etc., say that in Sufism the beloved stands for the Almighty. The beloved rides on a camel in her journeys; that means it is her vehicle, and what can be the vehicle of God, A'tma, but Buddhi? If camel stands for Buddhi, Zoroaster means the Lord of Buddhi, the sixth principle, which is appropriate to his rank as a Spiritual Guide and Leader, one who had attained divine illumination. Now the camel has yellow colour, so has Buddhi, and the A'tma is shown riding over it in the "Secret Doctrine." Again this interpretation tallies with the meanings of Buddha, Christ, Krishna, etc. Avesta too supports this meaning. In Yasna XLIIV., 18, Zoroaster says: "(And having gained Thine audience and Thine Order's sacred chieftainship) then I ask of Thee, O A'tma! and tell me, aright, how shall I acquire that Thy Righteous Order's prize, ten (costly) mares, male-mated, and with them the camel (those signs of honour and blessing for Thy chief)?" What can be a greater honour to a Spiritual Leader than the attainment of his sixth principle, for spiritual dignity is never attained by the possession of animals? The number of horses asked here is ten, and this may mean the ten Asvirs, the Kumaras, the bestowers of the mind, and if it can be taken so, camel must mean something higher than the Higher Manas.

We saw, before, that gold stands for the spiritual nature, the purest and the highest aspect of Man. A star is often taken as a beacon of light, that which guides the path of ships, men tossing here and there in the dashing waves of the mighty ocean of samsara; therefore this meaning too is appropriate for Zoroaster, our Higher self, the Golden Star which sheds its serene lustre on the

"The section (committee) by the present note, appeals to all those who may think themselves qualified to point out persons able to produce phenomena such as those above enumerated, or, better still, to the individuals themselves. Persons coming before the Committee will be free to prescribe the conditions under which the experiments shall be made.

"The section earnestly hopes that its appeal will be heard. If the facts in question deserve to be admitted into the scientific domain, it is of paramount importance that they shall be studied to the bottom."

Signed: d'Arsonval, H. Bergson, E. Branly, Brissaud, E. Duclaux, J. Marey, Weiss.

Communications to be addressed to M. Youriévitche, Secrétaire General, 28, Rue Serpente, Paris.

Editor's note: In accepting the invitation to become a member of the Psychological Institute, Col. Olcott made his retention of the same contingent upon the fair and unprejudiced enquiry into these psychical phenomena, and was assured that this would be the policy adopted. The above circular is a good beginning and we hope that French savants will avoid that narrow-minded bias which has so greatly lessened the value of the researches of the S. P. R.; a spirit identical with that shown by the French Academy in its treatment of the discovery and phenomena of Mesmer. To the Asiatics these psychical researches are of small interest because they pertain to the lowest levels of the posthumous human world, and the Oriental who knows his ancient philosophy, whichever it may be, mounts in thought to the realm of pure spiritual existence and leaves it to low-caste people to dabble in these psychic phenomena. With the Western student, the case is entirely different, for so vague and unsatisfactory an idea has been given of *post-mortem* conditions, and so infinitely little is actually known of human survival after death, that every practical experiment of the classes above enumerated is distinctly valuable. So, we wish every success to the project set forth by the Committee in the foregoing circular. Col. Olcott will be pleased to answer enquiries.

Theosophy in all Lands.

Our London Letter had not come to hand when this forme went to press.

THE LOTUS LODGE OF THE THEOSOPHICAL SOCIETY, LONDON.

It is with much pleasure that we announce the definite formation of the Lotus Circle into the Lotus Lodge of the Theosophical Society. This Lodge will make it its special object to spread Theosophical Teachings among young people, while at the same time it will endeavour to continue the work of a Lotus Circle for children. Its meetings will be open to young people under 24 years of age and will be held at 28, Albemarle Street, London, on Sunday afternoons at 3 P.M., in a room kindly lent by the General Secretary.

It is a good many years since the Lotus Circle was founded at 17, Avenue Road, and its history, if it ever comes to be written should prove not uninteresting reading. On several occasions its existence was very seriously in danger, but those who had it in hand were persevering and hopeful, and now, when we have been duly granted our charter as the Lotus Lodge of the T. S., it is fitting that we should think very gratefully of those who carried us along to this point.

Hitherto the Lotus Circle has been a class to which theosophical teaching has been most patiently given, but, from perfectly natural causes, it has not been able to assist very much in the passing on to others of these great Theosophical truths which have been brought again to the Western World. Now, however, as many of its members are quite, or nearly, grown up, it becomes possible for them to begin to co-operate more definitely to this end and so the purpose of the Lotus Lodge is thus expressed in its fourth and most important rule: "The object of the Lodge is to be a centre of Theosophic thought and life for young people under 24 years of age."

In the physical body the heart is a centre of life, as from it the life-blood is sent through the arteries to all parts of the physical body. In a higher way it is equally true that a group of students may be a centre of life in the world of thought, and Mrs. Besant has said that through all centres of Theosophical thought the Great Masters who founded and watched over this movement are able to send out into the world streams of helpful and holy influence. But while every Lodge of the T. S.—including the youngest one—has the privilege of being of use in this way to those who are Guardians of our race, it has also the definite duty of endeavouring to actively spread Theosophical ideas. This can be done in various ways—by holding meetings to which people may be invited in order to hear Theosophy explained, and by each member of the Lodge carefully thinking over theosophical teachings in order to be able quietly to suggest them to others on suitable and well-chosen occasions—and doing this always in the spirit of sharing with another

that which has proved valuable and helpful to him or herself. "Scanty fare for one will often prove a royal feast for two," one of our songs says, and so even a little store of theosophical information is not too small to share. These are the active methods of spreading a knowledge of Theosophy among our fellow-beings, but those who are older students say that, above all others, the best and surest way is to live a clean and well ordered life and to

"..... Have good-will
To all that lives, letting unkindness die,
And greed and wrath, so that your lives be made
Like soft airs passing by."

The series of papers of which this is the first and experimental one is intended to give some account of the addresses delivered by those who are so kind as to visit the Lotus Lodge; in order to keep those members and associates who do not live in London, in touch as far as possible with what takes place at Lodge meetings.

NOTES OF AN ADDRESS TO THE LOTUS LODGE

BY

MRS. HOOPER.

In the T. S. there is a tendency among those who study along one particular line to consider their way superior to that of other people who study along other lines. For instance, a person with some psychic gift or experience is sometimes apt to meet with a slightly unsympathetic reception if he raises this subject among some of his fellow students. We are all aware, of course, that these faculties should be treated with very great care, but at the same time it is hardly fair that those who are naturally psychic should be chilled in this way—if they *have* astral sight surely they are entitled to use it! These psychic gifts are natural and normal things as much as mental or moral gifts and should be so regarded.

There are three distinct paths along which people develop—the Path of Wisdom, the Path of Love or devotion, and the Path of Action. As yet few of us can claim to be definitely on one of these great paths, but if we consider we shall find that all fields of learning and ways of life are really branches of these same Three Paths and all lead to one or other of them, so that we cannot consider another person to be going wrong *because* he is not going *our* way. An artist, whose heart is his religion, who lives in a world of colour and beauty of form, might perhaps think that his is the best way to serve God. It is doubtless the best way for *him*, but some one else may prefer to serve God by action, by visiting the sick and poor or engaging in work of a noble or charitable nature, while a third person may prefer to study systems of philosophy and learn the laws which govern the world.

As a rule, people have not definitely chosen the path along which they intend to tread, but they wind along by paths which will eventually lead them to one or other of the three great main roads, which in turn lead finally to the shrine towards which all are treading. It becomes clear therefore that the true attitude of mind to our fellow-creatures is summed up in the word "Friendliness."

Reviews.

THE SCRIBE OF A SOUL.

BY CLARA IZA PRICE.

This is a somewhat remarkable work with an introduction by Professor A. van der Naillen, the talented writer of "On the Heights of Himālaya."

The author of "Scribe of a Soul" is, if we credit her statement, controlled by the spirit of one who thousands of years since, ruled in Egypt, and who *claimed* to be her twin soul [?]. The earlier chapters are largely personal, and consist of a number of communications the object of which was to convince the author that the relations stated to have existed between her and the spirit were true. The writing is forceful and very interesting, but the value of the work rests in the metaphysical teachings commencing from page 106. There are, of course, great numbers of persons who deny the possibility of spirit communication, on the other hand there are perhaps as many who firmly believe that such communications can and do take place.

Certain it is that the teachings contained in "Scribe of a Soul" can result only in good. They are lofty in conception, clearly and powerfully drawn. The teaching regarding the character and power of will seems to us exceptionally good; we have seen nothing better. There is a passage on page 186 that seems to point to that remarkable personality, H. P. Blavatsky, whom all Theosophists love to honour:

"There was one who doubted not the decrees of the gods, and thus to her was given power to penetrate into the secrets of the earth."

There has been no woman within the last centuries to whom such a statement as this could so truthfully be made as to Madame Blavatsky. Certainly, "Scribe of a Soul" is a valuable addition to our literature and we gladly welcome it.

W. H.

ZARATHOSTI R'AHBAR

OR

A GUIDE TO ZOROASTRIANISM.

BY N. F. BILIMORIA.

This is a well bound original work in Gujarati covering over 300 pages, and is meant by the author, who is well-known in theosophical circles, to supply the want of a book that might place before a Zoroastrian the main elements of his ancient faith. It will achieve much more than the humility of the author has permitted him to expect, for it will bring home to the patient, unbiassed reader, the fact that, like every other religion, Zoroastrianism is based on spiritual verities, and that underlying allegory and symbol, ceremony and ritual, are fundamental truths of nature, which to the opened vision of the mighty Prophet that founded the faith, and the many seers that followed him,

• Published by Denny-Coryell Company, Seattle, Washington.

were as patent facts as to us, ordinary mortals, are those of the physical world. It will forcibly impress—at a time when the Parsi community is sorely in need thereof—the solemn truth that religion is the result of a wider, broader, deeper knowledge of Nature that is open to us and that the rules of conduct laid down by the Great Prophets of old were the result of a deep insight into the mysteries of creation and are therefore of perennial value and utility. It will convince an open-minded reader that it is possible by the aid of Theosophy and comparative religion to give a deep and rational explanation of many passages and portions of the Zoroastrian literature that would otherwise seem to be either “the babblings of an infant humanity” or the grotesque fancies of a dreamer of old.

To the student of comparative religion the portions dealing with cosmogony, the constitution of man, the Fravashi and Hôma will be of immense help and guidance, although to the lay reader, unprepared by study in that direction, these very portions will be found hard of comprehension. It has indeed been a hard task for the author to have struggled with the fragmentary hints thrown out in our scanty literature and to have thought out a rational meaning by comparison with the literature of Theosophy and of other religions.

The style is very fluent and racy and there is a natural elevation and dignity throughout the work that is quite in harmony with the sublime topics discussed. One of the best chapters in the book is that on Fire Worship which is very scholarly and thoughtful indeed. The Chapter on Ethics bristles with appropriate passages selected with great labour and skill, and intuition, or the influence of the Divine Ego on the personality, is beautifully explained in the “Message of Sarôsh.” The first two chapters of the book make a very appropriate beginning and are very suggestive; and in dealing with ceremonies the author has made a creditable attempt to explain their rationale and point out their proper place in religion. The exposition of the Aura is well supported by texts and will open a new vista of knowledge to many Zoroastrians.

The book may well be recommended not only to all Zoroastrians but to all students of comparative religion, and we wish the author the success that by his unselfish labours he so richly deserves.

J. J. V.

MORNING THOUGHTS FOR THE YEAR.

The above is the title of a compilation of very brief but highly valuable extracts from the writings of Mrs. Besant—one for each day in the year, and a week's portion on a page—arranged by a student, and neatly brought out by the Theosophical Publishing Society, London, as a small pamphlet. It would serve as a very acceptable gift-book. The selections are from, “The Three Paths,” “Thought Power, its Control and Culture,” “The Ceasing of Sorrow,” “Ancient Wisdom,” “Karma,” “Re-incarnation,” “The Outer Court,” “The Path of Discipleship,” “Difficulties of the Inner Life,” “Dharma,” “The Place of Peace,” and “The Inner Purpose of the Theosophical Society;” and there are one or more pages of sentences from each of the above mentioned works. It will doubtless have a large sale.

The book shows what caskets of gems Mrs. Besant's Works are.

W. A. E.

“LIGHT FROM THE EAST.”

This is the title of a little work on Buddhism which, throughout, breathes an appreciation of the teachings of the great Gautama, and is another instance of the quickening interest in Buddhism that is now passing like a wave over Europe and America. To those in the West, who desire a concise exposition of the teachings of the Buddha, “Light from the East” will be of value. The work contains an appreciative foreword by Annie Besant, and deserves a place in every library.

The selections made from the sacred writings although short, are to the point, and are sufficient to show that the doctrine of the Buddha breathes a spirit of love and purity not excelled in the sacred writings of other religions. Under the heading of “A Summary of Buddhism,” we think that it would have added interest to the work, if the 14 points of agreement had been included, which Col. Olcott induced councils of High Priests in Burma, Ceylon and Japan to adopt as the basis of a common platform for the Northern and Southern Schools; and we would suggest to the author, whose work we recommend cordially, that in a future edition this alteration be made. Surely such a generalisation of Buddhist doctrine as this, carries infinitely more weight than the views of any single Bhikku.

W. H.

MAGAZINES.

The Theosophical Review for March opens with an article by James Stirling on “The Life of a Crystal,” which shows conclusively that even in the mineral kingdom the workings of the universal life principle are plainly manifest. “An Eastern Saint of to-day,” by Eric Hammond, touches briefly upon the life of Râma Krishna Paramahansa, and gives a few extracts from his sayings. In “No Religion Higher than Truth,” Mr. N. A. Knox offers some criticisms on certain ideas presented by Mr. Fullerton in his article which appeared in the *Theosophical Review* of September, 1901, bearing the above-mentioned title. “Green's ‘Spiritual Philosophy,’” by G. A. Gaskell, shows that Joseph Henry Green, F. R. S., D. C. L., who published a work on philosophy in 1865, was an earnest thinker whose conclusions, though aiming “to reconcile Christian doctrine with reason and nature,” were much in advance of the age, yet somewhat in accord with the teachings of Theosophy which have, since then, become so widespread. Caroline Corner-Ohlmûs contributes her fourth article on “Black Magic in Ceylon.” In “Women and the Wisdom Religion,” H. D. Web questions the propriety of masculine “domination.” Mr. Bertram Keightley next gives a summary of Dr. Rudolph Steiner's leading views on the German mystic, Meister Eckhart, gathered from the remarks of the learned Doctor in the course of his lectures to the Berlin Theosophical Society. “The Mirror of Wisdom,” by Michael Wood, is an occult story of very considerable interest and value. Horace L. Congdon's article on “The Forgiveness of Sins,” contrasts the primitive doctrine founded on the vicarious atonement, with that more rational idea which, as stated by Mr. Congdon, “places the responsibility for the sins of the world and their necessary consequences squarely upon ourselves, where

* By Edith Ward, George Bell and Sons, London.

it belongs, and involves the conclusion that it is for the human race as a whole to decide how long they will be in making a kingdom of heaven out of the conditions now surrounding us." "The ploughing of the Furrows," by G. R. S. Mead, uses the last Anniversary Report of the T. S., issued by the President-Founder, as a text for some extremely judicious remarks. It is by far the best thing of the kind ever published, as it brings out clearly the fact that the President-Founder's report is the only document which epitomises the history of the year. His allusions to the President's perennial activity and official impartiality are very kind. He says:—

"One of the main reasons why Henry Steel Olcott is the President of the Theosophical Society is that he has from the very beginning seen clearly that this liberty of conscience and freedom of thought is the all-essential condition of a sane evolution of mystic and theosophic ideas in the modern world. His duty has been jealously to guard the constitution of the Society from the sudden impetuosity of a too strenuous enthusiasm which is ever occurring in some form or other in units and groups of units of our corporate association. On the other hand he has also to guard the Society from the ambition of those who use the name of freedom as a cloak to cover the schemes of their personal ambition; and it is instructive to notice how those who in the past have raised the cry of freedom in the Society falsely for their own purposes, have departed from our ranks to become the dictators of an absolute tyranny over the minds of their credulous adherents. Our President is not a teacher and has never claimed to be a teacher, but his work is none the less most necessary for our common welfare, and it is to be doubted whether any of those whom we recognise as specially gifted for the exposition of doctrine and the increasing of knowledge, could have held the balance so evenly as he has done and, as we hope will do for many a long year to come."

Concerning the virility of our organisation Mr. Mead says:

"if any isolated member or Branch should ever feel a touch of solitariness, a glance at the long list of branches and their officers of many nationalities should at once dispel all sense of loneliness, and arouse a glad feeling of confidence that here are friends, men and women, scattered throughout the world, confessedly desirous of helping to the best of their power every unit of our Society who desires to open up communication with them; and not only every member of our body, but also every soul who sympathises with the noble and exalted ideals which we set before us. And this thought induces the further reflection that, large as our actual numbers are, they do not by any means represent our strength; it is known to all of us that it is a peculiar fact in connection with our movement, that for one acknowledged member there are at least ten sympathisers with the objects we have set before us as the goal of our endeavour." We think Mr. Mead's estimate of our outer sympathisers is far too low, and that fifty to each registered member would come nearer the true figure.

The Prabuddha Bhāratā for February contains the following: "Sri Rāma Krishna's teachings;" "The immanent God;" "Leaves from the Gospel of Sri Rāma Krishna;" "Satva and Fine Arts;" "Christian Vegetarianism, American;" "Renunciation, A Recluse," and "Woman in Ancient India, (Contd.)."

The Dawn for March has the following interesting articles: "Principles of Social Progress;" "Lord Curzon's Address to the Rising Generation of Educated Indians;" "India's mission and the Indian's duty;" "Infant Marriage versus Deferred Marriage;" "Question of Legislative remedy;" "Refutation of Max Müller's views;" "The Industrial development of India (concluded);" and "Svārājya Siddhi" (a portion).

The January Number of the *Brahmavādin* has for its editorial "The Hindu Mind in Modern Science." For its Open Column it has the following articles: "Personality of God;" "Ancient Indian Education;" "The Response of Inorganic matter to Stimulus;" and the "A'tmapanchakain."

Theosophy in Australasia (February) republishes the larger portion of Mrs. Besant's article—"A Lodge of the Theosophical Society;" Mr. H. A. Wilson contributes some interesting ideas suggested by the perusal of Mr. H. G. Wells' book, "Anticipations;" and in Miss Kate Castle's paper "Daily Help from Theosophy," we are shown how we may constantly be gleaned from the various teachings derived from Theosophy, or the Ancient Wisdom—especially reincarnation and karma—truths which sustain us in our numerous trials and elevate and ennoble our lives.

Theosophia (February) contains in addition to an original contribution about "Theosophical Periodicals," by J. van Manen, translations from the writings of H. P. Blavatsky, Mrs. Besant, Mr. Leadbeater, Mr. Sinnett and Michael Wood.

Mind, our valued American exchange, has, for its February issue, the following interesting articles: "Some Life Thoughts;" "Ralph Waldo Trine: A Biographical Sketch;" "A Psychic view of Anarchy;" "Faith and Healing;" "The New Christianity;" "Ideals of Heaven and God;" "The Recluse—(Poem);" "The Path direct;" "Compensation;" "The Value of the Focus;" and "The Household of Soul: an Allegory."

The Metaphysical Magazine, which is always replete with articles which voice the liberal thought of the age, contains in its January issue, among other matter, "Readings from the Holy Koran," "Jainism, its History and Doctrines," "The moral nature of Animals," "The Panorama of Sleep," "The Wise Man and the Sea Urchins," "Occultism and Christianity," and "Re-Birth."

The New Zealand Theosophical Magazine—contains a continuation of "The Story of The Cross," by Helen Thorne; "How can we work for Theosophy," by Marion Judson; one of Ella Wheeler Wilcox's excellent poems, "Love Thyself Last;" "A Debt," by Darth; chapter second of the Story—"And the Sins of the Fathers;" and a "Children's Story," by 'An old Bachelor.'

Charika Samhita, Parts XXV. and XXVI. which are received, treat of conception, embryology and other subjects anatomical and physiological, according to the ancient scientific conclusions of the Hindus. This series of translations is highly praised by leading medical professors of the East and West.

In the January number of the *Light of Truth* or *Siddhāntadīpika* which has reached us very late, the Editor in his "Ourselves" offers an apology to his constituents for his increasing "double numbers" and the irregular, not to say long, intervals between one issue and the next..

This Journal is entirely devoted to S'aiva Siddhānta, and the Siddhānt-ins ought therefore to extend their help in every way to this unique undertaking. This number contains as usual a few translations as well as other interesting articles, with notes and comments.

Acknowledged with thanks:—*The Vāhan, Light, Review of Reviews, Harbinger of Light, Banner of Light, Phrenological Journal, United Buddhist World, Theosophisch Maanblad, The Astrological Magazine, The Brahmacharin, The Indian Review, The Christian College Magazine, The Indian Journal of Education, Theosophist Tidskrift for Skandinavien, United Buddhist World* and *The Buddhist*, which has been revived and is to be published by the Y. M. B. A., of Colombo. If came too late for review.

Also Pamphlets:—"The Four Noble Truths," by Allan Mac Gregor; "Caste System in Bengal," by Govinda Chandra Bysack, B.A., B.L.; "Isavasya Upanishad" (trans.) by Sris Chandra Vasu, B.A., F.A.U., and M. A. C. Thirlwall, M.D.

CUTTINGS AND COMMENTS.

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

A friend sends us the following interesting bit of observations, and we patiently await the possible confirmation.

"By a late 'accidental' observation of a non-scientific but trustworthy acquaintance of mine, it has become highly probable that ants possess the power to emit sufficient light at will in the dark, to enable them to work by, and thus explain how they can do their work in their most intensely dark underground dwellings. If confirmed—which is very difficult—it will prove them to be the original inventors of artificial lighting of dwelling places! What said Solomon and Ben Akiba?" The glow-worm or the fire-fly might have given some impetus to the idea of artificial illumination, but rapid combustion always gives light and probably fire always existed.

It is most gratifying to find that the feeling of sympathy for the Panchama Education scheme is perceptibly widening and deepening. There seems every probability that it will have all needed support from this time onward. The President has in preparation a pamphlet to contain historical data about these unhappy people and the results already obtained in our schools: an engraving from a photograph, showing a large group of teachers and pupils of the Olcott Free School, together with Miss Palmer and Mrs. Courtright,—the past and present Lady Superintendents—and the Managers of the Fund, himself and Dr. English, is ready. By a recent Overland Mail, Miss Palmer received from Stanley Hall, Minneapolis, Minn., U. S. A., notice of a society among the young lady pupils, which had been formed as an evidence of their interest in the Panchama work and as a practical agency for the collection of money. Stanley Hall is one of the most important educational institutions with which Miss Palmer was connected before coming to India, and one where her memory is affectionately preserved. As a hint to

other generous friends who may like to organise similar helping bodies elsewhere, we give the following particulars:—

"Constitution of the Sarah E. Palmer Missionary Society of Stanley Hall.

I. The Society shall be called the "Sarah E. Palmer Society."

II. The Members shall consist of all Stanley Hall people.

III. The Junior Class shall be an advisory board to frame plans for raising funds and to present work to the Society to be acted upon.

IV. The object of the Society shall be to aid Miss Palmer and her successors in the education of the Pariahs.

V. The President of the Junior Class shall be President of the Society.

VI. The Treasurer of the Junior Class shall be Treasurer of the Society.

VII. Miss Eaton shall be first Secretary.

VIII. Collectors from the whole School shall be appointed by the President each year.

IX. The Collections shall be forwarded———date———each year.

X. Work of Society shall be presented to the School some time in October each year, and once a month thereafter some word of the work shall be given the Society.

An election being held, Miss H. G. Stanford was chosen President and Miss R. A. Berry, Secretary." The letter to Miss Palmer enclosed a draft for two pounds eleven shillings two pence as the first fruits of their work.

How interesting it would be if one of these school girls should be instrumental in endowing this sublimely benevolent work in far away India!

At a recent meeting of the Royal Society the Professor Prince of Wales was admitted as a member, after Crookes at the which Sir William Crookes read a paper on Royal Society. "Radical Activity and the Electron Theory."

Electrons Professor Crookes described as atoms of electricity—Lord Kelvin's satellities—disembodied discharges of electricity, which were possibly the basis of matter itself. Some rare metals, he said, had been recently discovered, such as radium, which possessed the property of emitting electrons at ordinary temperatures, and capable of producing light which would pass through opaque bodies. As instancing the tremendous energy of the electron, Professor Crookes said that the power latent in a gramme of electrons would be sufficient to lift the British Navy to the top of Ben Nevis. The lecturer here exhibited two very beautiful experiments with a diamond and a ruby, which he caused to glow with extraordinary radiance inside a vacuum tube, while they were being "bombarded with electrons." The electrons threw a shadow if allowed to fall upon an opaque substance, and if the shadow were prolonged, a curious permanent effect would be produced upon glass which would remain if the glass were melted and re-blown. Electrons falling from a piece of metal carried away particles of the metal as well, and gold was easily volatilised in this manner, while platinum, if allowed to arrest the abnormal velocity of the electrons, would be raised to an extremely high degree of temperature. In concluding, Professor Crookes said, "I think we have almost reached the stage where matter and force seem to merge into one another."

Novel Plague Remedies.

A Bangalore correspondent writes to a Madras paper: Our Police Inspector, Mr. R.S. Nataraja Aiyer, has been taking a lot of interest in plague affairs, and advising people to take a small quantity of tender *neem* leaves ground into a paste with a little salt every morning. He is also freely distributing a wild root, known as *Fiaswari Beru* in Canarese. This root is ground into a paste with a little water and applied on the bubo, the *neem* bolus being consumed both morning and evening. In a small number of cases, where this treatment was given, the bubo subsided, and the patients came round in three or four days. The number of plague attacks decreasing just now, I am not in a position to give you sufficient statistics. I understand that the prickly-pear crushed into a paste, after removing the thorns and peeling off the outer skin, and applied *fresh* to the bubo, as a poultice, ripens the bubo, and opens it in about 36 hours. Another tip from Arsikere says that brandy, camphor, kerosine oil and turpentine mixed in equal quantities and applied as a lotion on the bubo, the bubo being kept always wet with this lotion, has had the effect of absorbing it in a couple of days. I am not aware that the latter two have been tried here.

* * *

Psychological ordeals—for that is what most of them are—are numberless, and in the majority of cases, efficacious. The physician who contributed the following account must have been extremely ignorant or prejudiced, to have ascribed the result of the ordeal in question to superstition: he should have detected the scientific reality underlying it. He writes:

The exposure of criminals in India by the aid of superstition is well known (writes a medical correspondent to *Cassell's Saturday Journal*), but the method employed by a friend of mine in Trichinopoly is fresh. There had been numerous household thefts for sometime, the delinquent being one of his servants, though no evidence really pointed to any in particular; so there was procured a cock, which is held in great veneration and regarded as omniscient. This was placed in a smoke-blackened iron cylinder in a darkened room. The numerous servants were sent through this room one by one, having instructions to touch the cage on their way through, and all were firmly impressed with the idea that the cock would crow when the thief touched the magic-cylinder, containing the bird. The fingers of all were examined on their exit from the room, and the one on whom no black marks could be found, *i.e.*, he who had not dared to touch the cage, was declared and afterwards proved to be the thief.

The effect on the culprit's mind, of the fear of detection, was what compelled him to expose his criminality. It matters not what he may have believed respecting the part to be played by the cock, any other hypnotic suggestion, properly conveyed, would have served the same purpose. Among other ordeals mentioned in the *Theosophist* at different times is that of the rice-chewing. Let us suppose that things have been stolen about the house and that the thief is to be detected by ordeal. The servants, in-doors and out-doors, omitting not one, are called in and made to sit on the floor in a circle. They are told that each must take into his mouth a spoonful of dry, uncooked rice, which they are to chew and spit out upon a plate that is held out to them; nothing will happen to the innocent, but the guilty one, even though allowed five minutes for chewing, cannot moisten the rice with his saliva: it will be rejected perfectly dry. The ordeal may be applied by some man who is supposed to be connected with elemental spirits. The test, we have been told, never fails. The scientific explanations in this case and the

one of ordeal by touch are identical. The culprit's mind, hypnotically controlled by the fear of detection, makes the thief in the first case, shirk the ordeal, and in the second, inhibits the action of the salivary glands. This is not superstition but pure science. But there are ordeals where elemental agency is employed as, for instance, that of the rolling pot. The servants are seated as before, in a circle; in the centre sits the sorcerer. In front of him he has an ordinary Indian *lota* (water-pot) over which he recites mantrams and performs a ceremony. After a while the pot begins to tremble, rocks to and fro, turns over on its side and begins to roll. Round and round it goes until finally it takes its direction, the sorcerer following it closely. It then rolls straight towards one of the sitting servants, if the thief be there, and stops at his feet. The poor wretch falls to shivering and confesses his crime. If the thief be not present, it rolls towards the door, out on the public road, winds its way through the lanes of the village and stops at a house. If the door be open it leaps over the threshold and plants itself over the spot where the stolen article has been buried or otherwise concealed. If the property be buried in a field, it rolls there and indicates the spot. If Cassell's "medical correspondent" had known about these phenomena he might, perhaps, have been more guarded in his language.

* * *

The Mystery of Snake poison. The *Bombay Gazette* notice of some recent research work made in that city is going the rounds of the press:—

Among the excellent work conducted at the Research Laboratory in Bombay, the advances made by Captain Lamb, I. M. S., and Dr. Hanna, in the study of snake poisoning and its treatment are entitled to more general attention than they have yet received. Although in India there are many varieties of poisonous snakes, four only are regarded as really dangerous to human beings. The four species of deadly reptiles to be met with in India are well known. The cobras and kraits belong to the colubrine class and the other two dangerous varieties are members of the viperine class—the *Ethi's Carinata* and Russell's viper. Along with the differences in structure which distinguish these classes, there is a considerable difference in the properties and toxic action of their poisons. The investigations of Captain Lamb have shown that a cobra weighing about 1 lb., that is a medium sized snake of this kind, will provide a quantity of venom which, when dried, weighs 200 milligrammes. Though this is a very small amount, it is yet quite enough to destroy five thousand rats; and it is calculated that an adult cobra will yield poison sufficient to kill eight or ten men. The experiments of Captain Lamb have further shown that the cobra poison acts mainly and first of all on the brain and central nervous system. The resulting effects are lethargy and a paralysis spreading from limb to limb until the respiratory centres are attacked and breathing entirely stops. The local symptoms around the bite are great pain and swelling, which set in an hour or two after the bite, while if no remedy be applied death ensues in about six hours. The symptoms in the case of a bite by Russell's viper are very different. In this instance the effects of the venom appear restricted to the circulatory system. Large doses of the poison produce a remarkable clotting of the blood within the arteries and veins, while if the amount of poison be small, a lesser coagulation of the blood is caused. There is no paralysis of the limbs, but in every case depression of the heart's action is produced in a more or less marked degree. In regard to the special action of the krait venom, though little is known about it, the Bombay experiments indicate that in large doses the poison of this snake causes clotting of the blood and in small doses it produces paralysis similar to that following on cobra poisoning only more prolonged.

So far so good, but now we would like to know how far the

views of Captain Lamb and Dr. Hanna would alter if they should read a pamphlet that is well known throughout Bengal and which bears the title: "Snakes, Snake-bites and their Treatment," by a Hindu. Possibly—if they have the usual Anglo-Indian contempt for their dark Aryan brothers—the mere statement that it was written by a Hindu would lead them to fling it aside as unworthy of notice. Perhaps not; at least let us hope so. And let us hope further that they, or some other white scientific researchers, may one day go to men of practical experience like this author, and ask them to put them in the way of seeing snake-bites cured in one or more of the ways known to the Indian peasantry. What a pity, for example, that some such person was not at Adyar a fortnight or so ago, when our head coachman, returning to his house at night, and followed by a man with a lantern, was bitten by a cobra upon which he had incautiously stepped with his bare foot. Within the next two or three minutes a Pariah messenger employed in some public office, and who lives an hundred yards or so from our stable, had been fetched to the wounded man and began reciting a certain charm which he knows and which he has proved the power of by its curing many snake-bitten persons in our neighbourhood. A medicated string was then tied around the man's neck, and some potion administered internally, after which, daily for seven days, another string was added to the first one on the man's neck. He was cured.

In the book above referred to, the first process of cure consists in applying the mouth (if the gums are sound) to the punctured part and sucking forcibly, to draw out the poison. This should be continued at intervals, as long as any bitter taste can be detected. As the aperture through which the poison is ejected is found to be about midway of the length of the tooth, some bites are not dangerous, being scratches or shallow punctures. A curious law which is mentioned in the book is this, that the two drops which are injected by the two fangs mutually repel each other, and flow away from the space between the two punctures. If the wound be on one of the limbs, one or more ligatures should be applied as speedily as possible, before the poison ascends—the first one being about two inches above the wound, and the second an inch or more above that. The cord or ligature should be about twice the size of a lead pencil and should be *tightly* twisted by means of a small stick, yet it should not be so tight as to injure the tissues much. Next, the skin should be punctured in many places just below the first ligature, and the poisoned blood squeezed out. It will be very dark coloured if poisoned. Salt should also be applied freely over these numerous punctures, to stimulate the flow of blood. Caution, usually from a red hot iron, should be applied after suction, if the wound be on the body, and is sometimes used when on the limbs. Pouring on hot water or applying continuous dry heat as hot as possible without burning is also useful. The only medicine recommended is a mixture of tamarind, mustard oil and sulphate of copper. The author says, "if medical men can invent a sucking instrument, at least as powerful as the mouth of a strong man, death by snake-bites will become almost impossible." This is just what we recommended in the *Theosophist* several years ago.

*Life saved
by a sister's
phantom.*

In a back number of the well-known spiritualistic journal, *Psychische Studien*, appeared an interesting story of the delivery of a young Russian shipman from death by drowning by the sudden apparition of the astral body of his sister, whom he

passionately loved and between whom and himself existed close sympathy. The young man had gone for a short voyage of a month and the time of his return approached. The weather had been calm throughout until on a certain evening a violent tempest arose. Alone of the family the sister felt a paroxysm of fear. At bedtime the various members of the household retired to their beds and although the tempest raged without, all was quiet within the house. Suddenly a heartrending shriek issued from the girl's room; the family rushed there and found her writhing in hysterical convulsions. When she had recovered speech she told them she had had a frightful vision. She found herself out on the storm-tossed sea, the angry waves about her, the sky covered with rushing and clashing clouds and the thunder deafening her with its noise. Another instant the scene was lighted up by a flash of red light and she saw her brother struggling against the waves. Then the pall of darkness fell. After a little a flash of lightning burst through the clouds and she saw her brother lying upon a rock with his head covered with blood: horror and fright then awakened her.

The next day a telegram from the son to the father announced his safety and speedy return—the former, "thanks to Vera," a mystery which was only cleared up on the return of the shipwrecked youth. His narrative told how the vessel was caught by the tempest and cast against a rock, the shock throwing him overboard. His attempt to get aboard the vessel again was fruitless, the angry waves baffling his best efforts, and so, resigning himself into the hands of God he let himself be carried away by the current. Suddenly he saw approaching him a light and clear mist which by degrees assumed the human form, and in this white apparition he recognised his sister Vera who smiled on him and stretched out an arm as if to show him whither to move: she going ahead as if to guide him. He followed the phantom but does not recollect how long nor where he swam. Suddenly he felt a violent pain in the head and lost consciousness.

The next morning some fishermen found him lying unconscious on a sandy bank, with a deep wound in the head. The spot was about thirty miles from the place of the wreck. A life-boat was sent for him and the vessel searched for was found still afloat, but abandoned; the crew, having taken to the boats, had all been drowned.

..

The *Rangoon Gazette* says:—The extraordinary success of the tour—a tour at times that suggests *The Revival of Buddhism*, a royal progress—of U. Dhammaloka through Upper Burma, is one of the most significant features of Burmese society in the last decade. It must be borne in mind that U. Dhammaloka, far from being a great national reformer, is a somewhat obscure European, who donned, a few months ago, the robes of the Buddhist priesthood. His success has been as startling as it has been instantaneous. There has been, noticeably of late, a general stirring of the dry bones of religious faith in Burma; perhaps the most significant feature of this feeling is to be found in the activity of Buddhist societies which have been founded throughout the length of Burma, and which have given signal proof of their existence in the eager welcome they have everywhere accorded to the propaganda of this reformer of the West. A second remarkable trait of this new movement is the evident and growing repugnance to the purely secular English education offered by the larger Rangoon schools and colleges to the younger generation of Buddhists. It has been the one great fault of the Indian Government in its dealings with Burma that its conversion-

tatives have throughout stubbornly refused to allow that Burma differs in any possible manner from India.

Who A Chinese manuscript in the Paris Library proves
Originated that anaesthetics for surgical purposes were used in
Anaesthesia. China 1,700 years ago. It states that when a surgeon conducted a serious operation he gave a decoction to the patient who, after a few moments, became as insensible as if he were dead. Then, as the case required, the surgeon performed the operation, incision or amputation, and removed the cause of the malady; then he brought together and secured the tissues, and applied liniments. "After a certain number of days the patient recovered, without having experienced the slightest pain during the operation."—*Madras Mail*.

Dr. Führer In Babu P. C. Mukherji's report of his latest
as an Archaeological explorations, Mr. Vincent A. Smith,
Archaeologist. B.A., in his Prefatory Note, claims that a number of Dr. Führer's alleged discoveries have been proved to have no other basis than that of falsehood. After quoting at length Dr. Führer's account of an "imaginary building," Mr. Smith says: "This elaborate description was not supported by a single drawing, plan or photograph. Every word of it is false." He says Dr. Führer's Monograph "has been withdrawn from circulation by the Government of India." He quotes other "equally imaginative" details and styles them "impudent forgeries," and says: "In the course of my official duty the whole case was investigated by me, and no doubt as to the facts is possible. I find that the reserved language used in previous official documents has been sometimes misinterpreted, and it is now necessary in the interests of truth to speak out plainly." Has Dr. Führer any explanation to offer before he presents himself as a candidate for ordination as a Buddhist monk? And does H. Sumangala know the facts?

Brain According to the discoveries of Ramon y Cajal
and and others, the human brain is not so much a generator
Nerves. of mental phenomena as their recipient and transformer. The true originators of mental action are, on the same authority, the nerves, which receive sensations from the outer world and transmit them to the cortex, whence they carry back a return message in the shape of motor impulses. It is even thought that the seat of this transformation can be identified within the brain cell as the "neuron," a little body which, according to this hypothesis, erects itself and enters into function only when stirred up by a message from the sensory nerves. Hence man, as has been finally said by M. Maurice de Fleury, "is a being afloat in an ocean of vibrations, and these vibrations form all we know of the world." Review of "Hollander's Mental Functions of the Brain." *Academy*.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER I.

(Year 1893).

THE year 1893 now opens up before us, and its events will be found to be very important.

As previously shown, the rumblings of the coming tempest about Mr. Judge were beginning to be heard. Towards the end of last year the arrival of Mr. Walter Old of the London Staff with the budget of notes and memoranda which he had taken, enabled me by comparing documents to see the depth and fulness of the treachery which Mr. Judge had long been planning.

I find from my diary of 1893 that the greater part of the first day was spent by Messrs. Keightley, Old and myself in summarising the evidence in the case; and needless to say, all our hearts were filled with sorrow, for this was almost if not the very first case of downright perfidy in our Society's history.

Until now the splendid collection of Japanese Buddhist Scriptures which I had brought back from Japan in 1889, had been lying on our shelves uncatalogued for lack of expert help; but now Mr. Kawakami, a young priest student of Kioto, who had come to India to pursue his studies in Sanskrit, stopped with us for some time and very kindly set to work to prepare a list of the books.

Our equally valuable collection of Sinhalese, Pali manuscripts, presented to the library by the late Mrs. Ilangakoon, of Matafa, for the mere copying of which she paid over Rs. 3,000, is still unexplored though not uncatalogued, but I hope that, some day, I may be able to get a close and scholarly comparison made of the two

* Four 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 of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager, *Theosophist*.

collections, and to publish the result as a contribution to Buddhist literature from the Adyar library.

Day by day our consultations on the Judge case continued until the 8th of the month, when Mr. Edge, Mr. Kawakami and I sailed for Calcutta.

For the first time in my life I travelled with what Australians would call a "mob" of Bishops; the sees of Colombo, Travancore and Sydney and the Canonry of Windsor, together with some smaller fry, being my fellow-passengers.

No harm was done however, not even to the ship, for the usual effect of parsons on the weather, so popularly accepted—yet, so unaccountably overlooked by the Astronomer Royal and the compilers of the Nautical Almanac—was not observable on this voyage.

Though I cultivated no relations with the clergy, I did with some of the other passengers, among them Professor and Dr. (Mrs.) Edmund Buckley, who were returning from long residence in Japan and whom I found charming; there was also Dr. Kennedy, the well known London physician, whose diploma was cancelled by the Faculty for his adoption of the Mattei system for the treatment of cancer.

I had the pleasure of again seeing Professor and Dr. Buckley during my tour of last year, 1901, at Chicago where Mr. Buckley holds an important chair at the University of that City.

We reached Calcutta at noon on the 12th January, and were warmly received on landing by our kind friends Norendronath Sen, Dr. Salzer, S. J. Padshah, Dharmapala, and others. Dr. Salzer took Edge and myself to his house, and we gladly accepted his hospitable invitation to become his guests. If my memory serves me, it was during that visit that Dr. Salzer made that almost incredible cure of the church-yard cough of my Hindu servant boy Muni-swami. I don't know when I have been more convinced of the potentialities of Homœopathy than in this case. I have often cited the facts in my lecture on "The Divine Art of Healing." The facts were these: the boy had contracted a very violent cough which had reached the stage of danger: he kept us all awake at night by his violent spasms. Dr. Salzer undertaking, at my request, the case, gave the patient a vial of what looked like plain water, with instructions to take a dose every hour. At the end of 12 hours the cough had entirely disappeared, and from that time to the present there has been no relapse.

When the Dr. and I were discussing the case, he said that the percentage of matter in the preparation might be represented by one as a numerator and some nine ciphers preceded by the figure one as the denominator.

"It is needless to say," added the Dr., "that nothing could be more absurd than to suppose that the result which you have witnessed is attributable to the physical action of this infinitesimally

small portion of matter. In my opinion, the secret of homœopathic action lies in the action of the remedy upon the astral body: the phenomenon of cure has just been worked under your very eyes, and, as your ignorant servant knows absolutely nothing of Hahnemann's system one could not say that it was imagination which was the controlling factor. If, then, the remedy worked a cure, how can you explain it, save on the theory of action on the astral plane which I have just postulated?"

The Doctor's theory, flashed light into the whole obscurity of the homœopathic problem, enabling us—at any rate, as Theosophists—to reconcile the hitherto incomprehensible sequence of effect and cause in this system of medical practice. Assuredly, the heroic doses of allopathy belonged to the physical plane and, equally certain is it, that the sometimes almost miraculous effects of homœopathic "high potencies" belong to and can only be comprehended in connection with the plane of astral matter.

I spent a good deal of my time during this visit to Calcutta in trying to promote the schemes of Dharmapala in connection with Buddha Gya and the other Buddhist shrines; calling on the Viceroy's Private Secretary, the Chief Secretary to the Government of Bengal, and other officials, who sent me hither and thither so as to shift off their own shoulders the responsibility for action. However, I was too well used to this sort of policy to allow myself to be in the least discouraged or put back. They finally referred me to the Mahant of Buddha Gya, the holder of the property and the very man whom we wished to oust from the occupancy of the greatest of Buddhist shrines!

While in Calcutta I was so fortunate as to make the acquaintance of Dr. P. K. Ray, a Professor at the Presidency College, and a man who has made his name known since that time throughout the Western world of science. At a garden-party at his house I met the Rev. A. M. Bose, M.A., Minister of the Brahmo Samaj, and other distinguished gentlemen and ladies of that society. It was very interesting to find myself for the first time in my fourteen years residence in India, in a social world which, while composed of Indians, had almost nothing Indian in its appearance, barring the dark complexions and such slight touch of Indian character as was given by the addition of the Indian *sari* to the European dress which the Brahmo ladies wore. In their appearance of self possession, their sense of personal dignity and their intellectual conversation, they made one feel as if in a European social gathering; while the men of the party compared most favorably, for culture, fluency of language and the air of personal independence, with any that one would meet in Western lands. These very peculiarities and the tone of the whole gathering made one easily comprehend why Brahmoism has taken such slight hold upon the Indian nations. It is distinctly foreign to the Indian national spirit, and much more a

Allahabad where we commenced a short tour ; both Edge and I giving public lectures, receiving visitors, holding conversaziones, and presiding at meetings of members and sympathisers. We moved on to our next station, Bankipore, on the evening of February 2nd, receiving a most affectionate farewell from the members who crowded at the station to see us off. In point of fact, Bankipore has been from the beginning down to the present time a most agreeable station to visit, our Branch there comprising several men of elevated character and unwavering devotion, chief among them being Babu Upendra Narain Singh and Purnendu Narain Sinha, M.A., B.L., a man who is an honour to his nation as well as to our society ; he has been President of the Branch for many years. Our host at Bankipore was Guruprasad Sen, one of the ablest men of Bengal, a strong character full of moral courage and the instinct of leadership. Dharmapala arrived from Calcutta on the same day and we all went to test the famous echoes in a vast empty brick-built granary—one of Warren Hasting's famine works of 1776. The echo under the empty dome is something weird and appalling ; our words were repeated and sent back to us seemingly from the ground under our feet and if we stamped or shuffled our feet, the noises were returned to us from all sides and over and over again, as though an army of phantoms were marching and counter-marching about us. This is one of the real curiosities of India that I am afraid escapes the notice of most foreign visitors. In the afternoon I lectured to a large crowd on Theosophy ; the next day, visited Govind Mandir, the temple of Govind Guru, the tenth Guru of the Sikhs ; admitted several candidates into membership, and left at 7 P.M. for Gya which we reached after a run of three hours. At the station we were met by Chandra Joshi Bhikshu who informed us of a violent assault having been made the previous evening by the Mahant's people on the Buddhist priests whom Dharmapala had placed at Buddha Gya : one of the poor and inoffensive monks had been brutally beaten. By appointment I went to Buddha Gya the next day accompanied by Dharmapala, Guruprasad Sen, Bireswar Singh, and others ; and after inspecting the premises had an interview with the Mahant on the subject of the transfer of Maha-Bodhi to the Buddhists. Argument and persuasion were wasted upon him ; he remained deaf to all my appeals and refused the most liberal offers. On the following morning I called on Mr. MacPherson, the Collector, and Mr. Shuttleworth, Secretary of the Revenue Board ; exchanged official letters with the former about my fruitless visit to the Mahant ; reported to the High Priest Sumangala, the facts of the outrage ; received many visitors, lectured at the Bar Library, and in the afternoon attended a Police investigation at which the Inspector tried to get the injured priests to name their assailants. But these men of peace, while frankly admitting their knowledge of the assailants, firmly declined to name them

as it was against the rules of their ordination for them to help in any way the bringing to punishment of those who had done them personal injury. As the assault was made at night, in the absence of disinterested third parties, the culprits could not be brought to book and went scot free. As the lives of the priests were in danger at the Burmese rest-house at Buddha Gya, we searched for and hired a house for them in the town. A second lecture was given by me at the same place as before on the subject of " Mind " to a large audience comprising the leading men of Gya. By the night train, Mr. Edge and I moved on to Benares, leaving Dharmapala behind to see to the settling of the priests in their new quarters.

We reached the Holy City at noon. Not to waste time I drove out that same afternoon to Sarnath—" A ruined tope in a desolation of brick ruins"—which marks the spot of the ancient " Deer Forest " where the Buddha met his companion ascetics and preached his first great Discourse. My object was to see the spot and enquire about the title, with the hope that if it were vested in Government we might be able to get permission to build a rest-house and Vihara for the use of resident and pilgrim priests and laity travelling to see the great shrines of their religion. To elucidate this point, I called on the Divisional Engineer. The next day I visited the place again accompanied by Messrs. Mokshadadas and Jadub Chander Mitter to photograph this *stupa*. Three views of it were taken, in one of them our party being photographed at the foot of the ruin. I had the satisfaction of learning that day that the title was in Government, and opened negotiations with a view to obtain its transfer to the Maha-Bodhi Society.

One of the most curious of all the sights of India for travellers is that of the morning bathing in the river Ganges, of the population of Benares. No matter how many times one has seen it, its interest is always fresh, for new elements enter each time into the composition of the panoramic picture. Fancy a vast multitude thronging the steps of the bathing ghâts that stretch from Durga Kund to the Railway Bridge, clad in vivid costumes, carrying and using polished brass *lotas* ; thousands bathing while other thousands emerge from the water to change their cloths on the steps ; behind them a background of huge castle-like structures erected for the use of bathers by pious princes at different epochs ; some undermined by the rushing resistless river and sunk in at the corners ; Brahmins sitting in the full sun-glare doing their morning worship ; unmoved and imperturbable amid the stream of human beings descending to and ascending from the river. Then there is the burning ghât in all the ghastliness of the open-air cremations of corpses that are going on for hours—all this makes upon the mind an unfading picture. Many the artist who has tried to fix the scene on the canvas, but none—so far as I have seen—who have succeeded in giving one an idea of the whole panorama. This we enjoyed on

the morning of the 11th as we lay on the roof of a houseboat and floated lazily down the stream past the swarming multitude.

The next morning I spent at home working at my desk, but in the afternoon lectured in the compound of a cattle hospital (*gowshāla*) with the sick beasts lying or standing all about me. The lecture was to have been given at the town hall, but with a happy incapacity for doing things promptly, sometimes found in India, sometimes, also, in Western countries—notably those occupied by the Latin race who by no possibility do things to-day that can be put off till to-morrow—the preliminary formalities were neglected until the last moment, the public were persuaded that there would be no lecture and went home again, and when the permit actually reached me it found me on an empty packing-box in the cattle-yard going on with my lecture to the small audience who had been got together. This is one of the incidents of the lecturer's life in India. It brought my Benares visit to a close and I left at 1 P.M. on the 13th for Muzaffarpur.

H. S. OLCOTT.

THE TEMPLE OF GOD.

(Continued from page 405.)

(10) After thus considering in brief the nature of 'mind,' in general, we shall next examine that portion of mind which has a particular affinity to 'pleasures.' Almost all sentient creatures are influenced by desire to secure pleasures. It is 'desire' that prompts them to action, which action, in its turn, gives them either pleasure or pain. In most cases, the resultant pleasures are thoroughly out of proportion to the degree to which 'desire' is stretched. Even in other cases, the pleasures soon cease to be pleasures; and pleasures are not pleasures if they do not so cease. Cessation of material pleasure is, in many cases, followed by positive pain. Again, the longer the pleasure enjoyed, the greater is the subsequent pain of privation. If this is so, why should the whole sentient creation run after pleasures? The reasons are these:—

Firstly, the real nature of pleasure is understood only during and after actual enjoyment.

Secondly, the circumstances attaining the actual enjoyment of pleasures—which are considerably tempered by such circumstances—are not wholly considered or anticipated before the enjoyment begins. The antecedent ideal enjoyment far exceeds the actuality in intensity.

Lastly, there is also another reason, more important than the above, and that is this: Supreme bliss, being the inherent property of the all-pervading spirit, as will be shown later

on, the individualized souls attempt to secure, within the limitations put round them, something of that bliss. This however, is not possible so long as these limitations are preserved.

(11) Now that we have found that there is not much in the result of desire that is worth struggling for, we shall take 'desire' by itself as a mental state and see whether it is pleasurable or otherwise. There can be no desire without there being in the mind a sort of commotion or conflict. 'Desire,' when analysed, shows that there is either a past experience of pleasure or a vivid, imaginary future pleasure, and that there is the present motive or prompting to secure that pleasure, but necessarily coupled with a present inability to grasp it. This present inability is a necessary element in 'Desire,' because, if otherwise, there will be no desire, but actual enjoyment. If, however, there is neither inability nor actual enjoyment, it is a state untroubled by desire, a state in which the mind has no concern with the particular object of enjoyment. So, this simultaneous consciousness of conceived pleasure and of the present absence of the same gives rise to a state of conflict which is indeed a painful condition. Hence we see that neither in 'desire,' by itself, as a mental state, nor in its resultant so-called enjoyment, is there pleasure pure and simple.

(12) Still, 'desire' we find everywhere. Everywhere we see slight enjoyment and much suffering. Particular desires result in particular experiences of pleasure and pain. Such experiences require particular environments. By 'environments' I mean differentiations in the external world. Desires, as mental states, being but subtle forces in nature, forces which must have their results, beings of particular tendencies and desires have to be placed within particular environments for properly acting out those tendencies and desires and for bringing about their appropriate results. Hence, definite environments and definite beings appear to have a kind of mutual dependence. This mutual dependence, this causal connection, as also the experiences consequent on desires, have their own law, and that is called the *Law of Karma*. This law it is that rules the universe. It is in obedience to this law that differentiations are taking place in the universe, and that pleasures and pains are distributed to all individuals according to their respective desires. I have no space in this short lecture to treat of such universal law at great length, and I can only point out that this law thoroughly accounts for differences in manifestations, differences in capabilities, opportunities and experiences. This law of Karma, being the law of results of desire, can have its operation only where 'desire' exists. Where there is no desire, there this law cannot be enforced. This universe, which is swayed by the law of Karma, could not be as it is, were there not 'desire' at the bottom of it. This law cannot fail of its due enforcement, and such en-

forcement means pain, or pleasure with subsequent pain. If we should really want to get out of the operation of this law, we should be prepared to keep off from us that wherein this law has its source, namely, 'desire for pleasure.' These pleasures, as already shown, are not, after all, worth struggling for. It follows then that the desire-side of the mind has to be crushed. But, how far, immediately, arises the new question. Is the desire-side of our nature altogether useless? Is it in existence only to hurl us down into the depths of misery? Is all our experience arising out of desire useless, except by way of showing that we ought to have no desire? No. 'Desire' has its own use. It is through 'desire' that we come in contact with the world around us, both physical and mental. It is through such contact that we are able to understand the real worth of phenomenal enjoyments. And, more important than this, 'desire' has its realm in another aspect. I shall explain it presently, and, for that purpose also, let me take you to the third class of phenomena.

(13) This class includes those states of consciousness of an individual, other than those connected with selfish desire. So long as any one dwells in this region of thought, he is not disturbed by misery, and his happiness lies in his mental wealth. But, there is one root of evil even in this region. You remember, mind has been shown to have the property of extension. The idea of 'extension' necessarily implies the idea of limitation. Limit of extension of the mind is the limit of the mind itself. The scope of the operation of the mind depends upon the limitations of the mind. Mind, as explained above, being but matter or manifestation in nature, is different from the thinking entity within of whom it is the manifestation. Still, mind appears to superimpose its own characteristic of limitation on the real unlimited entity who, for the time being, seems to function through the mind or, to express it more correctly, shows himself forth in the garb of mental states. It is this superimposition of limitation on the unlimited essence that gives rise to the idea of individuality. In the individual you find the consciousness of 'the I and the not-I.' He considers himself as one separate from the rest of the universe. So long as this idea of separateness is in him, he is in danger of falling from his height, as the lower or desire-side of his mind may, in a weak moment, regain supremacy and captivate him. His mind, which is itself his manifestation, which does not remain always the same, which is impermanent and which is differentiated from other minds, is mistaken by him to be himself; and worse than this, he sometimes identifies himself with even the *physical* body that he wears. He does not see that his body is ever changing, second by second, while *he* remains changeless. He does not see that the body, which is said to be *his* at this moment, has in it no *particle* of the body that he wore seven years back, as the physiologists would admit, while *he* is that same entity that was in existence not only before seven years, but *long, long* before as many

kalpas. Similarly, his mind is not himself. His mental states of to-day are different from those of yesterday, and neither of these two sets of consciousness can recognize the other, they being thorough strangers to each other. But the A'tman, the supreme generator and controller of thoughts and actions, being the one underlying substratum of these several mental phenomena, enables them to appear as connected to each other by a thread of individuality. It is this individuality that has to be raised to universality. The universal Brahman, the underlying essence of all phenomena, appears as individual A'tman when manifesting through the bodies of limitation, the physical and the mental. When the limiting bodies are removed from our view by knowledge or Gñanam, we see A'tman in its unlimited glory, and we fully realise the oneness of the many. The difficulties, however, are insurmountable before one can reach this glorious height. It may not be possible for us all at once to venture along the Gñanamarga, and to shake off all our notions of exclusiveness and individuality immediately. Still, the goal has to be reached. Is there no other way shown to us that may be suitable to our inferior natures? Are we compelled to take the ragged up-hill path or be ever the victim of Samsaric miseries? We are not left so helpless. A smoother way also is open, though a little circuitous.

(14) The way is this: Let your consciousness of your individuality remain with you. Be active as an individual. But, have in mind always the best ideal existence you can think of. No doubt, the nature of your ideal will depend on your present environments and on the particular stage of your present spiritual development. Whatever that ideal may be, strive to become that ideal yourself. Place that ideal always in your heart, meditate on it and worship it with all possible earnestness and fervour. As knowledge and devotion increase in you, your ideal will, of itself, grow to be nobler. Let all your actions tend to assist you in your progress towards that ideal. Trouble not yourself about the name of the ideal. Names, however different, denote but the same reality. At the same time, be careful that none of your actions are for your individual benefit alone. Try to place your individual interests last in the consideration of benefit of your actions. When the interests of yourself and those of others come into collision, try always to give preference to the latter. In all your actions consider yourself at once to be in the position of those whom such actions may affect, and see whether those actions are proper or improper. Never attempt to cross others' desires, at least, where those desires are not improper ones. Use your desire-nature for the help of others. Do not attempt to crush it out suddenly, but *use* it properly. Desire to do good to others; desire to help up a fallen man, whoever that may be; let not your desires be selfish, but let them be the forerunners of a general benefit. Desire also to improve your own intellectual and

spiritual attainments, so as to make them the instruments for securing public good. Let your desires be such that the world around you is all the better for their existence. You see, our desire-nature has its *lofty* use also. If you should act consciously in this way for some time, considering others' interests your own, the ideal that you have been worshipping in your heart you will realise to be the underlying reality in all others also, and you will gradually forget your individuality and find yourself one with the all.

(15) *There* is the real goal of all individualised souls. It is in this topmost region that 'Truth' is seen in its natural simplicity, Truth not veiled by limitations. *There* you will find no distinction between man and man, no distinction between man and brutes, no distinction between the sentient and the non-sentient. These distinctions are realised as the distinctions of the imagined coverings and not of the Reality. Your bodies and your minds are not yourselves. You are really *that* which lies behind all these. As the life-principle in the physical universe is one and universal, pervading the whole of it, so, you are that Universal Spirit, that absolute existence, that Supreme Life-real, which pervades and sustains all the three phenomenal Regions, the physical, the karmic and the pure-mental, *सूक्ष्म, सुषुम्न, सुषुम्न*: corresponding to the three divisions already made of 'phenomena' in general. These three regions and every part of these three regions are but the outer coverings, the seats, the *temples* of that Universal Spirit.

(16) *Now* is the temple discovered. God's seat is everywhere. He is in you, he is in me, he is everywhere else. The different bodies of this universe are but His different temples. My body is His temple; your body is another. Every other object in the world is His seat. The differences between one body and another are but the differences of the building of the temple. The real occupier, the living idol, in all the temples is one and the same Brahman. That Brahman is thoroughly indifferent about the temple and its management, and It finds, under all circumstances, eternal bliss and peace within Itself. The worshippers and the servants of the temple are looking after its up-keep. Let us see who these servants and these worshippers are.

(17) The superintending officer in the temple, the manager, the trustee is the sense of Individuality. He is also the worshipper. It is to him who considers himself separate from the God of the temple that the care and management of the temple is entrusted. In himself he may be good and innocent, but his qualification as manager depends upon how he deals with his subordinates in the course of the management. His immediate subordinate officer is the general accountant, the Mind. [I use the term 'mind' in this connection as denoting the sum total of all states of consciousness of an individual, except desires and the consciousness of "I and Thou,"

that is, the consciousness of individuality]. So long as the manager has to continue in his management, he has solely to depend upon this accountant, the Mind. If the accountant should fail in his proper calculation of relative pleasures and pains, the result of the miscalculation directly affects the nature of the management. The successful management of the temple depends upon the control the manager exercises over the inferior officers. The accountant has, under him, a number of suppliers to the temple, the desires. For receiving their supplies the five senses have been appointed. There are also certain workmen, the five Karmendriyas, the organs of action, who go abroad in the world and collect supplies. Such is the establishment in a well-organized temple. Such a *well-organized* temple is man's person. The *whole* establishment is *there*.

G. RAMACHANDRA RAO.

(To be concluded.)

HOW DO WE GET OUR NOTIONS OF TIME ?

WHEN we come to enquire what exactly is meant by *time* we shall find that we have a question of considerable difficulty to deal with. We may say with Prof. Jevons that "Time is the great independent variable of all change—that which flows on uninterruptedly, and brings the variety which we call motion and life." But we cannot define time except by reference to phenomena which proceed in it, for in its own nature it is, as Jevons also remarks, an "inscrutable mystery."

Kant treats both space and time as pure forms of intuition, but if we would try to understand our notion of time we must look to experience, for we should have had no perception of either space or time but for our practical interest in phenomena. Our ideas of spatial perception seem to have arisen from movements, at any rate according to the psychologist, and here it is well to draw attention to a very important difference between the psychological position and the theosophical.

According to the psychologist each individual starts from a blank condition of nescience. They allow, it is true, the traced line of evolution that shows itself as the heredity of physical capacity, but, according to the ordinary theory, the subject or ego is brought for the first time into connection with the inherited capacity. Of course there are also many who will say that the subject itself is nothing more than the capacity of response of the inherited development to external stimulus. From the standpoint of reincarnation the position is quite different, for not only is there the inherited capacity, but the subject itself stands at the threshold of

existence ready equipped with a development which has arisen from a long past of evolution; much therefore that a psychologist will look upon as the first unfoldment of mind on any particular line will, from a reincarnation standpoint, be the re-assertion only, of previously acquired powers in a new organism. It is necessary to emphasise this difference of view as otherwise much that is here stated would be liable to be misunderstood. For the purpose of this present article we must to a great extent take the psychological standpoint, but should always remember that the other position lies behind it and must be taken into account. First of all, then, what do we understand by time? When we consider time and space, which we shall see later as correlated and mutually dependent, we are confronted with two aspects of time. We have *abstract* time, *i.e.*, the conception of time from the philosophic and scientific standpoint; this may be taken as objective time, for it is time considered apart from the experience of the individual. Then we have also time as presented to the consciousness of the individual, this is subjective time. Newton distinguished time as absolute or apparent, and says that absolute, true and mathematical time, of itself and from its own nature, flows equably without regard to anything external, and by another name is called duration; relative, apparent and common time, is some sensible and external measure of duration by the means of motion. Neither of these divisions includes the subjective appreciation of time by the individual, but they both involve the difficulty of a datum of measurement with which we shall deal later. In using the words *objective* and *subjective* we must be careful to notice that these terms are often used in very different senses. In this instance the term *objective* may be taken as applying to the general conception of scientific time, while *subjective* time will signify time as measured by the subjective experience of the individual. Before we can have objective time we must have subjective time, *i.e.*, before the philosophic and scientific idea of time could be realised there must be the appreciation of time by the subject. It is most important in any consideration of time and space to distinguish between time and space as the experience of an individual, and pure time and space as a scientific conception.

Let us now first consider that which has come last in evolution, let us take abstract time as a scientific conception and see what it involves. We must start by examining the datum from which a correct measurement of time can be taken. It is generally supposed that this is given by the passage of the sun every day over the meridian, but it must be remembered that the 12 o'clock gun marks at any rate only the local time of the place. But even this is fallacious, for, as the earth goes round the sun at the same time as it turns on its axis, the exact moment day by day at which the sun crosses the meridian does not occur at regular intervals. The con-

sequence is that the earth has to make a little more than one revolution to bring the sun on to the same meridian. The earth also goes quicker at some periods of the year than at others so that the extra bit is not always of the same length. Astronomers have therefore adopted what they term *sidereal* time to mark the more exact measurement, while for the ordinary work-a-day world they take all the little bits and strike an average which gives *mean* time, as it is called, and the consequence is that the clock is sometimes a little in advance and sometimes a little behind the sun. But this is not our only difficulty in finding a datum of measurement; there is the fact that the period that the earth takes to go round the sun is no exact multiple of the period occupied by it in turning on its axis. In order to arrive at some degree of exactitude a day is given to every fourth year, with the still further complication that certain years are not to be considered as leap-years although they would be so regarded in the regular order. At different times in the past there have been various attempts to get over this difficulty. In the time of Julius Cæsar two months were put into the year B.C. 47, and 15 centuries later, Pope Gregory 13th, finding the seasons still out of gear, suppressed 10 days. It is only necessary to note these points just to show the uncertainty there has been in the determination of time. The earth is assumed to be invariable in its movements, but we have no ground for this assumption. We cannot tell whether the motion of the earth is uniform or not because we have no independent standard of time. Neither in nature or art is it possible to find an accurate timekeeper, and we cannot compare and measure time as we measure space, for we have nothing in time answering to a foot rule, we have no standard by which we can compare two portions to know that they are equal. This *time* then that Professor Ward calls objective time, the time of Newton and science, the time that measures the periods of eclipses, the movements of the stars and the whole order of astronomical phenomena, how has this scientific measurement of time been obtained? It has been the growth of evolution and thought. If we turn backward to the past of the human race we may notice the first efforts at time-measurement in the construction of the rude clocks, clepsydra and sundials, etc., and Sir G. Lewis in his "Astronomy of the Ancients," quoted by Jevons, says "the use of the sun's shadow as the ordinary measure of time led to a singular consequence in the habits of common life. Instead of making the hour a constant quantity and of making the number of hours vary with the length of the day, the ancients...made the number of hours constant and made the length of the hour vary with the length of the day. Hence if the sun according to our notation rose at 5 A.M. and set at 8 P.M., each hour was equal to 80 minutes. The use of variable hours was retained by the Arabs and this mode of dividing time was only expelled by the use of clocks..." Of late years accurate sub-division of time has become

proved by scientific experiments that there is a limit in our span of apprehension and in a single second our time sense can only note ten separate events. There seems, however, no reason to suppose that there may not be creatures whose capacity in this respect might differ widely from our own. It is well known that some people can hear sounds which on account of the greater rapidity of vibration are inaudible to the generality of mankind. There are insects, such as the gnat, whose wing makes ten or fifteen thousand strokes a second. Each of those strokes marks a change which may possibly be appreciable to the gnat, and if so, the consciousness of the many movements would give a measure of time which would make intervals seem much longer than when measured by our standard of movement. We may also consider, in connection with this thought, as to what would be the conditions of time measurement if we were to imagine ourselves in other parts of the Solar System. Hours, minutes, days and years, are but divisions of time, the duration of which depends upon local circumstance. To the inhabitant, if there should be any, of Jupiter or Saturn, the revolution of the planet on its axis or round the sun would give a totally different time measurement, while inter-planetary space would annihilate all such standards.

FRANCESCA ARUNDALE.

(To be concluded.)

THE FOUNDATIONS OF OUR FRIENDSHIPS.

WHEN the idea has once got finally settled in our minds that reincarnation is a fact in human life, and we have grown thoroughly accustomed to look at our present relationships with people around us as merely the renewal of former contacts with people we have met before in other bodies, perhaps in national life, long since passed away, when we have got to this point it must often be a mystery to us to account for the friendships which seem to come to us in spite of ourselves. It is of course one of the most familiar planks in our platform that our karma brings us into contact again and again with certain others with whom we have to work out obligations of the past; and surely in the multifarious dealings which the complicated social and general intercourse of twentieth century life brings about, there does seem to be any amount of scope for paying debts and for opening up new accounts, and in the course of each life it will be plain that we must have been brought again into contact with old friends, though it may be without recognising them, and thus have added strength to the bond between us. In looking at our relationships in this way the idea may also occur that one life may serve rather to sever than to strengthen

some of our former friendships. Again some may wither by atrophy and in time fade altogether. Doubtless the complications of a long string of lives are very great, and in bringing fresh people into our lives, leave less room for the further development of old relations, still we can hardly think that karma will keep very long apart any two that have entered very largely into the inner chambers of life with regard to each other. For of course there are friendships and friendships, and in taking up the subject now I am speaking of something much deeper and more lasting than the relationships which pass as friendships, but which have really no foundations deeper than social and worldly expediency. Many marriages, many so-called social and commercial and even national friendships, are entirely of that character, and are really of no value to the Ego.

To look at the facts in front of us: We find ourselves at times under the sway of feelings of attraction of peculiar strength towards some people (and of course the very reverse holds also), which we are at a loss to explain on the lines of common affection, love, or admiration. It ought to be of great interest to us all to recall the fact that the person towards whom we feel in this way has come up through parallel lines of evolution to ourselves, and that incidents common to both of us have attracted us towards each other. How far the question of the various colours of the spiritual spectrum may enter into this, hardly comes within the scope of the present subject as considered karmically. It is however quite impossible to exclude it from the question of the origins of real friendship—but we will consider here the part the endless relationships of the incarnations as they follow each other, play in building up lasting friendships.

Foremost among the qualities which build up friendship between us is gratitude. An act of service which goes to form this quality may of course not always inspire gratitude, but will produce it generally if the parties are of equal position and power in the world. Generally speaking a bond built up in this way is made between souls of about the same progression in the evolutionary scale, but not always so, for it is quite common to find that a member of an almost savage race will sometimes render a service involving the sacrifice of his life to one far beyond himself in the soul's path to perfection. When a service of this importance has been rendered by one soul to another, I understand that there is laid the foundation of one of those bonds between two men which will blossom out into great future results for the more backward soul—he has a claim on his elder brother's power to assist him at critical future times in his career which is a debt of honor which the soul knows all about, and which if we watch things closely enough we shall often see being paid. In the course of the relations between some of the colonising peoples, our own for instance—there have occurred incidents which have laid the foundations of bonds of

this character. Such men as Chinese Gordon, Roberts of Kandar, men of that stamp often inspire in some of the semi-civilised people they go amongst acts of self-sacrifice, which in view of the facts of karma, cannot be ignored in future days.

But to come down from the level of these foundations of friendship coming from afar, to those of a more common-place every-day kind, it would seem to me that we are all of us doing something at all times to build up friendships which are not merely of this life alone. We do this, I take it, only with those who are linked to us by the very strongest ties. These may or may not be ties of the family, but they have always of course a tendency to become of this sort. I want to make it clear that close family ties, even where there may be a sufficient display of what is termed affection, may still be nothing of what I am regarding now as essential and real friendship. Still in a family of course the close relationship and touch with each other which the home-life brings about does have a decided tendency to set up a feeling towards each other worth thinking of as a lasting friendship because it is built up in spite of the exposure to each other of all the weaknesses and the worst side of the character. And this is so in spite of the fact that at intervals the relationship is severely strained by anger and the selfish side. That is, we often find that those in the family who fight at times "like the Kilkenny cats" are really at heart the best of friends and in any hour of real test and strain come out the best.

So I hold it plainly shown that the family offers the most fertile field for growth of real friendship—and it is family relationship which is the most important factor in bringing people together in a future life. We may be associated momentarily or for a single act with others with whom we may have for that moment a great experience. A fireman may rescue some one from a burning building, or a seaman rescue a passenger from a raging sea, and neither know anything more of each other. The workings of justice may possibly pay but slight notice to this, but it is unlikely that the efforts of two members of the same family, efforts extended over a great number of years, perhaps the whole life, to understand each other, and to enter into the real inner life of each other to some extent, can fail to carry something to a new incarnation, and to do something towards building up an essential friendship of the future. I lay great stress upon this effort to understand and willingness to allow for the weaknesses which family life does not admit of the concealment. A man may successfully conceal for many years from the wide circle of his so-called outside friends a serious flaw in his character, but he will rarely fail to betray himself to those of his own home. And how bravely is this effort to understand and bear with each other made sometimes in family life. When we see people making that effort who magnetically seem out of all touch with each other, of entire-

ly opposite tastes and widely different degrees of attainment, having but few subjects upon which they can meet on common ground; yet we see them bravely attack the problem of life together, ever ready to defend the other from all detractors.

This method of getting an entrance into the inner nature of another builds up what I am thinking of as an essential friendship, a something that belongs not to any one life or to two or three, but to the whole soul. To those who read this, my words will come in various ways according to the meaning which the word friendship has for them. My own understanding of the word is Emerson's—it will be found faultlessly expressed in his essays, notably the one on "Friendship," but all his work is saturated with the same exalted standard of friendship. Through him I get to understand that I do not need any daily intercourse with those who are the friends of my higher and non-personal life—nor indeed any intercourse at all, after I have once made the great discovery that I live in the citadel of their hearts not for a day, but for all time. It is not necessary that we take any share together in each other's company in any of the affairs of this world; nay if the friendship is of a very high order, the doing so would seem an impertinence, almost a desecration.

This being so it will be easy to understand that I do not reckon essential friendship as a thing having any association with expediency. It is not dependent on any benefits we could bestow on each other—It is not nourished by any social or commercial interchange between us, nor in fact by any act which one can do to the other—it implies absolute trust, absolute loyalty, absolute faith, in each other—overriding all failure, all shortcomings. Now because this is so—and we are some of us able to feel the great fact that there are somewhere in the world, people who to us are this kind of friends—we ought to be ready all of us to look, as students of ourselves and of each other, at the causes which have made this kind of friendship possible for us. And if we do so we shall have to admit that these very commonplace relations of life, and chiefly that of the family, have been the means of building it up. Thus we obtain not only a fresh argument for reincarnation, but bring into the arena of ideas surrounding the question of re-birth, an aroma which dispels much of its hard mathematical exactitude. It is worth without doubt all the pains we suffer by these repeated re-births to know that in the end we must reach perfection, and that we cannot without them, but does it not immensely reconcile us to them when we reflect that they bring to us all the greatest and noblest friendships we shall ever know, and also that we earn by them the capacity to realise and enter into these friendships. Thus must we go right back through the whole series of our lives if we would seek for the foundations of our friendships towards each other.—We must look for them perhaps in the most commonplace events of the most commonplace lives, away back in the social atmosphere of the

Atlantean, or mid-Asian city, where help has been given to each other in the contest of life as lived in their once busy streets, as in the tent life of some past nomadic tribe, where the giving up to the other of a warm garment may have been the only possible offering. And right away from these old times down to the opportunities of self-surrender in the larger life of to-day, we have to think of each life we have lived as doing *something* to build up the everlasting friendships which the great future must hold for each of us.

Therefore must all the relations of life be to us not merely profitable, but almost holy. For this reason must we not desecrate with contempt the relationships of any of our fellows with another, which in any way promises to build up a friendship of the future. Love in its highest sense, far transcending the common emotion so called, is being gradually unfolded to me as the greatest power in the world, and that its power, and it alone, will bring about the final consummation of all things; and the entrance to the temple where this love abides, is up steps worn smooth by the friendships of humanity throughout the ages. And these friendships have their beginnings in the most homely and most commonplace things—the cup of cold water spoken of in the Bible is an illustration, as also that one surrendered by Sir Philip Sydney in the battlefield. The little acts of self-surrender in the house, or the place of business foster it, and I cannot think that there is any walk of life, however much it may isolate one from the rest, however little scope it may offer for bestowing acts of kindness upon others, but gives opportunity for fostering friendships. There are of course certain occupations which are rich in the means they afford of placing others under our debt—all those callings where more or less danger is attendant upon them, that of the soldier, the miner, those in charge of moving machinery, on sea and on land, and such like, offer great opportunities of self-sacrifice for a comrade, and we should feel proud of some of the brave acts which we constantly read of where life has been risked and often given to save another. I always reflect now when I read such things, that there at any rate is a soul marked from out of the crowd; however many there may be of the milk-and-water ones—blowing neither hot nor cold—nature cannot spew this one out of her mouth as being without salt or character.

Outside of these last, such as I consider the richest field for laying the foundations of friendships, I say even the meanest occupation does foster the friendships of the soul. The conventionalities of society in all grades bring people together who have scarce any affinity for each other, sometimes, as we have seen, the very opposite, and yet by brave resolution to do their duty to each other, and doing it to the end, they succeed in getting good out of each other's lives; and it always seems to one that except in very

exceptional cases, husband and wife, or brother and sister, father and son or mother and daughter often throw away splendid changes for strengthening their character, by separating from those whom karma has placed them alongside of, from mere distaste of the outer presentation of the soul, a soul who perhaps is destined to form an everlasting bond of friendship with them in the great future. Thus therefore the commonest life may be laying the seeds of great associations in the time that is coming—and must not be despised. It is said that the poor make no new friends but that they love all the more the few they have, and thus may be laying, in a very homely and quiet way, entirely without any incident which will survive the personality, the foundations of a friendship capable of blossoming out in some heroic sealing of the tie, and so reaching immortality.

This early foundation of friendship upon past and present acts of benefit, will of course bring in the question as to what extent is friendship, so built up, a selfish thing. It cannot be denied that up to a certain point it does possess a selfish side, and it seems to me quite necessarily so in the early stages—everything has to grow. In the early stages of Evolution, the foundations of Individuality are laid in self-assertion, in the fight for self against all comers, which goes on until the unit is strong enough to learn self-sacrifice. In the same way we know that Love which in the Avatāra includes the whole world, has its beginnings with us in small and seemingly selfish acts seeking to benefit the loved one, no matter how the rest may want. So we must see that friendship also has to grow and to pass through its evolution in all stages before it can blossom out into a love for all mankind, for all creatures living around us. If it be true that the poor man will make but few new friends in that one life, the vast scheme of Evolution with all its immense variety of intercourse for every soul will bring to him and to every one of us not only a great number of fresh friendships from time to time, but an endless change of character amongst them all which will make us strong in knowledge of mankind and cement into the future which awaits us a variety in our lasting friendships which will add enormously to the perfection and glory of that future. From the fuller view of the soul in its greatest days to come, when it will be capable, merged in the Buddhic consciousness, of regarding all God's creatures equally, it is inevitable that the friendships which now form for us the highest ideals, must appear selfish and confined in narrow limitations; this however need not concern us now, with the task probably still uncompleted of arriving at the highest ideals which the world of our time still holds before us.

So far I have not spoken of the greatest of all friendships, greatest because the widest and deepest in foundation, *viz.*, that of the Master and the chela in purely spiritual life. In the course of a man's long thread of lives there cannot fail to be occasions when, perhaps by some great effort, calling for the sacrifice it may be of life, he has

done some service of importance to one very far beyond himself in spiritual standing. Of all the foundations of friendship this is by far the greatest in importance, and involves issues of a kind not possible of treatment here, but belonging to the realm of spiritual friendship alone, which perhaps at some future time I may venture to touch upon, but which at present I do not feel able to approach. Only I will say this, that this last and most wonderful of all the relations of soul with soul, seems to me only possible by our having gone through all the stages of the lower workings of friendship, therefore these lower manifestations of it must ever seem to me honourable and even sacred. In order that the disciple may be worthy to follow a great Master into the very valley of the shadow, great must have been his experiences in the past in order that his fitness may be sure, and his failure in faithfulness beyond all possibility.

Therefore must we honor all acts of faithfulness and truth shown towards another by any of our fellow men and women. Whether it be the act of heroism which imperils life to save another, of the homely resolution to endure the daily toil and dreary round of monotonous service to another that our duty to that other may be done, we should see in it all another stone built into the structure of the world's monument of self-obliteration by services offered on the great altar of human friendship.

W. G. JOHN.

JESUS, CALLED THE CHRIST.

THE LOGOS OF ST. JOHN.

HAVING noted the reality and power, the love and graciousness of Jesus as Master and Teacher; and some of the many channels through which he has operated and is still a living power in many souls, let us now turn our attention to that phase of divine truth so interwoven with His name and person—*The Christ, Eternal and Universal*. Here we have before us a far deeper and more enduring form of divine revelation; one which will command our interest and devotion when all associated with His fascinating personality as manifested in human form will have shrunk into small proportions, and be relegated to a secondary place in the thought and interest of mankind.

We are told that at our present stage of evolution it is the astral, the desire nature, which is in the hey-day of its development and power; that the manas, the mind, on its intelligent and intellectual side, is in its advancing stages; while the deeper, and more spiritual Buddhi, the God-like potentialities, are to a large extent in an embryonic stage. Perhaps these ideas regarding humanity at large may be helpful in enabling us to estimate at their approximate value

that stage in the Christian development which has become historical, and is to a certain extent a vital active force in the present age. In Christianity we see a certain line of spiritual truth connected with a Divine Personality in active operation through the desire nature—the focusing point being outside of the individual soul—commanding its love and obedience, and bringing into activity the entire powers of its nature through the channels of an ardent love and a loyal fealty and obedience: thus inciting to activities of a wide-reaching character, which are both helpful and beneficent. Numerous illustrations of these facts will occur to anyone in any measure acquainted with historical and contemporary Christianity. But as the soul grows it ever reaches onward from the *personal* and *limited*, toward the *Universal* and *Eternal*. While it still goes forth out of itself no less, “desiring that which is beyond,” it begins also to understand and appreciate something of the significance of the accompanying rule, “Desire only that which is within you.” It now awakens to the fact that “within is the Light of the World, the only permanent Light that can be shed upon its Pathway.” And it is eventually conscious of the awful fact that the *centre* of all that is, of all that shall be, must for it be found *within itself*. That here, and here alone, can be found a solid resting-place for its Faith, the full realization of its Hope and the never-failing fountain of its Love. That completion, perfection, satisfaction and rest, are not at the circumference but at the centre of Being. That the Pearl of great price for which the merchant sold all he had to become possessed, is to be found deep down in the field of one's own soul. And, as we read them, this deeper problem of the soul is the burden of our New Testament Scriptures. That in its inner and true signification “The New Testament of our Lord and Saviour Jesus the Christ” is a parable of the conception, the growth, the labour, the sufferings, the crucifixion, ascension and glorification of the Christ within.

The writer of St. John's Gospel had an object kindred to what we have indicated in view. This is we think capable of demonstration in a variety of ways. It is a carefully planned treatise, in marked contrast in this respect as in many others, with the Synoptics. All the incidents narrated are subordinated to a doctrinal purpose lying behind them. The characters introduced, the converts, the miracles, the discourses, are all balanced and arranged in accord with the deeper object of the work. In Chap. I. there are fourteen distinct titles given to the Christ, which it would perhaps be tedious to enumerate. In the Gospel there are seven recorded miracles, each with its special teaching to which the ‘sign’ is subordinated. There are seven converted disciples, with special teaching attached to each; and they also represent a wide variety of character, from the loose-living woman of Samaria, to Nathaniel, an Israelite indeed, of severe purity and high-toned integrity. There are also seven enumerated gifts to humanity at large, bestowed directly by Him

who is the Logos, the Divine Word. And there appear to be fourteen distinct discourses if we take the last great one to the disciples, Chaps. XIV. to XVII., in its four natural sections or divisions. All this shows careful planning, with an ulterior teaching purpose in view.

The Proem, Chap. I., ver. 1 to 14, is pure Gnostic philosophy; and we think that the same may very largely be said of the Discourses, etc. But all is interblended with a personality both human and divine in its aspects. And it may be—we do not know—that it has had later touches by other hands than the original author, in order to bring it into line with the more materialistic conceptions of the chief founders of the Catholic Church. Or was it necessary to veil the almost blinding Light of the original Logos under the more material conception of a perfect human personality? Be this as it may, it remains a monument of the spiritual genius of its author, and a rich mine of truth, a precious storehouse of spiritual ideas.

Very briefly, let us endeavour to see what is the chief purpose of this philosophical and subtle disquisition. It is something more than the aim to present the lofty abstract idea of the impersonal Logos, the Divine Word, which was "In the beginning with Deity, and was Deity" in the concrete form of a human personality. The writer combines the eminently practical and spiritual with the didactic and philosophic. Each character introduced who becomes a disciple, each miracle and discourse, has its own setting, its own individual interest, its own lesson to teach; and each also contributes to the one thought and idea which dominates the entire treatise. From Chap. I. to XVII. there is a gradual culmination of the Divine Idea which is ever present with the writer. And this purpose and idea is still further illustrated in the tragedy of the concluding chapters. The knowledge of these facts regarding the framework of this unique composition gives us a helpful hint toward the solution of our enquiry.

Perhaps the underlying and purposeful idea will become clearer to us if we compare the Proem of Chap. I., ver. 1 to 14, with the great climactic Discourse concluding with the prayer of Chap. XVII.; in which last the Divine Son has become one among many brethren. He is pre-eminent as a manifestation of the Logos, that all may equally share with Him in that pre-eminence and glory. In the words of the Author of the Epistle to the Hebrews, "The Captain of Salvation was made perfect through suffering, that He might bring many sons unto glory and immortality." "Father," he exclaims, "I will that those whom Thou hast given me may be with me where I am, that they may behold my glory—" and thus become changed from glory into further glory, unto the same likeness by contact with, and through drinking from, the same fountain of Life and Light. And He proceeds to enlarge the range and scope

of His petition: "And I pray not for these alone, but for all those who shall believe on me through their word; that they all may be One, as we are One; I in Them and Thou in Me, that they may be perfected in One."

There is another marked feature, the strong line of demarcation which is drawn, and runs as a line of light throughout the discourses; namely, the distinction that is maintained between "the world, which lieth in the Wicked One," those who are "of their Father the Devil," and the Disciple who has discarded both, having entered the Path, and is now walking in "the Way, the Truth and the Life." Is the Logos incarnate in Jesus? He may be in us also, providing we present the conditions by separation from "the World", and its ruler, "the Prince of this World." We too may bring forth fruit in Him unto eternal life: "The works that He doeth shall we do also, yea, even greater works than these, because He goeth unto the father." What is the mystic truth veiled under the phrase, "going unto the Father?" Is it not that the Master is going into that state wherein the mystic oneness with "the Father in heaven" is completed, the lower vehicles, the very consciousness itself being perfected? Here "the world seeth Him no more, nor knoweth Him;" He having entered the glorious company of associates who, apart from the grossness of fleshly environment, gently guide, oversee, and rule by love those who are still in the world; and who yet are not of it, even as He is not. Yes, even so! "I will not," said He, "leave you orphans; I will come unto you, and make my abode with you." And again, "Though the world seeth me not, yet ye see me, because I go unto the Father." And my present mystic presence is but the prelude to "greater things than these," for among the many abodes of the "Father's house," "I am going to prepare a place for you, that where I am ye may be also," and even now through the intuitive apprehension of the "mystery," by means of the instruction I have already given you, "whither I go ye know, and the Way ye know."

With this brief glance, which is intended to be suggestive only, with the hope that some thereby may be awakened to a renewed interest in the treasures contained in this ancient writing, let us now turn our attention to a cursory glance at the Pauline Epistles.

THE MYSTIC CHRIST OF ST. PAUL.

As to how many, or which of these Epistles are the work of the eminent Jewish Rabbi whose name they bear is of small import to us in our present study. There is a feature common to the whole of this valuable collection of public epistolary correspondence, to which we wish in the first place to refer. It is, that although they are filled with a theme in which the name of Jesus the Christ is not

only of constant recurrence;* but of which also that which is associated therewith is the soul and substance of the thought of the writer, or writers: yet we have the extraordinary fact that only one brief reference is made to the teachings of the Master; and the references to his personality are of the briefest possible. (The fact is, we have here in a large measure an independent stream of inspired revelation, flowing no doubt from the same fountain, enkindled through the enthusiasm which the character and teachings of Jesus evoked, yet coming through a different medium, and also bearing evidence of divergent and original conception).

The quotation referred to consists of the simple sentence, "Ye have heard of the words of the Lord Jesus, how he said that it is better to give than to receive." And the very few references having a personal bearing and character, are such as, "Jesus the Christ, born of the seed of David according to the flesh," and, "He was tempted in all points like as we are, yet without (falling into) sin." This omission becomes the more remarkable when we take into consideration the fact that many of these writings are elaborate doctrinal treatises, the work of a devoted disciple, or disciples and followers of the Master Jesus. It is, we think, inconceivable that this should be so, on any other principle than that the mystic view of the universal and eternal Christ, and not the personal and particular individual, Jesus, however pure and great, was the theme ever uppermost; and the only foundation—"other than which no man can lay"—of the doctrinal superstructure the writer is intent on raising.

In reading these epistles one is aware that there are many rabbinical subtleties which tinge and colour, and we sometimes feel disfigure, the fair face of the spiritual conception of the truth underlying them—that there are as a later New Testament writer put it, "Many things hard to be understood." Neither must we lose sight of the fact that all of these letters passed under the revising hand of the Church, which admitted them into the Canon at a time when there were no printing presses to multiply copies, or critics to act as censors upon their proceedings. While noting this, it may be interesting to refer to the position taken by the great church Father, St. Augustine, revealing as it does the fact that the Church, and not the text of the holy writings, was the final court of appeal. In the 'Confessions,' Book VII., Chap. 7., we find the following: "In Christ, Thy Son, our Lord, and in the holy Scriptures, *which the authority of Thy Catholic Church made binding*, thou didst appoint a way of human salvation unto that life, which shall be after this

* For a remarkable instance of this constant repetition of the names and appellations of the Christ, where it occurs in almost every sentence, without in any way marring the forcefulness of the writer's style, but rather, enhancing it, emphasising the thought which fills his soul, see I. Cor. Chap. I.

death." We may be assured that those who arrogated to themselves the supreme authority, to whom so acute an intellect and master of rhetoric—and we may add, so great a soul—as St. Augustine bowed in reverent submission, would not scruple to use their assumed authority in manipulating the documents to suit the dogmatic exigencies of the system they were building. We dwell a little on this phase of the Biblical problem in order to emphasise the desirability of putting aside mere phrases, and looking rather to the under-current of idea when studying the New Testament. And this is especially necessary in regard to the Epistles.

In the superscriptions heading the Epistles we have a key to the ideas attached by the writer and by those to whom they were addressed, to the terms, Christ Jesus, etc., which are of such constant occurrence. Let us proceed to an examination of that phase of these superscriptions which is related to our present subject.—I. Cor., Chap. I., ver. 1., opens thus: "Paul, a called Apostle of Christ Jesus...unto the called-out-assembly of God, (men) sanctified in Christ Jesus," to the Galatians:—"Paul, an Apostle, not from men nor through man, but *through Jesus Christ and God the Father*." And in ver. 6 he refers to his correspondents as "*the called in Christ's grace*." Again, Eph. I. ver. 1., "Paul an Apostle of Christ Jesus, through God's will, to the saints...and *faithful in Christ Jesus*." And he proceeds, v. 3: "Blessed be the God and Father of our Lord Jesus Christ, who blessed us in every spiritual blessing *in the heavens in Christ*, according as he chose us *in Him*, before a founding of a world, that we might be holy and blameless in His presence." Phil. I., ver. 1., "Paul and Timothy, servants of Christ Jesus, to all the saints *in Christ Jesus* that are in Philippi." And Col. I. ver. 1.: Paul an Apostle *in Christ Jesus*...to the holy and faithful *in Christ* in Colosse. I. Thess., Chap. I, ver. 1.: "Paul and Silvanus and Timothy to the called-out-assembly of Thessalonians *in God the Father and Lord Jesus Christ*." And the superscription to II. Thess. is in exactly the same phraseology.

We think we are justified in the conclusion, that all these references in the above quoted superscriptions, are clearly to other than a private and particular person, however holy and divine he may be. It must be plain to all who carefully compare the evidence, that the Jesus of the Synoptics, He who went about doing good, who taught, and made disciples in the cities and villages of Galilee; and the Christ Jesus of St. Paul, are separate, distinct and in some respect diverse conceptions; having little in common as so presented. The first-named is a man of sympathetic and loving nature, pure and chaste in mind and feeling; of compassionate heart, the friend and protector of the poor and suffering; the hater of shams and hypocrisy; the other, a universal principle, attached it is true to a name and personality—but in name and form merely,

the universal and impersonal appellation the Christ, or, the reverential prefix "Lord," generally preceding the human name, Jesus.

The Catholic doctrine of the Trinity was undefined, and probably unknown as a dogma until some generations after these Epistles were written; and yet, exactly the same universal idea is attached by the apostle to the term, Christ Jesus, as to that of the Father. That which is predicated of the Father, is also, in identical terms, of the Christ. Shall we not be giving the thought of the writer in stating that they are two facets of the Logos—kindred manifestations with varying aspects of the Divine mind or Thought, of which the Holy Spirit is the energizing power in operation, the active agent. He (the Holy Spirit) is the fire, the purifying element, the Light of Life, which pours itself into the Soul, and thereby transmits the consciousness, the Divine Thought, or Word; unifying the soul with Itself. Hence says the Apostle in another connection: "Ye have the mind of the Christ, ye know all things." And again, I. John: "Ye need not that any man teach you; but the anointing (or christing, to coin a term), which ye have received of the Father abideth with you." The appellations, the Father, Christ Jesus, and Holy Spirit are used by the Apostle interchangeably; this is of consideration as a further confirmation of the universal idea attached to the name Christ Jesus.

The quotation given above, Eph. I., ver. 3, needs a little further attention. In it the Apostle takes us back to a period before our solar system came into being, and shows us that all subsequent manifestations of favour and blessing were stored up in the Divine Mind. He draws attention to this grace and love of Deity whom he introduces in the relation of 'Father of the Lord Jesus Christ'—the Anointed, a term rich in significance—in whom were and are treasured every spiritual blessing in *the heavenlies*—namely, in the supernal states of consciousness latent in Deity—that in due time, when purified, and rendered blameless in His Presence, we might enter into the conscious possession of these riches of His grace. Well might the adoring love of the Apostle find expression in ascribing blessing and praise to the Highest, as he with the spiritual eye, gazed upon the "unsearchable riches of the Christ."

There is a phrase which occurs again and again in the superscriptions, as, "the saints and faithful, *in Christ Jesus*," and "Paul an Apostle *in Christ Jesus*." They must be taken as setting the key to all that follows in the several Epistles in which they occur. They are of profound import, and capable of far-reaching application. We are by them invited to look back through the vistas of the ages, æons on æons, and therein faintly to perceive the Eternal Thought of the Logos, wherein lay the past, the present and the future; the germs and the potentialities of the "principalities and powers in

the heavenlies;" of the Hierarchies on Hierarchies of Divine beings in due time to be evolved from the Eternal Thought of the infinite Mind. And further, may we not also say that the vision is intended for our personal appropriation, for amid these galaxies of dazzlingly bright, holy and powerful Spiritual Beings, Paul an Apostle, the Ephesian Saints, and we ourselves also, find a place—*being in Christ Jesus*.

To this must be added the counter-presentation of the corresponding divine idea. Like as we lay eternally in the bosom of Deity, always present to the transcendent consciousness of the Logos, the Word, the Christ; so likewise, *the Christ is in us*, as the hope, the earnest and the seal of the future glory. Even now and here, we possess this heavenly and spiritual treasure in these 'earthen vessels,' our present material encasements; thus constituting them also, "the Temples of the living God." Let us pause, and consider the practical bearing of this truth. Does it not follow as a necessary consequence, as the day the night, that the purification of our bodies should be our constant endeavour, a chief aim and purpose of the earthly life? "That, as in all wisdom and prudence, "He hath made known to us the mystery of His will, according to the good pleasure which He purposed *in Him*,—for an administration of the fulness of the seasons, to reunite for himself under one head the all things, *in the Christ*—the things in the heavens and the things upon the earth—*in Him*; in whom also we were taken as an inheritance, being marked out beforehand according to a purpose of Him who is inwardly working the all things according to the counsel of His will; that we might be unto the praise of His glory" (Eph. I., 8 to 12). "It therefore becometh us to walk in a manner worthy of the calling with which we are called; with all lowliness of mind and meekness, with long suffering, bearing with one another in love, giving diligence to keep the *oneness* of the Spirit in the uniting bond of peace: One Body and One Spirit, according as ye are also called in One Hope of your calling; One Lord, One Faith, One Immersion, One God and Father of all. He who is over all and through all and in all" (Chap. IV. to V. 6).

How the feelings of isolation, of egotism, of selfishness and all the evil brood which are generated from it shrink away into darkness before the all-pervading Oneness, and the all-conscious Love underlying these soul-enthraling ideas!

Enough has been given to draw the attention of fellow students to the wealth of Divine Wisdom contained in the New Testament division of the Christian Scriptures. And we trust that their spiritual appetite will be stimulated, and that they will in consequence, search out for themselves the hidden mystic treasures which they contain. We fear they are too often neglected, and consequently not sufficiently appreciated by us.

W. A. MAYERS.

MATERIALISM.

FROM the very outset of Theosophical activity in the Western hemisphere its literature of all kinds, periodical, text-book, pamphlet, has continually asserted that one great part of the Theosophic mission was to combat the materialism which is so characteristic of this age. The word "materialism" has not always been very strictly defined, but in a general way was understood to mean the worship of matter, the imputing to matter of "every form and potency of life," the ignoring, if not the denial, of any world or realm or plane outside the physical. Theosophy opposed to this the contrary doctrine that life really came from just such a world, that the material plane is only valuable as making possible the manifestation of that life and furnishing it with elements of enrichment, and that the field of supersensual truth is incomparably larger, fuller, grander than the material. Its mission was therefore two-fold,—to revive faith in the unseen, and to make the unseen amply interpret the seen.

Not a few interesting topics come to view as one inspects this mission of Theosophy. To at all understand it, one should have some idea of what materialism is, how it manifests itself in the conceptions of the day, what is its effect on social and individual character, why and how Theosophy desires to counteract it. If we do not comprehend the nature of materialism, we cannot value its antidote.

There are two forms of materialism, as of most mental conceptions,—the gross and the refined. If, through any line of thought, a man reaches the belief that there is nothing beyond matter and its phenomena, the outcome in his own life will be in accordance with his character as already formed. That character, he will himself say, is the product of previous material action. His greater or less sensitiveness to physical pleasures, the intensity with which he enjoys food, drink, sensual indulgence, the various satisfactions which may be bought or found, is a consequence of bodily organization; but so too, he claims, is whatever appreciation he may have of art or beauty or moral sentiment, for this means simply a fine brain structure, evolved from ancestry and social opportunity. As he is, so he wishes to act. And so, very naturally, he gives the dominant taste full play. If that is animal, he finds his aim in all that the senses can procure. The coarser passions are fed, and there is not any disposition to check them, since no higher motive than enjoyment exists. Generosity of spirit dies down, there is no interest in or culture of æsthetic tastes, and all activities move upon the plane of the sensual. It is easily seen how such a life is fatal

to all broad thought as well as real affection, and how every meritorious instinct is dwarfed and palsied. As no stream rises higher than its source, the outcome of such principles must ever be material.

But there is a second school of materialists. Its prophets and teachers are the philosophers of lofty intellect who see in Nature many of her marvellous powers and with patient research seek to find others and to explain all. Matter is so rich in its contents, so Protean in its changes and transformations, so many-graded and delicate and exhaustless, that its departments furnish endless field for investigation and study. Filled with enthusiasm as each new discovery evokes still greater delight in this teeming universe of life, these men break out into eloquent rhapsody over the fecundity of nature. Tyndall and Huxley and Darwin and the great naturalists and physicists of the age may not clearly see beyond their science into the divine origin of their data, but with minds alert for fact and hearts sensitive to the beauty of all they perceive around them they grandly voice the glory of that material world they so love to explore and enjoy. To examine but a snow-flake is, as Tyndall says, to "excite rapture." And the same exalted sensibility which makes them so keen to the richness of nature is carried into the realm of character and motive. Note their intense passion for truth, their restless zeal till every fact is accurately secured, their conscientious care that no flaw check or vitiate the worth of conclusions, their indifference to fatigue and pain and loss and unpopularity, their whole-souled consecration to knowledge, their self-abnegation, their glad exposition of any discovery which may abate sanitary evil or advance the border of general intelligence. In systematic devotion to the service of truth, these Apostles of Science are as genuine as any Apostles of Religion.

And look too at the elevated conceptions which such natures form of the subject of their studies. As the microscope and the alembic have disclosed to them conditions of matter previously unknown, and as their successive researches unveil more and more of the transformations of known matter, they see how ethereal it may be in essence, and how vast may be its range and its varieties outside the reach of instruments and tests. With the "scientific use of the imagination" they pursue it into its retreats, forecast what must be its nature and behaviour under other conditions, picture its possibilities when as far rarefied beyond gas as gas is beyond stone. There seems no limit to its increasing delicacy or its multiform combinations. And the larger the conception of how organization works in producing forms and functions and results, the more impossible to assign any point beyond which there may not be new organisms from finer matter. There may well be universes, grade upon grade, ever more sublimated and vital, all in turn to be studied as man successively enters them.

Such a materialism is consonant with lofty intellection, generous instincts and sympathies, fine affections and noble purposes, the efflorescence of sunny habitudes of thought and feeling. It comports with open-hearted philanthropy, the adoption of human welfare as the one pursuit of life, an utter abandonment of self-seeking in the presence of wide-spread sorrow and deprivation. Such materialists were the eminent scientific men whose names I have mentioned, and such was Charles Bradlaugh, once detested, now revered, in England.

Between these extreme types of the devotees of matter, the one seeing nothing but its coarsest forms and using them for the coarsest pleasure, the other perceiving ever finer and finer manifestations and connecting with them analogous grades of intelligence and sentiment, there exist all degrees and varieties. The element all have in common and which gives them their title is the denial that life in any form is more than the product of organized matter, that it has an independent origin and subsistence, that it uses the physical as a mere tool. No doubt there are thousands who take avowedly this position, and who honestly cannot find evidence, in either philosophy or intuition, that there is a world of spirit as real as, far more real than, the visible world, that there is a man within this fleshly tabernacle who shall endure when it has decayed into its elements. And yet, so strong is the innate tendency of humanity, it is doubtful whether such conviction is very wide-spread or covers really more than a fractional part of the community. Millions live as if nothing existed but bodies, and the businesses which maintain them and the satisfactions which delight them, but probably it is only an insignificant group who formulate into a deliberate creed the spirit which guides their career. The pressure of circumstances is too much for them; importunate interests force to immediate attention; respite from care means recreation, not care for another department; matters not tangible recede beyond consciousness. And so they settle comfortably into thought for food and raiment and affairs, not denying the existence of unmaterial life, not even questioning it, but simply ignoring it as remote from present needs. It would be a mistake, I think, to imagine that there is, even in this age, any very general scepticism as to the reality of an independent soul or of a future unconnected with body; the constitution of human nature is too strong for a denial which runs counter to it. It is indifference rather than doubt, and the indifference comes mainly because the strain to provide for needs so greatly exhausts the vitality of the man.

But of course there is, too, that exceedingly powerful tendency in human nature to consider as real that which is concrete, visible, an actuality to the senses. What we cannot place before us in tangible shape may be real, but it does not have the reality of a material form. In fact, that which we only see by interior percep-

tion, as in a vision, has come to have the name of "visionary," the opposite of what we understand as "real." This indisposition to believe actual anything which does not project itself into the world of palpable form, extends itself widely through quarters which we should not at first suspect. The habit of the age is to seek explanation of all phenomena in material causes. This is in measure a healthy policy, for it is the opposite to that mediæval practice which referred the simplest incidents of every-day existence to the machinations or pranks of goblins and unseen powers, thus emptying life of rational conceptions and filling their place with belittling superstitions. But so extreme has been the reaction that now all invisible agencies are regarded with suspicion, and no function is allotted to planes and powers which, though not of our grade of matter, are yet as real. In a general way it is no doubt a sound rule that we should not go afar for causes when effects are sufficiently explained by those that are near. But near causes sometimes explain things very imperfectly, and at other times not at all. Certainly it would then be most unphilosophical to refuse consideration of adequate causes merely because they were in departments which science has not yet consented to annex, or to assume that they must be fanciful because they are not conventional. Yet we are all prone to this. It may be right to waive off occult explanations so long as they are not needed, but the large additions to explorable territory of fact lately made contain many matters before which ordinary science stands hopeless, and the only alternatives are perpetual ignorance or occult enlightenment. Much in hypnotism is of this character, very much of Spiritualism and its phenomena, indeed all pertaining to the psychic world, the matter of dreams, consciousness, heredity, genius, clairvoyance, prophecy, and the many problems which are crowding in upon the now-opened mind of the age. The old suspicion of unmaterial agencies does, however, hamper free investigation, and when they are adduced as meeting cases otherwise inexplicable, there is still a hesitation to frankly allow them a hearing. This hesitation, proper as a safeguard against credulity, is really a vestige of Materialism when acting beyond that limit, and Theosophy has to combat it as not only an unscientific prejudice, but as barring the way to full disclosure.

The indictment of Theosophy against modern thought, that it is materialistic, means a good deal more than that its great aim is physical achievement—money-getting, luxury, ministration to the senses, conquest of natural forces, and the like; more even than that its science fights against conceptions of facts and potencies and realities beyond the limit of matter. You must remember that Theosophy confronts a general social condition from which a living consciousness of supersensual powers has largely faded out, so that in every section, in every class, on every topic, there needs a strong up-

heaval and reconstruction before the larger motives can come briskly into play. One of the most lamentable facts, and this in the foreground, is that religion itself has become infected with materialism and is very largely no protest against materialism but a support to it. Whether you take doctrine or ritual, examination shows that materialistic thought has made its way throughout, and so colored both beliefs and usages that Theosophy indicts them no less than it does science. Inspect the divisions of Christendom, the formal and the non-formal churches. Of the formal, the Roman Catholic is the most easily studied. Its strenuous insistence is that membership in it is an imperative requirement for assured salvation. Anything else may be overlooked; this, never. But what and in what is that membership? It is union with an exoteric body, an organization as distinctly physical as a civil government, and with just as much elaboration of officials and rules. The organization is kept up by a physical ordination, a literal "laying-on of hands," without which there can be no validity in the sacraments which are the passports to heaven. Those sacraments are so connected with a material element that they would be meaningless, even impossible, without it. Baptism necessitates water. Confession requires a spoken utterance to a priest, whose absolution must be spoken in return. Marriage is no marriage unless the vows are exchanged before an ecclesiastic and his sanction pronounced; and then the tie is supposed forever binding, though all real union may vanish away and discord, unfaithfulness, hatred make the two souls separate in everything but a name. Confirmation is a matter of oil and an Episcopal hand. The mysterious process by which God himself is believed to be literally introduced into a human body through the transmutation of a piece of bread into His own body, makes that material bread the condition to salvation. Extreme unction, without which the departing soul is not free from peril, requires consecrated oil and a priestly ministrant. At every stage the aspirant to future safety is taught that safety is attained only through rites and functions external and bodily. Reverence is inculcated and worship maintained by a multiplication of physical accessories: "teaching by the eye" is an avowed policy. Images, shrines, paintings, statues, a variegated apparatus of relics and mementoes and sacred objects fill up the churches and the religious shops. Nothing is too delicate for devotional use, nothing too improbable for ecclesiastical service. Drops of the Virgin's milk, swaddling-clothes from the manger, nails and wood from the cross, old bones and rags and hair, shoes, shirts, and skulls, are among the priceless treasures through which the Church can ensure an alleviation to Purgatory or an enrichment to Heaven.

Notice, too, the nature of pilgrimages. The Virgin-Mother is

supposed to have appeared to a child in a remote village, or the house in which the Holy Family lived is believed to have been transported by angels across the sea. A shrine is built, then a costly church; the spot has peculiar sanctity and facilitates eternal happiness; miracles multiply, crowds swarm, indulgences are granted to all who will journey there and undergo certain rites and prayers. Home is abandoned, daily duty thrown off, the direct communion of the soul with God belittled, while the worshipper travels sea and land to reach a spot nearer to the Deity, an assurance of salvation through a consecrated stone or a miraculous image. Of course the whole conception of religion as a solemn reformation of the individual soul vanishes before the visible picture of it as an affair of sentiment and genuflections and tangible appearances and artificial reverence.

No doubt it is claimed that all these things are but aids to devotion, channels through which heavenly grace can the more quickly flow. But, in point of fact, so continuous is the emphasis upon the potency of the aid, the certainty of the channel, that the mind of the worshipper, as of the priest, thinks only of the material form. Indeed, in the case of the sacraments, any requirement of internal fitness is often dispensed with by the "opus operatum" doctrine. And in one particular case, provision for the baptism of an unborn child, practical materialism can go no farther; the very limit of possibility in conditioning spiritual good upon a physical rite is reached. But, in fact, the whole system, with all its machinery and apparatus and resources and methods, is one vast attempt to make concrete the things of spirit, to crystallize faith and reverence and aspiration and effort into a tangible form which the senses can appropriate. Demolish the form, and the system would collapse. Withdraw the water and the bread and the relics and the oil and the ceremonies, and the soul would lose all access to God. Turn it loose into the great church of Nature, with the heavens above it and the earth beneath it and God everywhere, and it would feel as abandoned and forlorn as a child in a desert. Religion has been so materialized that there is nothing left when that fabric is destroyed.

Can it be said that the non-formal churches have not made their religion materialistic? Hardly. For in another way, not so brutally coarse but quite as conditioned upon a sensible object, they represent future welfare as turning upon faith. Faith in what? In the crucifixion and death of Jesus. Eternal happiness is only possible as one secures it through an atonement, a physical martyrdom in which the pain suffered is a *quid pro quo* for that which should be suffered by the guilty. The act of faith transfers to the sinner so much of the capital stock of cancelled obligation as is necessary to free him from personal responsibility and thus open to him the doors of heaven. His own attain-

bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree" in order to pass the night with her paramour.

Traces of the belief in the powers of the spirits of Nature are even now to be found among the Veddahs, and ceremonies for their propitiation, and invocations for their aid, are still performed by them in the wilds of Ceylon; while in the hands of the Aryan Sinhalese this worship developed into a system of magic, consisting (1) of various charms for the curing of toothache and other minor complaints, for the protection of crops in a field, for the guarding against snakes, elephants and tigers, for the detection of theft, for the preparation of love potions and for the exorcism of mischievous goblins, who make houses uninhabitable by their knavish pranks; (2) of the conjuration of demons, who have of their own accord afflicted persons bodily or mentally, by the rites of a devil dance—a ceremony described by many writers but by none so graphically and faithfully as by Caroline Corner-Ohlmüs in the *Nineteenth Century* for November 1899; and (3) of the invocation of devils to inflict on anyone immediate death, or divers diseases which are difficult or almost impossible to be cured.

Buddhism was introduced in B. C. 307, a couple of centuries after the conquest of the island by Vijaya, a Prince of Bengal; but the old belief had taken root too deeply for the new one to extirpate it, and the two existed side by side. The new faith, like all other religions, had its own supernaturalism which was purer and holier than the one it was trying to supplant, and though the people readily embraced it they continued making offerings and sacrifices to their spiritual enemies.

At the enshrinement of the collar-bone relic in the Thuparama Dagoba at Anuradhapura, by the Sovereign Dewanampiatissa, under the directions of Mahinda Thera, who introduced Buddhism into the Island, the "relic rising up from the back of the elephant to the height of seven Palmyra trees and remaining self-poised in the air, displayed itself; and like unto Buddha at the foot of the Gandamba tree, astonished the populace till their hair stood on end, by performing a bi-form miracle. From it proceeded at one and the same time, flames of fire and streams of water. The whole of Lanka was illuminated by its effulgence and was saturated by its moisture."

A similar miracle was performed at the enshrining of the relics at the Ruanveli Dagoba by King Dutugemunu, B.C. 161.

At the festival of the Tooth Relic and of the sacred Bowl Relic in the reign of Parakrama Bahu I. (1164 A.D.), "there arose untimely a dark cloud that overspread and covered the face of the whole sky with a mass of darkness, increased the sound of the drums two-fold by its deep thunder, and adorned the firmament with its rainbow of exceeding beauty, flashing its brilliant lightnings on every side, and calling the peacocks to the ceaseless

dance round the ring, and with the dust raised by the dashing of the hoofs of the horses, screening the unbroken rays of the sun; and when all the ministers saw this they thought every moment that it would rain a great rain as a consequence of the great feast; and their minds were sore troubled thereat, and they approached the great and wise King and enquired of him what they should do at this juncture. Then the King . . . spake unto them saying; "Let not your minds be troubled. A great and wonderful feast like unto this, by which the minds of men and gods are taken captive, must of a surety take place. . . . Take, therefore, the two relics with you and go forth and feel not any anxiety whatever. And when he had spoken these words the wise King set out. Then beyond the place of the festival the great rain-cloud descended, causing a violent flood and filled the highway on every side with its waters; and lo! it came before the great procession and moved along before it, raining just so much only as was enough to settle the dust of the earth."

Frequent invasions of the Dravidians and the constant intercourse with India led to the adoption of Hindu gods and goddesses and the people gladly added their images to the Viharas and built Dewales for them.

It is not uncommon to find a person accused of robbery in Ceylon exculpating himself by swearing to his innocence in a temple before the image of a god—generally Kateragam Deviyo or Kartikeya—and woe be to him if his oath be false. Before one starts on a distant journey he entrusts himself to the guardian deities of the four main directions of the earth and promises to Vishnu to offer presents at his shrines in the event of a safe return. Small-pox, cholera and other pestilential diseases were ascribed to the disfavour of the divinities, especially to the goddess Pattini, and on such occasions, to appease them, either the incumbent of the dewala accompanied by a couple of musicians, with a pot containing margosa oil and a cocoanut flower, travel from village to village to avert their displeasure; or the ceremonies known as An-edima (horn pulling) and Gan-maduva are celebrated to ensure protection to the inhabitants. In the former an open space of ground is selected, and the trunk of a tree is buried at the centre of it. At the distance of a few yards is placed the log of a cocoanut tree, about 20 feet high, in a deep hole large enough for it to move backwards and forwards, and to the top of it thick ropes are fastened. The two parties who are engaged in the contest, consisting of a large number of men, bind their horns together artfully and tying one to the base of the trunk and the other to that of the log, pull away at the ropes with all their might till one of the horns breaks. The conquering party goes in procession round the village and the defeated side has to undergo a lot of abuse and insult which are said to remove all the bad effects of their defeat.

The Gan-maduva generally follows this and lasts for a period of seven days. A temporary building nicely decorated with flowers and fruits is erected in which an altar is placed containing the armlets of the god or goddess invoked. A branch of the jack tree is cut with great ceremony by the incumbent and is carried into the building by his assistants and placed on the east side with a little rice, a cocoanut flower, two cocoanuts and a lamp near it. An arch is next erected in front of it decorated with leaves and flags; and at the appointed hour the officiating priest carries the sacred insignia to the music of the tom-toms and lays them on the pandal, when all present make obeisance. Water mixed with saffron is sprinkled on the floor, resin is burnt and a series of dances continue the whole night. The rites terminate with the ceremony of boiling milk, followed by a miniature representation of horn-pulling and sometimes by the breaking of the sacred earthen vessel at the nearest stream.

The faith of Mahomed, professed in Ceylon by the descendants of the early Arab merchants, full of the other world as it is, has not influenced the Sinhalese to a belief in its miracles and wonders. The only reason which can be assigned for this is that, unlike what it is in other countries, it is of an unpromoting nature in Ceylon, and the same may be said of the other 'pagan' religions which are prevalent in the island.

To crown all, the spread of Christianity by Catholics and Protestants brought in its train fresh materials for these believers in occultism, and while they place credence in the miracles of Christ and His saints, they refuse to give up their time-honoured beliefs, in spite of the strenuous efforts of the preachers of the Gospel.

If belief in the 'night side of Nature' is to be the religion of this century it will be sure to find many faithful followers and strict adherents among the people of Ceylon.

A. A. PERERA.

THE IDEAL OF GOD.*

VIEWS THROUGH RELIGION, ASTRONOMY AND THEOSOPHY.

I.—RELIGION.

"And whom I own for Father, God, Creator,
Holds Nature in Himself and Himself in Nature."... (Goethe.)

ASIDE from that strange aberration of the human mind, called Materialism, Nihilism or Atheism, the idea of some Invisible Power above us all is naturally, and at all times has been, deeply imprinted in the mind of man. But, apart from the materialist or nihilist—who wildly believes that everything in existence springs forth without cause, haphazard, from nothing and returns causelessly into nothing—the notion of a Supreme Power has also varied

* A Lecture delivered in Auckland and Sydney.

considerably, presumably according to the intellectual capacity of man, so that the word God has conveyed and still conveys some very different meanings to different minds; and although every nation, throughout human history, has had a strong belief in a God of some kind, or in gods of various kinds, yet the differences in the belief have been calculated to breed scepticism rather than faith, so that it may be interesting to make a few comparisons on the ideal of God as viewed in and outside of theology.

To begin with, and leaving out of account the fetishism of primitive, savage tribes—in which some of the lower forces of Nature are deified and worshipped—it can be asserted that the ordinary constant idea of God includes essentially the notion of some one Supreme, Universal, Omnipotent Creator and Ruler; and to know God is the dream of nearly every soul, at least of all advanced souls. More than that, to go to God, to be reabsorbed and live eternally in or with Him, is taken as the *summum bonum*, the ideal of supreme human bliss, so that many, like the Hindu yogis, the Mussalman fakirs, and fanatics of different names, in various countries and under the sway of different religions, have lived and still to-day live lives of asceticism, of renunciation and self-inflicted sufferings in order to hasten that desired goal. This craving for reunion with Divinity, with the Creator, whatever his name may be, must be taken as an innate, natural feeling—for this reunion is presumably the ultimate natural destiny of all Humanity; yet the forcing of it through artificial means must be viewed as a mistaken and selfish notion, the self-torturing yogi being, in his selfish and useless career nearly as inconsistent as the suicide, for both desert the duties and shirk the work of this life, contrary to the very purpose of our existence, which is evolution for ourselves by helping others (See the word "Pratyeka Buddha" in "Theosophical Glossary," p. 263).

But, while believing instinctively in a Supreme Power of some kind, man has been only too apt to picture and clothe his God, and regulate the worship due Him, according to his own limited notions, according to the prevailing ideas of his day, or to the circumscribed tenets of the religion taught by the then existing and too often domineering priesthood. Of course, modern thought now admits, with Theosophy, the common origin or basis of all Religions; the various churches, creeds, sects and shades of belief which divide the minds of humanity are only, at the core, various aspects or presentations of the same basic truths, more or less complete, more or less faulty, more comprehensive or more elementary, according to the capacities and grade of evolution or stage of advancement of the people for whom they are intended; and thereby none have any privilege, any monopoly of exclusive salvation or of Truth, whatever their assumption to the contrary may be. As a Japanese writer very correctly remarked recently, "in every

land and every age, man has had various doctrines of morals according to the degree of his civilisation." In the same way as people differ in their tastes, differ in the kind of food they prefer according to their work or to the climate, so do the minds of men differ and, at certain times, they can only grasp and accept some appropriate fragments of Truth. Thus, in accord with the limitations of their thought and intellect, must the rules for living out the diverse aspects of the One Truth be correspondingly modified, and therewith come the differences in the ideals of Godhood. Moreover occult teachings hold that every man is born in or is brought to the religion which is best suited and most helpful for him at his particular stage of development; or the one he can best understand, because containing—as once expressed in spiritualistic teachings—"so much of Truth as the man can grasp." * Thus, when a man is especially attracted to a form of faith, it is a sign that he karmically belongs to it; and similarly, if a person be especially repelled by a peculiar religion, it would simply imply that either he has outgrown it, perhaps suffered through it, or that he is not yet sufficiently advanced to understand it. And this law may help to explain the religious conditions of the world to-day, when, after 1900 years of fierce proselytism through fire and sword, and after strenuous efforts for crushing, not only all other faiths, but also all divergences or "heresies" within itself, Christianity, in spite of its claims to monopolise divine Truth, yet embraces, in the totality of shades and factions, into which it is split, only 28 per cent. of the whole population of the globe, thus leaving 72 per cent. of humanity in possession of other faiths, evidently far better suited to their wants, purposes and conditions of mind.

Whatever this may be, to confine ourselves to our special point, which is the study of the ideals of Godhood, it must be here acknowledged with regret, that, while sublime at its core, as an emanation or fragment of the Universal Divine Wisdom—Christianity, in its popular aspects and through the ignorance of its early priestcraft, has brought to the Race one of the most unreasonable as well as most dwarfed, belittled ideals of Godhood ever accepted, an ideal in fact much narrower even than the Jewish Jehovistic one, from which it has been derived, and certainly this one was poor enough, but without having its "raison d'être." In effect, when studied with impartiality, it cannot be denied that, in the Old Testament, the various deistic expressions—uniformly but deceitfully rendered as "God" or "Lord God," (with the constant *kingly* qualificative of

* Stainton Moses, "Spirit Teachings," Memorial Edit., p. 186.—In the following Essay, the writer often quotes, with complacency, extracts from M. A. Oxon's favourite and beautiful book. It may therefore be well to state here that this, however, is not done on account of any special authority attributed or attached to that book, but simply because therein are expressed—through agencies entirely independent of and different from the sources of Theosophical teachings,—views and ideas singularly similar and therefore aptly corroborative of Theosophical assertions.

"Almighty") by our cunning modern translators, to carry out *their* own monotheistic notions, refer evidently, not to One Universal Deity, but to various entities, and more especially to a limited personal leader or guide, to a special Guardian Angel or Heavenly King, which has very justly been called a family or tribal god, verily a "God of Gods" in the sense of one out of many, as he is made to claim himself to be—the *special* god of Abraham, Isaac and Jacob.* Moreover, no mystery is made of the fact that, ignoring or shunning the balance of humanity, this leader chose the Jews, "though the smallest in number," as his "especial portion," his "inheritance" among the various races (Deut. xxxii., 8-9, vii., 5-7, x., 15; Exod. xv., 16, xix., 5; Amos, iii., 2; 1 Sam., x., 1; Zach. ii., 12; Ps. xxxiii., 12, lxxviii., 71; see also S. D., 2. e., I., 576). Therefore, for his people, Jehovah was legally and had naturally to be "above all other Gods;" naturally also but quite man-like, he claimed not only to be the "only true God," but also the only "powerful and successful" one, "careful to fulfil his promises,"...all assertions not yet fully sustained by the facts, as we see in the disappearance of the Jews as a nation and in their limited number (only 1 to 178) while 72 per cent. of the whole population know of Jehovah only in connection with Jews and Christians. He did assume before his people the qualificative of "Almighty," in the earlier period of the Jewish history (that is to say from the time of Abraham, Gen. xvii., 1), but he acknowledged later his true name to be simply "Jehovah" or its equivalents (Exod. vi., 3), while the co-existence of other gods is plainly admitted in many parts of the Old Testament, especially in Deut. x., 17; therefore Jehovah could naturally not allow his followers to bow to and worship other divinities. But this limited personality of Jehovah explains the otherwise absurd representations of his sayings and doings, when he is described as passing his time in perambulating the Garden, creating, talking to and punishing his own creature Adam for having been made so frail, later cursing and destroying the whole race (innocent animals included), which "he repents to have created," a queer sentiment for an Infinite and Loving Divinity! Then allowing Noah to walk personally and familiarly with him, and afterwards appearing to Enoch, Abraham, Moses or some other petty tribal favorite, to whom he makes unrealised promises or peevishly complains of the misconduct, "stiffneckedness" and failings of his own chosen people—whom he could so easily have made good or perfect, had he been omnipotent as represented; but he seems to reserve his power for ungodly things such as suddenly stopping the course of the Sun—apparently very oblivious or unmindful of the cataclysms that such a sudden violation of his own natural laws would undoubtedly have

* See S. Moses, in "Spirit Teachings," p. 205, on the 'Growth of the Hebrew ideal of God.'

produced in the Sun itself and on the other planets, in order simply to enable his chosen little tribe to more utterly destroy some paltry number of their enemies—while these very enemies must also have been people of his own creation, if he be the only Creator, as modern theologians want us to believe. This God, we are told, is the Only One, and “All Powerful,” “none other like unto him;” and yet, in the same breath, we are warned against another Power, his Adversary, Satan, the Devil, whom he cannot control or subdue, and into whose clutches most of God’s creatures are predestined to fall to their eternal perdition! If, to all this, we add the relentless cruelty with which the Hebrew God urges his people against their enemies—men, women and even innocent children—if we have to admit that the wrath of this God against all Humanity could be appeased only by the sacrifice of his innocent “only beloved Son,” can one wonder at Proudhon’s celebrated outburst: “Dieu, c’est le Mal!”

But, for the Hebrew Kabalists, Jehovah, though a divine entity, is not the Absolute; He is only one of the lower of the Ten Sephiroths of Jewish Theism, and the learned Hebrew occultists had indeed also, a much higher ideal, a broader conception of Universal Godhood, in their Ain-Soph—or even Ain-Soph-Aur—far above all the creative Sephiroths, Elohim and Jehovahs, whether plural or singular, male or female (See S. D., n. e., i., 420). And, in corroboration of this fact, up to the present day, the Jews always address Jehovah as their “King”—that is to say their Ruler, their “Almighty” Leader—not as their God. In other words, the biblical “Almighty Lord God Jehovah” is simply the “Manu” of the Jews, the starter of their Race, and only one of Seven such contemporary Manus—not very holy ones at that and far from perfect, according to the Gnostic views (S. D., II., 95), the others of whom had for their “share or inheritance,” the races other than the Hebrew; “Seven of them, each on his lot” (Stanza III., 12). And this simple fact, carefully ignored or disguised by the modern readers of the Bible, also explains why naturally “every nation made Gods of their own” (II. Kings, XVII., 29), who may have been false from Jehovah’s point of view, but evidently were, for their followers, quite as satisfactory, powerful and successful, or perhaps even more so, than Jehovah has actually proven himself to be for “his” people, though of course it may be their fault and not his. Furthermore, this also explains the great unanswerable conundrum of the Bible, as to why men—coming all from the same Creator, if the creation is to be regarded as the work of only one Divine Being—should immediately forsake that Creator and erect false Gods unto themselves, that is to say, all except the small tribes of Israël, who themselves were not always free from the infidelity!

Nothing is therefore more appropriate than the surprise, so often expressed in both “Isis Unveiled” and the “Secret Doctrine,

that we, of the modern world, should have anything to do with such a limited, tribal Deity! Unfortunately, the Christians of the primitive period, in accepting the divinity of the Hebrew reformer Jesus, also took for granted his issue from the fatherhood of the God of Abraham, and thereby they adopted for their ideal, not even the exalted Ain-Soph of the occult tenets of the Kabbalah, but the popular, vulgar, childish conception of the Bible. Hence, their God—the Father, usually termed the Eternal or the Almighty—blind faith in and worship of whom is expected and exacted under penalty of eternal damnation—in spite of his also being postulated “Omniscient,” “Omnipotent,” the essence of “Goodness and Love” and many other things, is in reality nothing but a huge man, with all the human failings, passions and frailties, caprices, cruelty and vindictiveness; nothing in fact but “an idol,” which is “aught but the figment of a barbarous brain,” nothing but a mere “caricature,” anthropomorphised from “King” Jehovah, the inferior Jewish Elohim. So the only ideal of the Supreme, held to-day by many Christians, from their Bibles, as transmitted through centuries of dark and dense ignorance—the theologians of which have left us “an accursed heritage in their idle and foolish speculations and useless sophistries” (“Spirit Teachings”) is the little ideal of little minds, the small abortion of small narrow brains who, in their impertinent and presumptuous ignorance, held this tiny Earth to be the center and the object of the whole Universe, even the sun and the very stars being made to shed light on this Earth and for the delight of man’s sight! No wonder then, that we should find this God, forsaking the other celestial orbs, centering himself exclusively on this globe, and only occupied with those ants of a mole-hill we call men, passing his time in closely watching those sinful creatures of his, for the pleasure of punishing them! In the blasphemous Presbyterian creed, we are requested to bow to another ideal of the same Godhood, which a brilliant and forcible writer, the broad-minded Revd. A. Frank, lately qualified as that of “an Almighty who is an arbitrary, distant, self-complacent Tyrant,” who, “foreknowing it, creates a totally depraved race,” and who “foreordains,” either the eternal damnation of his own creatures,—even innocent infants,—or the “salvation of those he arbitrarily foreordains to be saved,” through his “grace” or caprice* (“Making and Decaying of the Creed,” *Ideal Review*, Vol. XIII, p. 251).

* Genuine surprise has often been expressed at the fact that pure-minded, earnest and otherwise just and compassionate Christians—whether Protestants or Catholics—capable of fully reflecting over the matter, should be able to complacently accept the damnation theory of the churches as follows: While only the very few of our humanity are saved—only the elect by the grace of God, or those who obediently and tacitly believe all of the theological doctrines—for there is no Salvation outside of the Roman Catholic Churches, according to the Christian Pope, and while the great majority, not only of those who refuse to follow the church, but all those who are born outside of Christianity (that is to say, 72 per cent. of the whole race plus 25 per cent. more from the mass of the

But, with the modern ignorant Christians, the idea of God—of the Supreme—is further muddled and belittled by the exclusive worship of Jesus, as a God. By these worshippers, Jesus is considered as omnipotent, doing as he pleases, either saving the criminal who, at the last moment professing a timely belief in him, is ready to conveniently throw on him the burden of all past sins, or allowing the damnation of all—good and bad—who do not happen to conscientiously share that same belief. In this manner, the “Father Almighty” is entirely supplanted, reduced to a superfluity, a nonentity, as we see even in the Liturgies. He is thus transformed into a careless or indifferent looker-on, who quietly allows his divine laws and sentences to be set aside, replaced by the arbitrary decisions of his “Only” Son, so that, with such a belief, the important point of life is, at the last moment, to set oneself well with the Son, “whose blood washes away all sins,” and then, never mind the Father. . . . These worshippers are thus led, unconscious idolaters, to confuse Jesus with God, to confuse the Man-Saviour—the Cyclic Helper, Messiah or Master who came to his People at his appointed time—as we shall see later, with the Second or Third Person of the Divine Trinity, in the same way as the early Christians began by confusing the Father-Creator, or First Person of the Trinity with the Over All, the Supreme or Absolute.

But, with the Roman Catholics the matter is worse still for, for this idolatrous worship of Jesus, they add or even substitute that of the Virgin Mary, a common Hebrew woman—not made any holier by the Romish fad of the Immaculate Conception—and also that of an interminable host of man-made saints, who take the place of the ancient minor gods, as intercessors for “divine mercy,” which, by the way, is only another way of expecting constant favors, *i.e.*, arbitrary exceptions to the ordinary law. Moreover, by its obstinate clinging to the abominable dogma of an “eternal” hell—the torments and horrors of which the Catholic preachers still delight in describing most vividly with morbid details—the Roman Catholic Church first establishes its antique policy of ruling by *fear*, not by love—although this may be appropriate for the undeveloped souls who are still fascinated by and remain ready believers in such gross teachings—but it also makes of its God, who permits

lake-warm or infidel Christians) are doomed to irretrievable damnation for all eternity; yet a God of Love still complacently continues to manufacture new souls, his children, at the rate of one per second, 31,536,000 a year, which he foreknows will be lost. . . . and this wholesale work for perdition and eternal suffering has been going on at the same rate for the past 1900 years, and will continue until every soul on Earth decides to become a good church member. Furthermore, God, after having remorselessly ushered his children out to perdition contentedly watches over their unending tortures, allowing his Elect (Saints and Blessed Ones) to share the enjoyment of the ghastly spectacle while singing his praises! What an ideal of Godhood! . . . “A god of whom reason cannot think without a shudder, and from whom all fatherly instincts must shrink in disgust” (“Spir. Teach.” 76). And how can any soul with any human sentiment, unless blunted by the atrocious creed, condescend to accept eternal bliss for himself while his friends and relatives are to be in eternal agony!

such horrors, the essence of cruelty—a fiend; we no longer have man made in the image of God, but a God made in the image of the fiendish men who invented the Inquisition, as a physical presentment of the “divine” realities which they expect, in the “blessed hereafter,” for all who do not believe their “dicta.” It is indeed fortunate for humanity that the hell of Catholicism does not exist, except in the fertile imagination of its inventors, since we now know that hell is a condition or state of mind, not a place or location (see “*Spirit Teachings*,” p. 77) where the Theosophical teachings are fully corroborated)—and that every man makes his own hell, which at any rate, cannot be “eternal” any more than the Universe itself. But, with such ideals about Godhood, is it surprising that modern thought should rebel and should express, in no uncertain tones, that “Christianity” is indeed a deadly unbelief in God in the name of God, a system of organised infidelity to Christ in the name of Christ, a vast parasitic tyranny, which can exist only by exhausting spiritual blood and nerve, by destroying vital faith, and by the utter prostitution of the Soul (Prof. G. D. Herron, “Recovery of Jesus from Christianity,” *Arena*, Sept. 1901, p. 229.)? Is it to be wondered, also, that in the presence of such petty, mixed, confused and erroneous conceptions, of such belittling beliefs about the Supreme Deity, the Over-All-Power,—which has been very inadequately summarised herein above—together with the infamous dogmas of Original Sin, Predestination, Eternal Damnation, Total Depravity, Vicarious Atonement, and other accretions of dark ages—common to both Catholics and Protestants, but all repudiated by Theosophy, because invented for keeping the keys of salvation in the hands of some designing clergies—should have caused the discredit of the Christian religion? No wonder indeed it is, that they should have caused and brought over the Christian world that great wave of revolt, of unbelief, materialism, negation and atheism we now have to fight in order to save the race! Thus, the history of the two past centuries in the Western World has been that of attempts at breaking up these narrow conceptions of the ruling ecclesiasticism, and at showing their erroneous ideal of God, through the widening views of science, till at last came the new teachings of Theosophy, to revive a true, occult conception of the “Old Gods, who are the best,” as Marie Corelli unexpectedly admits in “Ziska.”

In opposition to the Christian dwarfed and entirely personal anthropomorphised God, it could be said that all the other great religions have had loftier ideas infused into them. The Buddhists absolutely deny the possibility of existence of any “personal” Deity, for they reasonably claim that the Infinite cannot assume any limiting form, while any *personal* being must be *limited*; yet this rational argument has caused against them the undeserved accusation of belief in nihilism and extinction! Nevertheless their

cosmogony is one of the grandest ever formulated by the human mind, for they admit the existence of billions of solar systems, each under the sway of its special Creator and Ruler, and all these creators at times "reunite to do homage to the Great Over-All." But, for the Buddhists, this Over-All God or Absolute is very justly "unthinkable" and "unknowable" by humanity at its present stage; so they do not trouble their minds about it, and they reverence their Saviour, Buddha, as a perfect man who, through his own efforts, found out the way to Salvation, and offered himself as a perfect guide to be followed to the same goal.

In the austere and pure Parsi or old Masdean Religion, generally known as Zoroastrianism, from the name of its prophets, we find the idea of a Triune or threefold Creator, Ahura-Mazda (Oromasdes of Plutarch), the "Radiant Light" or Invisible Central Spiritual Sun—of which the solar orb is the nearest known emblem—springing Himself, as a first emanation, from a still higher source of the "Purest Light in Limitless Space," also named *Zravan*, the "Old One," similarly to the kabalistic "Ancient of Days," or *Zeroana Akarn*, the inconceivable, Boundless Spirit of Time, which therein corresponds fully to the Absolute, or to the Parabrahm of the Hindus. But Ahura-Mazda does not descend, like Jehovah, to the petty details of creation; this is done by innumerable lower Hierarchies, of which the seven Ameshaspentas correspond to the seven lower Sephiroths of the Kabbalah, and to the Dhyan-Chohans of India.

The philosophy of the Hindus has gone into the contemplation of Divinity decidedly deeper than that of any other people, so that even their popular ideals are broader and nobler than ours. Thus, the common Hindu idea is Brahmâ, the Omnipotent Creator, assisted as it were, or giving precedence to the other persons of his Trinity, Vishnu the Preserver and Shiva the Destroyer or Renovator; and in these, we find much loftier ideals than that of the Christian Almighty Father with the other two persons of his Trinity. Yet Brahmâ the Creator of all things, together with his co-adjutors, is himself created; he comes out of an egg emanated from Parabrahm, the two halves of which form Spirit and Matter, the Heavens and the Earth, or the Eternal Duality; he also cuts himself in two, half male or positive and half female or negative, and finally, after living a hundred years of alternate days—for periods of activity, and nights, for period of rest—he himself disappears, to be ulteriorly re-created. Now, all these allegorical details point clearly to Brahmâ even, as a limited, temporary god or cosmic energy coming from and merging back into something infinitely higher, something uncreated and really eternal, a cause of causes, which the Hindu Metaphysics calls Parabrahm or Paramasiva—above Brahm or above Siva—while those again who prefer calling the Universal Creator "I'svara"—which is a very high kind of a

Jehovah—also admit of Mahâ-I'svara, the source of I'svara. Parabrahm is also called Tat, the unexpressible That, the Absolute One Life, from which emanate all things while everything is being permeated by it: forces, spirits and souls, "Gods", as well as creatures, stars and suns down to the smallest atom or tiniest grain of sand, as well as man and all the superior and inferior lives; and likewise unto which everything eventually returns, the "Universes being only the temporary playgrounds of ITS manifestations" (S.D.). But Parabrahm is wisely postulated as UNKNOWABLE, INCOMPREHENSIBLE and UNTHINKABLE. It is the very essence of Spirit, and, as Mrs. Besant writes: "only by Spirit can Spirit be known"... There is no real proof possible of Spirit save through Spirit, there is no proof of the intellect, none of the emotions, none of the senses which is proof when we come to deal with the reality of Spirit"..... (Blavatsky Lodge lecture on Occultism, p. 8.). Yet, it is a curious freak, weakness and failure of the human mind, at its present unspiritual stage, to expect knowledge on the matter, and to insist on arguing on and about the Absolute, trying to comprehend the incomprehensible, and waxing wroth when told that this cannot be done! And how well the self-appointed spiritual leaders of humanity, the clergy of our religions, know how to work on that disposition of the human mind! Spencer the philosopher, speaking about the great mystery of Divinity, reverently formulates it as follows: "That which persists unchanging in quantity, but ever changing in form, under those sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognise as without limit in Space and without beginning or end in Time." Well did H. P. B. remark that: "It is only daring Theology, never Science or Philosophy, which seeks to gauge the Infinite and unveil the Fathomless and Unknowable; it is in fact, only the priest who dares to assume and proclaim that he knows all about God, and who even irreverently dares to speak in ITS name! In effect, how can man, the puny man, understand God, whether taken as the Absolute, or the Logos or Word, or merely as some of the highest Creative Hierarchies—the Angelic Hosts, as the Christians would call them—who work under IT? Man does not yet know himself fully, how can he expect to understand what is so far above him? How can the contained, the contents, know and understand the container? How can the fish in the glass globe realise the nature and outside shape of that globe? or, the prisoner in a dark cell, how can he realise the many other surrounding cells or the outside architecture of his prison? So, with ordinary man, chained to the prison of his body; while he wants to know all about God; he cannot raise himself bodily to spirit nor to the Infinite, but he must confine his ideas, and therefore unconsciously his ideal, to limited terrestrial notions. He

may thereby make for himself a god, earthy, which might be a shadow of the Spirit-ruler of our Planet, but which will certainly have nothing of the Supreme, nothing of the Absolute Parabrahm. And this is the principal defect of all exoteric Religions—but more essentially of our Western creeds—that they fatally clog and belittle the idea of God, by trying to give finite attributes to the Infinite, by trying to teach of Spirit in terms of matter, to say nothing of the many conflicting views and interpretations that are put forth by every dissenting sect.

So, if we want to obtain broader impressions of Godhood, we must turn to science. True science does more than any religious system to lead the thinking mind to some realisation of the divine immensity, and to bring the reasonable man on to his knees in respectful worship and admiration of his Creator and of the Supreme Ruler of the Universe, because true science, not the materialistic presumption that passes under that name, shows up, in the infinitely small as well as in the infinitely large, marvels of Creation that confound the mind; and, by "His Handicraft" one can better judge of the Architect. Science thus appeals to our highest intellect; and although Mrs. Besant again warns us that "the Spirit never can be fully expressed in terms of the intellect, the One can never be grasped in the terms of the many, and that any intellectual presentment of spiritual truths must necessarily be partial, imperfect," yet this intellect brings us the nearest to God while ordinary religion—sensuous, emotional and narrow—appeals merely to earthly feelings, to blind, unreasoning faith, based on dry assertions and unexplainable, unjustifiable man-made dogmas, sustained merely by ignorance. As for what presumptuously and pompously goes under the name of modern theology, as M. A. Oxon gives it, "it is simply a matter of private notion backed up by misleading interpretations," which find in the long-suffering texts of the Bible, "an armoury from which each disputant may draw his favourite weapon," so that theological speculations and its dogmatic definitions "serve but to perplex and bewilder and to involve the spirit struggling up to light, in the mists and fogs of ignorance and superstition"... "Theology! it has been the excuse for quenching every holiest instinct, for turning the hand of the foe against kindred and friends, for burning and torturing and rending the bodies of the saintliest of mankind, for exiling and ostracising those whom the world should have delighted to honour and for subverting man's best instincts,"...so that the Christian so-called theologians, who in "ponderous volumes show the ignorance of man about his God," have indeed been a "curse instead of a blessing to mankind" (Sp. Teach. pp. 65, 83, 90, 132).

A. MARQUES.

[To be continued.]

Theosophy in all Lands.

EUROPE.

LONDON, 31st March, 1902.

The activities of the T. S. in this country have proceeded along the usual lines during the early Spring. Easter has just left us, having witnessed the usual temporary suspension of meetings and afforded the usual opportunities for the invasion of Headquarters by the sweep and other maintainers of the virtue which is next to Godliness. London is waking up to the influences of Spring and the T. S. will shortly find itself in the rush of activity which follows on the return of Mrs. Besant to public work among us. Needless to say we are anticipating many good things when we learn that Sunday lectures are arranged for as usual as well as some special addresses to members only and a course of afternoon lectures in addition. We only hope that the health and strength of our foremost worker will permit fulfilment of all engagements with ease and comfort.

Mr. Mead has concluded his course of lectures on the Date and Life of Jesus; a series which appears to have been of much interest in view of the statement as to the occult records embodied in *Esoteric Christianity*. The nature of these statements hardly seems to have caught the attention of the book reviewers as one would have supposed likely in view of the great attention which is now being given to every detail of the gospel stories in the light of modern criticism. From Oxford there comes a work which is hailed as a "Revolution in Theology," the work of six Oxford Tutors, and is an essay in constructive theology, and nothing could better mark the distance travelled in religious thought during the present generation than the appearance and method of this production. We are marching on apace. The acceptance of the main results of modern criticism is a striking feature of the book which is written as we are told in view of "the claims of the younger generation," and will in all probability mark an epoch in the development of a wider Christianity. As a reviewer writes, "Christianity must re-state itself to modern thought if it would keep its place as the guide of human life"—it will be strange if some of the views laid down in *Esoteric Christianity* don't help in the moulding of that re-statement ere the world is much older.

The German Kaiser is said to hold strong views anent Christian Science, Spiritism, &c., in which his people, like all the rest of the world have been dabbling. He regards these practices (*i.e.*, semi-occultism we may suppose) as "unworthy of our age and of the capital of Germany." But the touch with the unseen side of nature has become too strong a clasp for even the will of the German Emperor to break asunder, and the undesirable flotsam and jetsam floats in on the flowing tide which the imperial Mrs. Partington will strive in vain to brush aside. The address of Dr. Oliver Lodge in his capacity of President of the Psychical

Research Society is rather worth reading—as well for the things it leaves unsaid as for what it does say. Its attitude is pre-eminently cautious and it is only in a very tentative way that Dr. Lodge permits himself to name the possible relationship of Professor Thomson's results, in the direction of splitting the atom, with the problem of the passage of matter through matter—a relationship which many Theosophists have been quick to realise the importance of.

Amongst the most useful work of the last few weeks Mr. Dyne's classes on "Spectrum Analysis in relation to the teachings of Theosophy" must be recorded. These classes have been of first rate value to those who have attended them and the West London Lodge proposes to devote several weeks to a continuation or renewal of the subject. No line of work promises richer result in the way of corroborative evidence of the truth of our philosophy, and Sir Norman Lockyer's work on "Inorganic Evolution" is especially rich in broad generalisations which fit in with theosophical teachings in a truly marvellous manner—and they are made with the evidence of innumerable experiments and observations behind them.

Quite a battle royal has been raging in the press over the latest effort of the Anti-vivisection Society to awaken the public conscience to what is the true state of the case as to legitimised torture of animals for scientific or pseudo-scientific research. The publication of a translation, with illustrations, of a German instrument maker's catalogue of appliances for holding and dissecting all kinds of living animals, was a pretty effective idea, and its effectiveness is best measured by the storm of indignation awakened among the upholders of this relic of the black art. They have rallied their forces, raised every possible side issue, and rushed to every point of attack, but they entirely fail to dispose of the main contention of the Anti-vivisectionists and leave their centre of position completely vulnerable under the searchlight of common sense. However much we may deplore any generation of personal heat or rancour—and the Honorary Secretary of the A.-V. Society does not fight in gloves—we may at least hope that there will result another surge upward of right feeling which will carry reform forward a visible and permanent step. In the light of Theosophy the horrors of vivisection stand more luridly in view.

A. B. C.

Reviews.

THE CHRONOLOGY OF ANCIENT INDIA.*

The *First Series* consists of three Chapters—I. The Beginning of the Kali Yuga, II. The date of the Mahābhārata War; and III. The Four Yugas. These essays originally contributed to the pages of the *Indian Review* by Mr. V. Gopala Aiyer, are now published in a small neat volume of 156 pp. Mr. Gopala Aiyer hopes to bring out his *Second Series* before the middle of this year, and it will, he says in his preface, "first show how the Kali Yuga which really began in 1177 B. C. came

* By Velandai Gopala Aiyer, B. A. (Madras : Natesan & Co. : 1901. Price Re. 1-4).

subsequently to be supposed to have commenced in 3102 B. C., and will discuss the date of the Vishnu Purāṇa, the astronomical explanation of the Yugas and the nature of the Epochs, and Cycles prevalent in India. The next Chapter, perhaps the most important in the whole book, will attempt to place the date of the Rīgveda beyond all reasonable doubt by a discussion of certain passages in that Veda hitherto misunderstood, which yield us, not generalisations or bare possibilities, but specific unimpeachable testimony. The concluding chapter will examine further fresh materials, fix the date of the Aryan immigration into India, and close with a short *resumé* of the leading facts in the history of Aryan India from the earliest times to the sixth century after Christ, such of the few footprints as can still be traced in the shifting sands of Time."

Mr. Gopala Aiyer, no doubt, deserves to be congratulated for his immense labour in the field of European Orientalism. The conclusions of this essayist or those of many of his forerunners, are not going to be accepted as correct either by the honest orthodox Hindus or by those intelligent people who follow the priceless teachings of the Secret Doctrine.

After the publication of the Second Series of papers promised by this essayist, Mr. Bal Gangadhar Tilak, the writer of the 'Orion', and other competent writers who have already written on the subject, may proceed to examine his conclusions, and to pronounce their final judgment.

Itihāsas and Purāṇas cannot be taken as ancient histories of India. They are said to be the records of different universal Cycles and important cyclic events. The Ancient Rishis have recorded in them various spiritual truths after examining the Akasic records, from time to time. They never cared for our insignificant periods of time. All admit the fact that no two Purāṇas agree with one another in many details. This is true and must be so. Each Purāṇa contains only the history of a great cycle, with some references now and then to other important cyclic events. It is said that one day of Brahma completes a great cycle. The last chapter but one of the Mātsya Purāṇa gives the names of the 30 cycles for a month of Brahmā as follows : Sveta, Nilalohita, Vāmadeva, Rāthantara, Raurava, Deva, Brihat, Kandarpa, Sadyah, I'sāna, Tamas, Sārasvata, Udāna, Gāruda, Kaurma, Nārasimha, Samāna, Agneya, Soma, Mānava, Tatpurusha, Vaikuntha, Lakshmi, Sāvitrī, Ghora, Vārāha, Vairāja, Gauri, Māheswara, and Pitri Kalpas.

Every Sanskrit-knowing Brāhmana knows when he repeats his Mahāsankalpa that he is basing his calculations on one of such cycles. To say that these and other similar things are the later inventions of Brāhmana priests is simply foolish. If the orientalist in order to arrive at their pet conclusions, were to pick up a few passages from a few Purāṇas, and a few mantras from one or two Vedas, and to interpret them in their own manner, then the orthodox will only laugh at their folly. They do not believe in the blessed theory that their distant forefathers migrated from Central Asia or some other place into India. I have argued these and other points of our orientalist with intelligent orthodox Hindus, and they pity these people. Whoever may be in the right, one thing is certain, the Hindus have no chronology whatever in the ordinary sense of the word, and it is ridiculous on the part of some

westernised Hindus to attempt to create one on an unstable foundation and wrong premises.

G. K.

SANĀTANA DHARMA CATECHISM.

A very useful catechism to enable boys and girls to gain a knowledge of the elements of Hindu religion and morals has been recently published by the Board of Trustees, Central Hindu College, Benares. Part first treats of the "Basic Principles of Hinduism," and part second, of "General Hindu Religious Customs and Rites." It seems to be very well adapted to the comprehension of children, and deserves to be widely circulated. It is published at the low price of one anna, postage extra.

VALOA KOHTI, OR TOWARDS THE LIGHT.

BY PEKKA ERVAST.

This is the first original theosophical work in the Finnish language. The contents are as follow :—

Foreword. I. The Theosophical Movement. II. Introduction. III. The World Religions. IV. Religions and Theosophy. V. The Life of Spirit. VI. The Good Law of Life. VII. A Look at the Teachings of the Religions. VIII. Christianity. IX. The Duality of the Ego. X. Death and After ? XI. The Birth of the Ego. XII. The Path of Purification. XIII. The Hidden Knowledge. XIV. The Master. XV. God. The book contains a short glossary of Sanskrit Words. This work has been much recommended by the Finnish press, and we congratulate the author on his success.

PORTRAITS FROM INDIAN CLASSICS.

These sketches of men and women selected from the best Sanskrit Poets, with English renderings and full critical and explanatory notices by M. Krishnamachārya, comprise the fourth number of the Vidvan Manoranjinī series of publications. It is an interesting book and contains 109 pp. of neatly printed matter. The price of the book is 8 as. and it can be had at 62, Bazaar Road, Royapettah, Madras.

MANTRA SĀSTRA.

Mr. R. Anantakrishna Sāstri has now brought out the eleventh number of his *Mantra Sāstra* series. This neatly printed Sanskrit booklet of 134 pp. (Royal 16 mo.) contains (1) Tris'atī with its Sanskrit commentary by S'ankarāchārya, (2) Panchadasī Mantra with its commentary called S'rividya Dipikā by the sage Agastya, and (3) The Sanskrit Text of No. 1. These are rare works and the publication will prove of immense use to those who want to realise the *motherhood* of God.

CHARAKA-SAMHITA.

PART XXVII.

The present number of this excellent translation treats of gestation, childbirth, and the subsequent treatment of both mother and child, and will be found unique and instructive.

MAGAZINES.

The Theosophical Review.—The Editor expresses high appreciation of Mr. V. Gopala Aiyer's "Chronology of Ancient India," a very clever book which is elsewhere noticed in this number of our magazine: he seems very pleased to find some warrant for fixing the beginning of Kali Yuga at 1177 B.C., instead of 3102 B.C. After quoting at some length from the author, he says: "We have dealt somewhat at length with this subject and have insisted on its importance because there is a distinct tendency among many of our members to dispense with their critical faculties 'East of Suez.' It is remarkable that the same mind which will eagerly take the enormous jump of accepting the 100 B.C. date of Jesus on the authority of occult research, in spite of the apparently overwhelming weight of the traditional Christian chronology, finds no difficulty in instantly accepting the traditional Hindu chronology as a statement of scientific fact, and that too, though scarcely any one in the West, in spite of the utmost scepticism of many critics, has ventured to adopt the 100 B.C. date of the birth of Jesus, whereas scarcely a single Western Orientalist has accepted the 3102 B.C. date for the 'death' of Krishna and the beginning of the Kali-Yuga. The traditional dates in both cases are plainly artificial and calculated for dogmatic purposes."

"What we do insist on," says Mr. Mead, "is that neither the actual date of the birth of the historical Jesus, nor that of the death of the historical Krishna is coincident with either traditional era. Even from the traditional Christian data the birth of Jesus must be placed about 8-9 B.C., and Mr. V. Gopala Aiyer has clearly shown that the converging lines of tradition of East and West work out at about 1177 B.C., for the beginning of the Kali Yuga."

We are quite in accord with Mr. Mead, in deprecating the tendency of certain of our members to drop their critical faculties at the upper end of the Suez Canal; at the same time we find the rule working both ways and persons who have been in India or become otherwise familiar with the East and its literature, often adopt the policy of belittling the importance of whatsoever comes out of the East. In another Watch-Tower paragraph the Editor expresses a natural wonder that a man of Dr. Oliver Lodge's great ability and open-mindedness, and one so familiar with the results of psychical research "should venture to assert in categorical fashion" that the passing of matter through matter is impossible. When our scientists know more about transcendental physics and the operation of the currents in space, their views on the above point will surely change. Mrs. Hooper contributes a very interesting article on "St. Columba," for the appreciation of which a recent reading of two works of Miss Fiona Macleod had prepared us. In "Some experiences of a Soul," we have the story of a cultured, high-strung woman who was snatched from the depths of despair and the idea of self-murder, by listening to some lectures of Mrs. Besant on "Esoteric Christianity." The reading of the essay would profit many who have slipped down towards the abyss of darkness for the lack of some anchor fixed in the solid ground of reason, to attach themselves to. Dr. Wells, who always commands the interest of his readers, contributes an article on "The two Sides of the Shield;" Mr. Keightley, in an article entitled "Friends

of God," summarises one of the profoundly thoughtful addresses of Dr. Rudolf Steiner to the Berlin Theosophical Society, and having himself a keen appreciation of philosophy and metaphysics and the gift of expressing himself in print, makes the teachings of Tauler, Suso and Ruysbroeck very comprehensible. Mr. P. T. Sreenivasa Iyengar enlightens us about the profound allegory of Nārāyana sleeping on Sesha, the Cosmic Serpent, in the Kshirābdhi, the Ocean of Milk; Mrs. Corner Ohlmus gives us more gruesome details of "Black Magic in Ceylon;" Mrs. Bell recounts her "Vision of the Beginnings;" Miss Hardcastle treats us to extracts from the "Codex Nazaræus," under the title of "The Dominion of Adonai." In "The Mother of all Tales," Mr. Michael Wood, in the guise of parable-story, shows how the getting of wisdom through experience so that one may become fit to work with the gods is the highest of all ideals; while "it sometimes befalls that when a man hath no wisdom, nor even virtuous purpose, the gods make of him a weapon by which to slay where they will, or a tool by which to build where they list." The remaining article in the number under notice is one by Miss Cust on "After-Death States in Dante's Divine Comedy."

Theosophia (Amsterdam) for March has the following translations: "The Holmes Controversy," by H. P. Blavatsky; "The Path of Discipleship," by Annie Besant; "The System to which We Belong," by A. P. Sinnett; "Ancient Peru," by C. W. Leadbeater. Other articles are—"A Human Soul in 1893," "The State of the Theosophical Society in 1901," "The Theosophical Movement" and "Proverbs."

The Gleaner opens with an article in which the question of man's superiority to animals is discussed, the animals participating in the controversy! "Avestic older than Vedic," a continuation of the paper on Sri Krishna, and various selections complete the number.

East and West. This new magazine was recently established by that journalistic genius, Mr. B. M. Malabari, of Bombay. Every person conversant with contemporary Indian affairs knows that in this Parsi gentleman has arisen a journalist so able, an observer so keen and a writer so clear that for the past twenty years his editorial opinions about men, measures and things have been quoted very widely, both in Eastern and Western countries. He is almost as well known, personally, in London as he is in India, and by many public men is held in great esteem. With the late Professor Max Müller he was on terms of intimate friendship, as also he was with the late M. Joachim Menant, of the Academy; the greatest modern authority on Assyriology. Mr. Malabari has made an exceptional record as a philanthropic social reformer, especially in the field of Hindu Sociology. He has refused Knighthood and decorations offered him by the Indian Government, preferring to work quietly and unostentatiously for the good of his fellow men. His latest literary venture, *East and West*, has won immediate success; in its mechanical features it ranks with the best London magazines, while not even the *Nineteenth Century* can show a more eminent body of contributors. For example, Sir C. Dilke, the Duke of Argyll, the Duc de la Tremoille, the Maharajah of Baroda, Mlle. L. Felix Faure, M. Hanotaux, Pandit Sivanath Sastri, Sir Francis Lovell, etc. To the April number Maharajah Sir Joteendro Mahan Tagore, K.C.S.I., contributes a very touching article on "Queen Victoria as Wife and Mother," a work for which his own sweet domestic nature fully qualifies him.

The article by Miss Anna M. Stoddart on "Paracelsus" is so good that we are tempted to ask permission to copy it into *The Theosophist*. For—as is known to a few—this transcendent genius has been actively working for the spread of our Theosophical movement, and it is right that our members as a whole, should know what real manner of man was this self-sacrificing lover of the race, rejected, persecuted, savagely and universally calumniated by the same class of people as those who rewarded in similar fashion, H. P. B.

Modern Astrology.—The April number of this magazine is full of interesting matter, a good deal of space being given to the question of "Peace or War," on the supposition that by studying the horoscopes of the rulers of nations, this momentous problem can be solved. We are glad to see that Mr. Leo has created a growing interest in Astrology on both sides of the Atlantic.

Teosofisk Tidskrift.—Our esteemed young colleague Mr. Pekka Ervast, opens the March number with a thoughtful article on "Theosophy and Tolstoy's Writings." Mrs. Besant's altogether admirable article on "A Lodge of the Theosophical Society," which seems to be destined to find its way to all parts of the world, occupies the second place in the number under notice; after which come an article on "Spiritualism," some book reviews and notes on lodge activities.

Revue Théosophique.—The March number opens with a translation of Mrs. Besant's article mentioned in the previous notice; this is followed by a report of a most excellent lecture by Dr. Pascal on "The Great Teachers of Humanity;" Commandant Courmes' "An Adjuration at Sea," is summarised elsewhere as a *Cutting and Comment*. The number closes with notes of theosophical activities, book notices and the usual sixteen-page instalment of the French translation of the "Secret Doctrine," which is running through its numbers.

Revista Teosofica.—Our prosperous young Cuban contemporary devotes a good deal of its space to translations from the writings of Mrs. Besant and Madame Jelihovsky. There is an article on "Karma and Reincarnation," taken from another Spanish magazine, and a discussion of the claim of Dr. Baraduc of Paris that he has photographed Thought. A translation of Mr. Besant's "Ancient Wisdom," separately pagged for binding as a book, which was started recently by this editor, is continued.

Filosofía Y Letras.—Some friend at Buenos Aires has kindly sent us the January number of this organ of the alumni of the Faculty of Philosophy and Letters of the College of that town. There are articles on the "Words of Voltaire," and an analysis of psychic and physiological phenomena; also a translation with commentary of the letters to Mæcenas by Horace.

The Psycho-Therapeutic Journal.—The newly established London society of which this magazine is the monthly organ, seems to be energetically pursuing its appointed task. The Editor has been recently visiting St. Thomas' Hospital, one of the greatest of London charities, for the purpose of making observations. He sensibly and vigorously protests against the stubborn neglect of mesmeric processes for hastening convalescence and soothing pain.

Teosofia (Italy)—for January and February comes to us as a double number which opens the fifth volume of this useful publication. The Editors inform their readers that the magazine has been adopted as the

organ of the Italian Section, so that we may count upon its being continued. The number before us contains an article by Mr. Leadbeater on "The Mission of the Theosophical Society," a long and able one on "Transmigration, Metempsychosis and Reincarnation," by the Signora Calvari, and other instructive matter.

Sophia.—The March number opens with a translation of Mrs. Besant's "Esoteric Christianity," which is followed by an instalment of Col. Olcott's description of the writing of "Isis Unveiled," and Signor Melian, who always writes clearly and well, discourses on the "Magicians of Modern Science." H. P. B.'s "Caves and Jungles of Hindustan" is also running through the magazine.

Bulletin Théosophique.—There is the tone of cheerfulness and hope running throughout this number of the organ of our French Section, which augurs well for the future of our movement in France. A new Branch was formed at Marseilles on the 10th of March, under the title of Maya, and under the Presidentship of M. Bruno Maurel, and another gentleman of the same surname M. Edouard Maurel, has been elected President of the Ana-Bai, another Branch of the same city. The total membership in France increased by about a hundred in 1901, and during the first quarter of 1902, 58 new members were admitted. We have now the following Branches in the French Section: At Paris 5; at Toulon, Nice, Grenoble and Lyon, each 1; at Marseilles 4; at Geneva 2, in all 15 Branches. Geneva is of course in Switzerland, but until a Swiss Section is formed, they have, by the authority of the President-Founder been temporarily included in the French Section. In addition to the above there are two more Branches formed, at Bordeaux and Marseilles, which have only to apply for their charters to entitle them to registration as full Branches. Moreover, centres have been formed at Rouen and at Tunis (Algeria). The Society's Head-quarters in the Avenue Bosquet has already become too small for our meetings and the Sectional officers are looking round for more commodious ones. In the General Secretary's Annual Report to the annual convention at Paris on the 16th March, 1902, the above particulars are given and other interesting matters. It is a relief to learn that the provisions of the new law regulating Associations are not going to affect our Society as was at one time feared. At the election of officers the following were chosen for the ensuing year: General Secretary, Dr. Th. Pascal (re-elected); Managing Committee, Messrs. Courmes, Tourniel, Ch. Blech, Dr. Grand, Guglielmi and Remise.

Before adjourning, resolutions of respect were adopted for the President-Founder, Mrs. Besant. Countess Wachtmeister and the associated Branches at Geneva.

We learn from the *Bulletin* that Mr. Leadbeater was due to reach France on the 22nd March, and after visiting the Provincial Branches to open at Paris on the 21st April the series of lectures and Branch meetings which were to occupy him until the 1st of May.

Acknowledged with thanks: *The Vahan, Review of Reviews, Light, Banner of Light, Harbinger of Light, Pra-Buddha Bharata, Phrenological Journal, The United Buddhist World, Mind, Metaphysical Magazine, Notes and Queries, Indian Journal of Education, Brahmadân, Brahmachârin, Health, Christian College Magazine,*

Theosophischer Wegweiser, Prasnotlata, Central Hindu College Magazine.

Pamphlets: "Fifth Annual Report of the Rangoon T. S.;" "A word on Man, his Nature and his Powers," published by M. D. Shroff, Bombay, for the benefit of the Famine Relief Fund.

CUTTINGS AND COMMENTS.

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

The present Viceroy of India manifests a marked degree of interest in archaeological research, which cannot fail to yield fruit. It will be seen by the following item clipped from the *Madras Mail*, that important steps are now being taken in this direction:

"Mr. O. H. Marshall, Director-General of Archaeology in India, will have temporary headquarters at Simla; and Mr. Mukherji, who recently published an interesting book on Buddha Gaya, has been appointed his Assistant."

Mr. Mukherji, who is referred to as the "Assistant" of the Director-General of Archaeology, is a very old friend and has been a valued contributor to the *Theosophist*. We most heartily congratulate him, and believe the Government has secured an excellent and thoroughly competent man for the position.

Our tried and trusty colleague, Commandant *An evocation* D. A. Courmes, publishes in his *Revue Théosophique de elements* for March, a startling narration of a personal experience in the year 1882, with the mighty elementals of the air. He was then second in command on the French frigate, Garonne, from Toulon, bound for the French settlements on the Indian Ocean. At that time of the year, April, they were between the two monsoons and only the lightest breezes could be counted on. The frigate's engine was too weak to be of the least service for navigation, and as they had to depend on their sails the question of wind was of paramount importance. Our friend went on watch at 4 o'clock in the morning and found a dead calm; there was not even a breath of air and the surface of the sea was as smooth as a mirror. Walking the bridge to and fro, he gave way to his thoughts. Suddenly he bethought him of the sailor's tradition that one can whistle up the wind. He had read in the Captain's library, a handbook of Magic, in which was a form of evocation of the spirits of the air. He had then no personal experience whatever with occult science, but in a spirit of adventure he gathered his thoughts together upon the business in hand, concentrated his will-power, then began a sort of evocation of the "Prince of the North Wind," whom he called over and over again, to send one of his legions of storm spirits to fill the sails and drive the ship along their course. So intense was his concentration that he almost lost consciousness of his surroundings. He was rudely recalled from his reverie by the voice of the helmsman saying that it was time to change the watch. The order was given and suddenly the preceding calm and silence gave place to the intense activity common on board ship at that hour. The Lieutenant left the bridge and went to the poop to re-

That there is much more in some names than might be reasonably expected will be apparent after perusing the following notice which we clip from the *Madras Mail* of April 25th :

"*Hindu Philosophy*.—Stri Paravasthu Pattanabha Srinivasacharyalanyavarlangam, a well-known pundit from Vizagapatam, will deliver a lecture in the Mylapore Athenæum at 5 P.M. to-morrow on the "Esoteric meaning of the mythical stories connected with Agastya and Suparna."

What an inconvenient name to call out in case of fire!

As we are going to press we have received from Mrs. Besant's our publishers Mrs. Besant's Convention Lectures on 1901, entitled "The Religious Problem in India." Though given under the most unfavorable conditions of physical health, we are much mistaken if these splendid lectures do not enhance Mrs. Besant's reputation for eloquence and scholarship, while at the same time, reflecting from cover to cover the true theosophical spirit (see advertisement).

The issue of *Nature*, dated Dec. 26, 1901, has a note with reference to the "Piper phenomena" published in the latest number of the "Proceedings of the Society for Psychical Research," in which Prof. J. H. Hyslop gives "A further Record of observations of certain Trance Phenomena," the medium being Mrs. Piper. It need scarcely be said that many of the incidents and results described appear trivial to investigators more familiar with the material sciences than mediumistic performances. A special frame of mind is required even to consider the phenomena patiently. There seems to be no suspicion of fraud in the case of the phenomena with which Prof. Hyslop is concerned, so that, accepting the observations as records of actual occurrences, an explanation of them is required. The physiologist might be able to throw some light upon them, but he is told that the problem has gone far beyond physiology. "Only the psychologist can any longer deal with the complexities and significance of the Piper phenomena. Telepathy with its necessary adjuncts is also thrown overboard and spiritism is held to provide a sufficient hypothesis for the data in hand until a better supersedes it. Upon this view there must be a survival of consciousness after death, in a form which is incomprehensible to materialistic philosophers. Prof. Hyslop defines his position as follows:—"I have given a preference for the spiritistic theory in explanation of my alleged facts, in order to force the issue on an important investigation and in order to devolve upon those who have not accepted any supernatural phenomena at all, the duty of rescuing me from illusion." Unfortunately, it is not possible for every investigator to study such psychical phenomena as those described by Prof. Hyslop, and thus test the value of the observations, so he usually has little interest in them.

P. T. S.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER II.

(Year 1893).

IT was a long, tedious, fatiguing railway journey across country from Benares to Muzaffarpur; involving several changes and night travel. We reached our destination an hour past midnight. The travellers' bungalow to which we were taken, was excellent, and so we were able to refresh ourselves after our tiresome transit. The next day at 2-30 P.M. I lectured to a very large audience which embraced nearly the entire European community—a most unusual circumstance for, as a rule, the Anglo-Indians stop away from any theosophical lecture where they would have to mix with the natives of the country. For my part I can see no difference between their antipathy for the dark-skinned men of India, and that of our American whites for the dark-skinned men of Africa. Save this, that the contempt of the white man for the backward races of Africa may seem somewhat natural, since the masses of them are intellectually so inferior; whereas, the similar feeling which the Anglo-Indians have for the Hindus is absolutely inexcusable, their intellectual evolution having, in some respects, gone much higher than ours. In both cases there is, back of all the antipathy, the sense of wrong done to the dark man, and the mere presence of the wronged one is a constant reproach and causes a pricking of conscience.

During that day and the following one, there were the usual receptions of visitors, Branch meetings and profitable conversations and discussions, and at 8 P.M. on the 15th (February) we moved on

* Four 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 of the volumes are available in book form. Prices: Vol. I., cloth, illustrated Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

to Jamalpûr, a great railway manufacturing centre. Mr. Edge and I were put up by Mr. Macdonald, F. T. S., a Canadian gentleman married to a half-caste lady. I lectured that evening in the railway company's public hall, to a large audience, all railway employees and many of them whites or Eurasians. I shall always remember Jamalpûr for the insulting tone and vulgar violence of the language used by one of my auditors, a Methodist fanatic, who put questions to me after the lecture; it was the worst experience of this kind I ever had.

The daughter of Mr. Macdonald was an extremely interesting girl, as, in testing her psychic faculties I found that she was a good psychometer. I made the following experiment with her. Her father and I had been talking about the process known among Hindus as *Prâna-pratishthâ*, by which the "senseless block of stone, wood or metal" becomes infused with the vital force of the Brahmins who, during a period of forty days, perform the ceremony over the image. I declared that it was very easy to prove that the vital aura could be transfused from a man to an inanimate object. On our host expressing incredulity, I begged him to have brought a half-dozen or a dozen glasses of water, the tumblers to be of the same pattern and with nothing to distinguish one from another; they were to be placed together in the middle of the table; our host was to simply point with his finger to the glass into whose liquid contents I was to transfuse my aura; in other words, do the self-same thing which the Brahmins do to their images during the course of their forty days' concentration of will-power. The glass being indicated, I was asked how I meant to give the promised proof. I said I should utilise the psychometric power of the young lady of the house; and thereupon asked the host to call her. When she came I asked her to be good enough to pass her hand horizontally and slowly over the glasses of water, and if she felt any influence from one different from that of the others, she was to tell us. Before she was called into the room I had held the chosen glass in the palm of my left hand, encircling the rim with my fingers; then closing my right fist, leaving the thumb projecting, I pointed the latter at the surface of the water, made circular passes with it, breathed upon the water with "mesmeric intent" and concentrated my will-power so as to saturate the glass and its contents with my *prâna*. All this the young lady was ignorant of, and not a sign was made after she entered the room to indicate the glass with which the experiment was connected. She passed her hand over the glasses, as directed, all being alike inert to her, until she came to the glass which I had mesmerised. Instantly her hand was drawn to that tumbler with the same swiftness and directness as a suspended steel needle exhibits at the approach of the uncovered north pole of the magnet. I explained to my host that if he had brought me a dozen or twenty or fifty small brass or wooden idols

from the bazaar, I could have given him the same proof of the reality of *Prâna-pratishthâ* as he had just then got from the simple experiment with the water-glasses. Ignorant missionaries and their backers who talk so flippantly about the "heathen in their blindness, bowing down to wood and stone," are, presumably, unaware of the vivification that occurs in the image after it has passed through the mesmerising process. But I have explained this matter fully in a previous chapter and only recur to it now for the information of those who are now getting their first introduction to the psychical science of the people of the East.

Mr. Edge and I had great pleasure in making the acquaintance of Mr. Elias, a local member of our Society, whose heart was honest and manners most agreeable. He was a half-caste, his father having been an Arab of Cairo, his mother a white lady. Mr. Edge was to have lectured on the 17th, but on that day was attacked by fever, so I had to take on his engagement myself. On the 18th at a T. S. meeting I admitted to membership Mrs. Elias and two of her three grown up daughters—to the great joy of Mr. Elias. In the evening we went to Monghyr, a neighbouring town where I lectured. We returned to Jamalpûr in a hackney carriage. On the next morning we left for Bhagalpûr. Mr. Edge had a severe attack of fever in the train and went to bed on our arrival. We had a very warm welcome, as usual at this place, where some remarkable psychopathic cures of disease which I made in 1883, had caused the Bhagalpûr public to feel very friendly to me personally. Among these must always be remembered that extraordinary case of Badrinath Bannerji, a local Pleader, whose sight I restored in spite of his having been made blind by what the surgeons of the Calcutta Medical College had officially declared an incurable glaucoma. For the sake of new-comers into our reading circle let me briefly explain that this man was brought to me stone-blind in the year above mentioned; that after ten treatments of less than an hour each I restored his sight so that he could read the small type in a newspaper; that during a second tour of Bengal in 1885 I saw him again, *blind*; that within half an hour, by simple passes and breathings I brought back his sight; that on my third visit to the town in 1887 I again found him blind and again, after a half hour's treatment, restored to him the blessed boon of vision. Now, in commenting upon my first restoration of his sight, in a former chapter of this series, Dr. Brojendranath Bannerji, L.M.S., graduate of the Calcutta Medical College (see *Theosophist Supplement*, May 1883), after consulting all available medical history, challenged his professional brethren to point to a similar case, and in *The Theosophist Supplement* for August 1887, a correspondent, after referring back to Dr. Brojendranath's surgical report of 1883, says: "After having been pronounced incurably blind by the first ophthalmic surgeons of Calcutta, the patient was made by Col.

Olcott to see to read ordinary type in a book or journal. This sight lasted six months and then gradually faded away. In 1885, when the President saw him again in Bhagalpûr, he was totally blind and had been so for eighteen months. In two treatments on the same day his sight was again restored, but again—this time after a whole year, however—was lost. When the President met him for the third time, on the 8th June, this year, he again restored sight to the diseased eyes." The writer proceeds to say: "It will be curious to watch this unique case, and it is a great pity the patient could not be systematically treated every day for a number of months, until it could be ascertained whether in those two most serious afflictions, glaucoma and atrophy of the optic disk, the transfusion of healthy aura (*ujas*) into the diseased parts would result in their resumption of normal function." The writer cites the somewhat parallel case of Babu Ladli Mohun Ghose "to whom also, in the year 1883, Col. Olcott restored sight in the left eye—a case of hypermetropia. He, too, lost the artificially renewed sight, but after having had it a much longer time; and it was again restored in part, so that the patient could make out letters $\frac{1}{16}$ of an inch high." The above observation by the writer in the *Theosophist* was very timely and sensible, for here is what I found on seeing Badrinath Babu for the fourth time, in 1893. The revived vision given by the treatment of 1883, lasted six months; after the second treatment, in 1885, it lasted eighteen months; and after the third treatment, *viz.*, that of 1887, it lasted about five years. Badrinath had become blind again only about a twelve-month before I came to Bhagalpûr in the course of my tour of 1893. Does it not seem as though we had now come upon a problem of the deepest scientific interest in the department of practical psychology? Assuredly it is one possessing the deepest interest to every practitioner of the healing art along either one of its psychopathic lines. The case may be stated thus: In the nervous system of A there exists a temporary stoppage of nerve vibration, which if allowed to take its course ends in complete and fatal paralysis: no drugs restore the vibration, no electric or galvanic current can give more than a temporary stimulus. But who is to determine the questions as to when the incurable or irremediable stage of paralysis is reached? The facts connected with the two cases of blindness above mentioned prove as clearly as anything could, that when all other methods have failed, when the most learned surgeons have exhausted their science and unconditionally acknowledge defeat, there is still an all-potent agent in Nature which can effect a cure and thus teach professional men not to prematurely confess defeat. This curative agent is the human nerve aura, and the cure is effected by filling the void in A's system with the strong current of B, a healthy man, who has learnt to concentrate his will and compel his vital current to flow through the exhausted nerves of the patient. The very first treatment of Badri-

nath gave him back his sight, then, for lack of a fresh stimulation of the weakened optic nerves, the induced vibration stops, the enfeebled nerve, like a watch run down, becomes inactive and blindness returns. Now, in the case of Badrinath, there were four experimental observations, the first three with intervals of two years, the fourth after an interval of six; in the interval between the first and second he enjoyed clear sight half a year, between the second and the third it stayed with him three times as long, and between the third and fourth, five whole years, that is to say, ten times as long as at first. It would seem then as if the *Theosophist's* writer was quite justified in saying that it would be interesting "to watch this unique case * * * until it could be ascertained whether * * * the transfusion of healthy aura into the patient's nerves would cause their resumption of normal function." I wish that cases like these might multiply, until the accumulation of proof that the psychopathic power exists should compel even the most ignorant dogmatist of the most influential medical college to confess that there are laws of Nature which even a Medical Faculty is ignorant of. If I have recurred to this case from time to time, it is because I think it transcendently important, and as good a key as any to unlock one or more of the masked doors in Nature.

But now to resume our narrative; Mr. Edge's fever raged all day and he was put in the professional charge of a *kaviraj*, a native medical practitioner, who follows the ancient Aryan systems of those two great medical writers, *Susruta* and *Charaka*. As he seemed to be in for a prolonged siege of fever, his part of our tour had to be temporarily abandoned and I had to leave him, in good hands with our one servant to wait on him, and go on alone to Nilphamari. Despite my arrival at 4 A.M., our Branch members were at the station to meet me. But before I could go to bed I had to ride on an elephant to the town, where I was put up in a rest-house made of a bamboo frame, with a grass thatch, and walls made of bamboo chicks or screens; the whole giving the traveller about as much protection from cold wind, damp air and rain as a bird-cage. As I had brought no servant with me I found myself in an uncomfortable plight. Nothing had been prepared for me to eat or drink, no servant would be available until the next afternoon, and nobody knew how to get anything for my comfort, though most willing. However, travellers get used to most things and I had too many visitors and too much Society work to attend to to think of personal discomfort. At 6 P.M., in a pelting rain, I went to the school-house and lectured on a very high theme—which had been specially given me ten minutes before I went on the platform!

H. S. OLcott.

MATERIALISM.

(Concluded from page 487).

WITH the present tendencies of the scientific world and the future anticipations of the religious world marked as we have perceived, it is certain that something better must be furnished to serious men if their deepest wants are truly to be met. Their science must include the unseen forces which exist apart from and manifest through matter, and their religion must not be so fettered to material things that its upward motion is checked or stopped. When once the true relations of matter and spirit are discerned, science and religion fuse together; they cease to be distinct studies, antipathetic, hostile, mutually antagonistic, and are recognized as connected departments of one great philosophy of life, a philosophy which embraces all of truth in a single unity. The name of this is Theosophy, and its extraordinary spread at the present epoch is because the need for it has been peculiarly felt and because social and intellectual conditions have steadily opened the way for its advance.

The whole Theosophic doctrine may be epitomized and illustrated in a very simple case—a nut, say an acorn. The mass itself is clearly of matter. Chemical analysis can resolve it into all its constituent elements,—carbon, phosphorus, the silicates, etc., and accurately state of what and in what proportions it is composed. But if chemical skill could take these same elements and quantities and attempt by a constructive instead of a destructive process to combine them as an acorn, it could not succeed. Even if the form and parts could be precisely framed, the most essential quality of the nut—its power to germinate—would be absent. In other words, life, the vital principle which ensures to the natural product a future of evolution and parentage, is lacking. All the material case is there; not so the mysterious vitality which no chemistry can supply. This vitality is unseen, even undistinguishable by the most powerful of microscopes. It eludes every research and every test. It is a power from another plane of Nature, residing in, coincident with, the material plane which has furnished the solid constituents of the nut, pervading those constituents and giving to their aggregate the ability to sprout and become a tree, but itself a distinct thing, not perceptible by fleshly eyes, not produceable by fleshly hands. Furnish the needful conditions, plant the acorn in soil watered and sunned, and in time a sprout, a sapling, a giant tree will ensue, it the elaborated evolution in trunk and branch and foliage and nuts of the original germ which an infant might grasp. All these potential-

ities lay shrunken in the shell, lay as a germ till the inherent life-power and the external life-agencies united to develop into full luxuriance. There could have been none of this luxuriance without the tangible nut and the tangible soil and the visible rain and the visible sunshine, yet impotent would these have proved had no unseen life vibrated through the kernel and pressed it onward to germination.

So it is with the universe. Throughout space there spread, æons ago, the original of what we see as matter. It would be now as then, inert, powerless, changeless, but for that influx of vital principle which poured forth from the secret chambers of the Most High and began to transform atoms into organisms. In the inconceivably long time since, that living force has pervaded, moulded, shaped, differentiated into infinitely variegated forms the material before it, steadily unfolding all its possibilities and bringing them into objective existence. Up through various planes the products rose, the mineral developing into the vegetable, that into the animal that into the human. As Herbert Spencer puts it, "the simple became complex, and the homogeneous heterogeneous, through successive differentiations and integrations." As we look around us now, at this advanced stage of evolutionary process, we see, even with our imperfect vision, something of that marvellous result which comes from the action of life upon matter. Strata of organized forms in measureless variety and complexity, with a no less varied degree of vital thrill, comprise the universe around. All are compounded of a physical basis and a superphysical life principle. In the matter were possibilities, potentialities; yet these would forever have remained such but for that principle which quickened and educed and combined them. It was this living current, an efflux from the central source of being, which transformed a reservoir of material into a universe of organisms. In the great acorn of a vast world-tree lay dormant root and branch and twig and nut, and when the vivifying power passed through it at the fitting time, all the cosmic germs came slowly into manifestation.

Now the materialist may say, "What matters it whether the life-principle be a separate existence or an inherent quality, so long as it in fact pervades every atom and ensures its normal evolution? If that force is always coincident with substance, if, as theosophists claim, no particle is dead or without the pervasion of that force, why should we not consider the force as a quality of the substance? Is not vitality as truly a characteristic of matter as is extension or atomic structure?" The answer is easy. If life is not a force distinct from matter, however associated with it; if it is merely one of its marks and not a manifestation through it; then the effacement of a living form would efface the vitality resident in that form. In other words, there could be no organic life after the physical organism displaying that life had been dissolved. When a man, as

we say, "dies," his mental, emotional, and aspirational nature being simply the product of the powers inherent in the matter of his form and deriving its high development from the high development of that, must die too. There can be no survival of the product after the causes and conditions of its existence are annulled. Hence no individual future after physical decease, no soul-survival, no possibility of immortality. This of course is no objection to one who already considers it as a fact, but it has very serious quality to one who gives weight either to the universal instincts of humanity or to the phenomena of spiritualism and psychism. All of these unite in deprecating the notion of the Ego as a mere outcome of bodily organization, and of death as a terminus to individual existence.

Though Materialism and Theosophy are at one in holding to the union of the life-principle with matter as a fact, and while they differ as to the two being in reality distinct, there is another difference which makes more patent the gulf between. Materialism contends that, as all is the result of organization and environment, the character of individual men is consequent upon their physical structure and experience. The combination of atoms in the nervous system and the brain determines my temperament in a particular way, and a differing combination in my neighbour determines his temperament differently. Talent, aptitude, tendency, the sanguine or the despondent nature, all the qualities and mixtures of qualities in men, are thus referable to their bodily constitution. The body is the cause, and the Ego is the result. The theosophical doctrine is precisely the reverse: the Ego is the cause, and the body is the result. This is consequent upon the prior doctrine of reincarnation. For, considering life as a distinct reality from matter, Theosophy perceives the existence of a human monad before the existence of the physical frame which enshrines him. The object of incarnation, and of each successive case of it, was to furnish opportunity to the monad for direct participation in material existence and so an experience, otherwise not to be had, of life carnal, social, competitive, with all the multitudinous lessons only to be secured through the discipline of affections and purposes and energies. As in a fleshly body intercourse with the world of things and men is possible but as that body is moved by the will within, every output of volition courses through nerves and muscles and causes them to act. A definite quality is thus imparted to the atoms which in aggregate form the organism through which the individual nature expresses itself. Moreover, thought makes its impress on the brain structure, favorite ideas recurring, if for no other reason, because the brain-furrows already made furnish lines of least resistance to arising currents. Thus in various physiological ways the tastes and wishes and desires of the real being within stamp themselves on the atoms constituting his physique. In the cellular tissue of his body are not merely records, but actual reservoirs, of his

habitudes. In idle moments, when no different emotion masters them but relaxed purpose leaves open a way to normal impulse, these tiny conservators of habit vibrate in their accustomed way and a familiar thought recurs to the mind. Character surges up from the recesses where imagination and memory and meditation had stored it, these recesses being the cells of our structure, physical and astral. Thus, in very literal sense, the Ego records itself in its tabernacle. What we desire and plan and seek, what—in short—we really are in essence, expresses itself in the plastic matter of our outer forms, and the subtle senses of the Adept or the seer can read in aura and physique the transcript of a soul.

Even more than this. As karma, the infallible system which ensures to every man in his incarnation the physical and moral conditions to which his prior conduct gives him right, must provide means for that ensurance, there is, as Theosophy teaches, a conservation in semi-material form of the germs which are in the next life to supply the fitting body for the returning Ego. The astral integument for that Ego is ready as its astral form, the antenatal mould upon which the later physical form is to be shaped. In some strange way there is thus preserved over for each man's re-appearance the potential nucleus demanded for full karmic award. Here again, as with the nut, we have, embedded in a small material object, an infinitesimally minute and utterly invisible model of the ultimately-expanded form; and here too, again, it is vital force from an unseen plane which impregnates mere matter and gives life. And so, through material agencies but from an extra-material influence, there is prepared for each soul, as reincarnation brings it back again to earth, the very kind of body it has earned, and thus the body each soul wears is not the parent of that soul but the child.

Notice in greater detail an aspect of matter which still further accentuates the difference between Theosophy and Materialism. The soul is plunged into physical existence in order that through it may be learned all possible lessons of experience. Evidently an enormous range of incidents and relations comes into being only by incarnation. Picture a world of mere spirits, and you find in it intellectual, moral, and spiritual affinities, and such affections as these inspire. But the distinctive affections of the family—father and mother, parent and child, brother and sister—do not exist; nor do any of the sweet amenities which arise from sacrifice gladly undergone for a kinsman's sake. Nor could there be the countless disciplines which come from wrestling with misfortune, struggling after success, keeping honor bright under temptation, giving up pleasure rather than duty, cherishing a sense of justice, contributing to public spirit, culturing the sentiment of sympathy, sharpening the power of ingenuity and readiness, and foresight, subduing wish for personal indulgence when injurious to self or

others, acquiring self-control under painful stress, gaining power over externalities, becoming master over Nature within and without. All these and allied attainments are foreign to a being in circumstances which do not call for them, yet no being can be perfected unless they are part of his equipment. Hence is imperative a sojourn in the material life which alone makes them possible, and so a real Mahatma—and nothing short of Mahatma-ship fulfills the ideal of evolution—must become such through manhood, through a human career involving many and varied incarnations. But all this implies that matter is valuable only as a tool for, a channel to, a means of, human evolution. As Patanjali has it, "Nature exists for the soul's experience." From this point of view, matter is not the germ from the natural unfoldment of which comes the mind, the soul, the higher being, but is the environment through which that mind and soul and higher being draws experiences which minister to its independent and antecedent life, enriching it and serving it and yielding to it all the value it contains. As with the nut, the sheltering husk, the containing soil, the external sun, the falling rain but serve to give the conditions and the helps which the interior life-principle requires. To Theosophy the physical world is therefore only the shell needful for the really important spirit that it enshrines, not, as to materialism, the reality from which develop intangible thought and fancy and aspiration.

Furthermore, as a consequence of the above, there must come a time when matter as a servant to spirit will have done its work and so be superseded. On materialistic theories this could never be. If there is nothing external to, higher than, matter, its withdrawal would end the drama of life. But our loftier view contemplates a stage of evolution when all the limited possibilities of physical contribution, many, valuable, indispensable as they are now and for long time to come, will have been exhausted. There will be nothing more to learn from incarnations. Why, then, should they be repeated? Just what will take their place at an era so distant and different, who can say? Yet it is inevitable, from all demands of reason, that a method of ministration which has yielded all the results of which it is capable shall pass away, a further one, adapted to new exigencies, taking its place in the series. And in that more glorious time, a time so advanced in aeons and in developments that no present faculty can even conceive of its unlike contents, doubtless we—and the materialistic philosophers who now accept nothing beyond the range of sense—shall together trace the long path of the soul through earthly states, and marvel that the reality of the supersensual world could have ever been in doubt.

From its conception of the actuality of life as apart from matter, of the true function of the physical world, of the right relation of the seen to the unseen, we at once infer the attitude of Theosophy

to human existence. The whole material universe, with all its contents and processes, is a stepping-stone to a higher grade. Life has come from beyond, and passes through this gross environment up to a loftier plateau. The grandest intellections and aspirations of man are not flowerings from an earthly stalk, but have their source above. The pursuits of life do not acquire their value as finalities in a method of social betterment, but as disciplines for the Ego and as contributions towards an era when there will be larger emancipation from sordid wants. Human duty does not arise only from expediency or from kindly spirit, but regards the whole circuit of individual career through many incarnations of which the present is but one. The moral sense is not a mere refinement of improved civilization, like good manners and fine taste, but is the voice of God making itself heard above the clamor of desire and selfishness. The spiritual instinct claims no parentage in the more ethereal states of matter, but mounts straight to the Divine source from which it has come and to which it ever aspires. Religion scorns to be accounted a thing of beliefs and forms and external rites, and avows that all such simulations are worthless, only that being genuine which unites the soul to God and makes its action here celestial in quality. There may be, there almost certainly must be, expression of it in outer shape, but, as with the nut of the tree and of the universe, it is their indwelling life, the vital principle distinct from the encasing shell, which is to be recognized as its essential part. Theosophy would drive off the parodies of religion which too often pollute the Churches, would strip away their clap-trap and their gew-gaws and their unrealities, would expose their insincerities and follies and misrepresentations, and would put in their place those eternal verities which admit of no compromise, no sham, no perversion, insisting on genuineness, directness, solidity as the test of spiritual worth. It would voice in unmistakable terms the truth that the inner life is indeed a *life*, not a sentiment or a spasm or a decorous trait, and that it is real only as it takes hold of and controls the daily thought and the daily act. This spiritual force, proceeding from the summit of all being and uniting thereto the individual soul, is what is to raise human nature, and each partaker of it, steadily up through grades of evolution till it is assimilated with the Divine.

In the truest sense, the Theosophic conception ennobles matter. It does not waive aside unseen forces as visionary and undemonstrable, nor, on the other hand, does it impute them to an origin so much below them as is matter, but it exalts them as the richest possession of humanity and shows how matter is the stepping-stone to their acquirement and manifestation. "Is life worth the living?" sounds ominously around us as the great question of a sense-besotted age. No; not if procreation and wealth and office and enjoyment are its aims. If nothing more elevating, more satisfying, than

uality therefore really belongs to the fourth region. It is from this fourth region, 'the region of I's'vara' I shall call it, that other regions derive their sources of activity. Beyond this fourth, *there* is the ultra-fourth existence, the Turiyâtîtam, the abode of the unspeakable Parabrahman, the Supreme Reality, the causeless One-cause of which we neither know nor *can* know anything, as it passes beyond the pale of manifestation. Such, in brief, are the several portions of the building of the temple of God. One peculiarity however deserves to be noted. If you carefully examine this temple from its outside, inward, you will find its several regions or divisions, as you proceed more and more into its interior, getting more and more extensive, with a corresponding increase of power in those that severally function in such regions. The karmic or desire side of human nature is more extensive and powerful than the purely physical, the manasic than the karmic, and the supermanasic or spiritual than any of those three, the spiritual region being the abode of the essence of things and as such *all-including*. The terms 'outside' and 'inside' in our study of the temple of God have reference to the nature of such study—whether superficial or deep. In this connection I wish to tell you that my third division, that is, of mind, comprehends the manasic and the buddhic divisions according to our ancient classification.

(19) Let us then consider the internal management of the temple. I shall first draw your attention to the *object* of such management. Although all transactions are going on in the third division of the temple, as already stated, no business can really be done without the final orders of *that* entity of individuality, that *spark* of divine light, whom I shall call 'the Ego.' Though, in nature, this Ego is *one* with the absolute divine existence, he, for the time, being but a spark of the Supreme Light, has got in himself, *only in a latent and unmanifested state*, all the infinite powers of the Supreme. I wish here to warn you, my friends, not to materialise this conception of spark and light, or to carry this analogy too far. A comparison, be it remembered, is different from identity. This analogy holds good in the region of consciousness. The 'Spark' is distinguished from the 'Light' in the sense that the latter is 'all-conscious' and 'all-powerful,' while the consciousness of the former is limited according to the limited nature of the substance by which it appears to be enshrouded. Without doubt, the Supreme Light of the manifested universe, the I's'vara Himself, when compared with Parabrahman, the one without the second, has limitations, though limitations of a superior kind, within which He has to function.

Such limitations are of the superior kind, because, though derived from manifested nature in which we individuals have our being, those limitations have their origin in such portion of manifested nature, the Daiviprakriti, as has always the tendency of rising to the infinite. Though under limitations, I's'vara, when compared with

ourselves, with the sparks, is 'all-conscious,' 'all-wise' and 'all-bliss.' His limitations are those that He, if He only so wills, may transcend at any time; but He, in his infinite love and grace, voluntarily submits to those limitations, necessary for manifestation, in order that every individual soul, every divine spark in the universe which, as it were, forms His body and of which He is the ensouling life, may be raised to His own position by the sure process of evolution, evolution being possible only in manifested existence. It is the presence of the influence of the life of I's'vara in every particle of manifested nature that makes each such particle the proper receptacle or vehicle of such divine spark, and also makes it possible for the spark to grow into a flame by contact with such vehicle, as will be pointed out presently. The object of the union of the spark with the vehicle is three-fold, rather, two-fold:—

Firstly, though the infinite possibilities attending Supreme self-consciousness are there in the spark already, still, in actuality, self-consciousness has to be developed in the spark, the individualised conscious existence has to be strengthened by experiences gained through the vehicles which give that spark, as it were, separated existence. Supreme self-consciousness and supreme bliss being the glory of I's'vara, the spark, in its own way, tries to secure them by working through vehicles.

Another object of the union of the spark with the vehicle, rather, another aspect of the same object above given, is the development of the spark into the Flame, into I's'vara Himself, by the gradual widening of consciousness and the increase of powers to quicken evolution. Our consciousness, at present, is confined within very narrow limits; for we, in our profound ignorance, identify ourselves with our vehicles, with the sheaths that seem to cover us; and our consciousness, and along with it our powers, are naturally hemmed in by the limitations belonging to the sheaths. Our union with the sheaths makes it possible for us to study and understand the real nature of the sheaths, and to bring out in manifestation all the latent powers in ourselves, powers for universal good, exercisable in the regions to which our several sheaths respectively belong; and not only this, our limitations gradually losing their hold on us owing to our proper understanding of the sheaths, we are able, finally, to identify ourselves *in consciousness* with all the rest in the universe, not being misguided by appearances of separateness, by differences in the sheaths. Thus our consciousness becomes gradually widened and our powers enlarged, until our expanding consciousness becomes finally the consciousness of the All.

The third object is the improvement of the vehicle itself, converting it into a fit instrument for *expressing* the divine reality and for serving the supreme end. The spark, by working through the vehicles does not only improve its own condition but also con-

siderably improves the nature of the vehicle itself. Corresponding to the improvement in the spark, there must, of necessity, be change in the vehicle so as to be fit to express the improved condition of the spark which works through it. Thus, though necessarily in a very imperfect way, we realise the triple object of the union of the spark with the vehicle. If we, *Brahmins in name*, should only care to know the meaning of our daily Gayatri mantra, our *only* saviour from the thralldom of Samsara, we will find that we are addressing the Divine Light, the I's'vara, in ourselves praying for the realisation of the above triple object. It is for this purpose that the individual assumes the management of the temple. As long as his limited consciousness has not risen to all-consciousness, as long as his individuality is not raised to universality, as long as one vehicle after another is, by virtue of his karma, being forced on him, so long his managership of the temple must, of *compulsion*, continue. *That* management is good and proper, which raises the individual to the position of I's'vara; and *that* is improper which subjects the individual more to the control of the vehicle, dragging him down and down.

(20) We shall now see what ought to be done if the management should be held properly. The manager should keep his accountant thoroughly under his control; the Ego should not allow the mind to go its own way, dragging himself along with it. The accountant, in his turn, should carefully examine the articles brought into the temple by the suppliers; the mind should properly discriminate between real pleasures and pains, and must not allow anything to be brought in by desires in the garb of pleasure but in fact pregnant with pain and misery. Strict orders about the same should be given even regarding those who are employed in the receiving of supplies; the mind should so engage the senses that they are not allowed to receive any impressions which are likely to prove baneful in the end. With regard to suppliers themselves, the manager should choose and employ only such as may supply the temple with genuine and useful articles; of the many desires that may offer themselves, only few must be retained, and even they must be such as are capable of assisting the Ego in his upward march. About the building of the temple the manager should carefully see that no foreign matter is introduced into the substance of the building which would render the building either unsafe or unbecoming to the Divine Dweller, and that the building and its premises are always kept neat. The extent to which the divine self shows Itself out depends considerably upon the structure of the medium, the body, physical and mental, through which it has to manifest itself. Such is the nature of proper management. The immediate result of such management is this: The real nature of the 'dweller' inside of the

all-comprehending Brahman is seen stamped on the temple and its officers. These become the fitting medium through which the Divine Essence shines in all His manifold glory. The very physical body of such a person inspires awe and reverence. His desires fully indicate the absolute oneness of the many and are invariably directed towards the securing of benefit for all without distinction. His actions and thoughts bear the stamp of nobility and selflessness. To state briefly, you are able to see in him the very Brahman manifesting Itself fully in all Its various aspects.

(21) Improper management is just the reverse of what I have described. If the manager is careless about his business, his immediate subordinate, the mind, begins to play into the hands of desires, and these desires, having secured the favour of mind, are all-dominant over the Gñanendriyas and the Karmendriyas. The whole temple is mismanaged, and confusion and disorder prevail. The Ego becomes thoroughly powerless, and 'selfish desire,' being the virtual ruler, fixes the Ego firmly on the sharp teeth of the wheel of karma. Such is the condition of the man of the world, with little or no spiritual development.

(22) Nevertheless, *in him* the God lives as much as in anybody else. The God in him deserves to be worshipped. His body, internal and external, is as much the temple of that God; only, it is not properly managed. We ought not to hate either the temple or its idol because the servants of the temple are not doing their work properly. Never therefore hate men of bad tendencies. We have only to pity the mismanagement and extend our helping hands as much as lies in our means and power to better the management. Never rate even your worst enemy. Always try to return love and pity for hate, and help for harm. Not only towards your brother man, but even towards the brute creation you should preserve the same attitude. In the body of brutes, as much as in man's body, there is the Divine Dweller present; *only*, some of the officers of the temple found in the latter case may not be found in the other; perhaps, the suppliers, the desires with their workmen, the Karmendriyas and the receivers of supplies, the senses, are the chief officers in the brute-body. In the case of non-sentient objects, even these officers are not to be found. In such objects you have only the temple and God. There is nothing like internal management in it, although the presence of God therein must make the object equally worthy of our reverence. In short, everything that we see deserves our worship.

(23) This may perhaps sound a little strange to those who are able to see only the outside appearance without being able to pierce through the veil of manifestation and realise the inner glory. Whenever we see we should see not only with the physical eye, but with the eye of discrimination also. The physical eye, of itself, may not give you the right idea of things. It will be able to

and casting feeble beams. Here, then, we see in operation on a scale infinitely vast, the laws of growth, maturity, and decay. We find that the entire inorganic universe is subject to laws of evolution, as well as the organic" (p. 57). Why should we not view these tribes of the Malay Peninsula and Archipelago as forms whence the life is passing to final fitter expression elsewhere. The race has played its part in evolution; it is dying; its glories, such as they were, have long passed away; the ever-unfolding Life is setting its strong current elsewhere. Strange remnants of a departed civilization are to be found lingering in the country; in certain caves, tiles, pottery, glass, iron and gold have been found. These, of course, says Mr. Ling Roth, point to a very recent date. This assertion is, naturally, grounded on the hypothesis that pre-historic man was an unguided savage; and that no civilization existed in the world until a date which, in comparison with the age of the planet, is quite recent. The civilizations of Lemuria and Atlantis are, of course, unrecognised by the writer and compiler of this most interesting book. The Dyaks have no traditions concerning these vanished "cave men;" nothing is known concerning them; nor do any of the modern tribes use caves, either as dwellings, or places of sepulture. The Sea Dyaks, the preservers of the Pengap chants, have sacred jars which they assert were bequeathed to them. They are considered to be very holy; and the people cannot themselves make them. They are, presumably, very ancient. Sir James Brooke asserts that they cannot be manufactured at the present time, even by people skilled in pottery; the Chinese have tried to imitate them, and palm them off upon the Dyaks, who are not to be deceived. They are generally ornamented with a representation of a dragon; outwardly they are not remarkable in any way, which makes the impossibility of imitating them the more noteworthy. The Dyaks claim for them a divine origin; they are regarded as oracles, and are believed to emit prophetic sounds.

We see, then, that there are some traces of a past civilization, and a bequest of divine gifts from a departed race; let us now glance at the present condition of the people.

According to the testimony of the Abbé Favre, the Jakuns, for example, are ignorant; they have no writing, no alphabet, no arithmetic, and no symbolism; they have never even noticed the stars, they do not know their own ages, nor the number of moons in a year. They are skilled in the manufacture of poison for their arrows; they have good memories; they have many good qualities, being good humoured, grateful, liberal, truthful, and honest; but they will eat the foulest food, either cooked or raw; they are revoltingly dirty in their persons, and their bodies, says the Abbé, exhale an odour like that of a wild beast.

In dealing with such a people one would not be surprised to find among them neither religion, nor a definitely formulated social and moral code. This is not the case; they acknowledge a Supreme Being, and a law that punishes sins; this law is strictly that of "an eye for an eye, and a tooth for a tooth;" there is a rather elaborate social code; and the marriage laws are strict. Only one wife is permitted; though if she be divorced and the dowry returned, another may be taken. Adultery is punished by death; and no marriage is lawful without the consent of the father.

There is a priesthood; the office of the *pawang* or priest is often hereditary.

The Sea and Land Dyaks also believe in a Supreme Being; and they have certain strict social laws. For example, the law touching the prohibited degrees in marriage is very rigid; to quote Mr. Andrew Lang: "A Bornean Sea Dyak may not marry his first cousin; he does not know why, but obeys."

In Europe marriages between first cousins are comparatively common; though it is recognised now-a-days by physiologists that they are undesirable. The givers of the law to the race of which the Dyaks are the rapidly perishing descendants, evidently knew what the modern physiologist recognises; and, having regard to the physical welfare of the then young race, imposed upon it a law which is blindly obeyed to this day. It is not difficult to perceive that many laws which would be desirable for more evolved souls, would be useless in the guidance of those who were yet in their infancy; but the physical vigour of the new race was of paramount importance, and means were taken to secure it as far as possible.

The Dyaks have sacred numbers, which strangely (or naturally) enough are said to be three, and seven. Augury is practised among them, as in ancient Rome; and dancing was originally exclusively a religious rite. The food of the people is very horrible; they eat all portions of the animal, and frequently eat it when it is in a decomposed condition.* They have been freely charged with cannibalism; Mr. Brooke Low does not wholly believe the charge; though he admits that the "head-hunting" Dyaks eat a small portion of the flesh of their victim so that they may gain his courage.

The priesthood does not represent a very lofty type of humanity; among the Sea Dyaks the priests are called Manang; they are "discerners of spirits." On Bishop Chalmers enquiring of one of them, "How do you see?" the Manang replied: "O we are illuminated (*bakliti*) at our initiation." It is an interesting point that these people have a word that can be translated "illumination." Initiatory rites are, of course, common all over the world. These priests practise augury and crystal gazing; there are, in their ranks, three degrees of knowledge.

* Compare with "The Story of Atlantis," by Scott Elliot.

The Barito River Basin people have an order of priestesses called Bilians ; these women are prostitutes, but they are accepted as instructresses in religious matters by the people ; they throw themselves into a state of ecstasy by dancing and chanting. Among the priesthood there exists an extremely degraded class called among the Barito Basin tribes, Bazirs ; among the Sea Dyaks the Manang Bali ; these men do no work, do not hunt, and take no part in war. The people, whether priests, priestesses, or laity do not appear likely to have been originators of a high conception of Deity, of an exalted moral code, of any creation legends worthy of attention, or of anything of the nature of poetry or literature.

Let us turn to the consideration of a few of their legends, and especially of the Pengap chants.

The Supreme God of the Land Dyaks is Tûpa, a blacksmith. Mr. Lang compares him with the Finnish Ilmarion, who "forged the iron vault of Mother Heaven." Tûpa made and preserves mankind ; Tenûbi made the earth ; Iang, the third God, instructed the founders of the Borichs, a body of priestesses ; Iang represents the Spirit of Wisdom and Instruction. Jirong is the Destroyer, who also presides over births. Tûpa and Tenûbi are said to be the names of one great being ; a sort of dual principle of creation ; so we have here a trinity, one person of which trinity has a dual character ; and one (Jirong) is both Alpha and Omega, the first and the last, presiding over births and deaths. There are hosts of lesser gods and these appear to be the real objects of the people's worship.

The tribes of the Barito River Basin preserve an exceedingly perfect oral tradition which is delivered in the Sang Sang or heavenly language, known only to the priests. The Sang Sang are celestial beings who took part in the creation of the world ; this language is a mystery tongue, the language of the gods. Such mystery tongues are found in many parts of the world ; there is the Irish Ogham, much of which has never been deciphered ; the mystic alphabet of the Welsh Bards, the mysterious Zen-d-zar "the sacerdotal language in use among the Initiates of archaic India" to which Mrs. Besant refers in "Four Great Religions."

Here, among Bornean savages, we find the ancient tradition lingering still ; they worship a single Supreme Being, and believe in a continued existence after death. They also believe in five planes, states of consciousness, as regions of the universe, inhabited as follows :

1. God, and the Angels ; a state of which nothing is known.
2. The home of the Demi-Gods and inferior angels.
3. The home of powerful angels, and the souls of the dead.*
4. The home of superior beings such as the Sang Sang, who helped to create the world, and influence man's destiny.

* Corresponding apparently with the theosophic conception of the mental plane.

5. The abode of Kaloë Taingal Tusseh to whose care plant life is entrusted.

Mr. Brooke Low gives a very interesting creation legend which was told among the Dyaks of Sakarran ; it is as follows :

"In the beginning Rajah Gantallah, who was possessed of a soul with organs for hearing, speaking, and seeing, but with no limbs nor members, rested upon a lumbu." (Those who tell this legend do not know what a lumbu is. Lembu is said to be the Malayan word, for bull or cow. If lumbu is a corruption of lembu, the legend gains in interest. In Norse legends we hear of audumla, the cow ; the mother or world soul who is the "nourisher ;" in India and in ancient Egypt the same symbol is used, as we know. The symbol of the great Goddess Isis was a cow). "By an act of his will Rajah Gantallah created two birds, male and female ; after which he did not directly produce any creature ; his will taking effect through these birds. They dwelt on the lumbu above, beneath, and around in what was originally a void. They made sky, earth, and a large river ; then they made trees, and tried to turn them into men. Failing to do so, they made the same attempt with rocks ; but the man thus formed could not speak. Finally they fashioned him of earth and water ; to this man they called, and he spoke in reply."

This legend has several interesting points ; first, the creative action of the two birds has its parallel in a Chinese account of the creation ; secondly, these birds, male and female, are the symbol of a dual potency, Spirit-Matter, Life-Form ; thirdly, we have in the legend a hint at the conception of a primary and secondary space : the Void, and the Lumbu or Lembu, the great mother ; finally there is postulated beyond these a Power whose will operates through the Dual Power that evolves forms. The attempt to create man from a tree has its parallel among the North American Indian, the Norse, and the Maori legends. It is an interesting point that the power of speech is assigned to the third man ; students of the "Secret Doctrine" will remember that in vol. II., pp. 208, 209, it is stated that humanity developed speech in the third race.

Flood legends are found among these tribes ; Dr. Schwaner gives a story of creation from the interior of Borneo, which asserts that "in the beginning" there was nothing save water, wherein moved a "bright snake" with a diamond crown. Hatalla poured earth upon its head, and on the serpent rests the world ; then descended Ranying Atalla and produced seven eggs ; in two were a man and a woman ; in the others germs of plants and animals.

It is scarcely needful to draw the attention of students either of Indian cosmogonies, or of the "Secret Doctrine," to the importance of the symbolism of the "great deep" of water, or of the moving serpent whereon rests the world ; those who have read the Finnish

"Kalevala" will remember the tale therein concerning the "seven eggs;" six of gold, and one of iron.

This article professes to discuss the Pengap chants, and the wearied reader may justly demand when he is to arrive at the subject matter proper. The Pengap chants form a part of the Sea Dyak "Petara" worship, and the word "Petara" needs explanation.

Archdeacon Perham tells us that Petara corresponds with the term Elohim used in the Jewish Scriptures; Elohim denotes a hierarchy of creative powers. Mr. Andrew Lang, in this connection, points out how easily polytheism may become monotheism; for, since the Petara answers to the Hebrew Elohim, any Sea Dyak who desires to do so can logically assume the position of a worshipper of Jehovah. Archdeacon Perham tells his readers that the Dyaks say there is in reality but one Petara: "What the Malays call Allah Taala, we call Petara."

Petara is represented as "an orphan, without father—even without mother."* The worship of the "parentless" is admittedly very ancient; and the Pengap chants have been most carefully preserved. The primary conception of Petara is, as aforesaid, as One, but the One emanates the many; and the "power of Petara" lives in gods and men. There are as many Petara as men; "a wretched man, a wretched Petara." Archdeacon Perham hearing the Dyaks refer to the Europeans as Petara, remonstrated, saying they were but men; the people to whom he spoke replied that they did not desire to worship the Europeans as gods; they meant only that they appeared to manifest more of the power of Petara than their own race displayed.

The Archdeacon says: "The traces of a belief in the unity of Deity.....are, at most, but a faint echo of an ancient and purer faith." This may be true; but the reverential recognition of celestial beings, angels and archangels, "thrones, principalities, and powers," is found in the Christian religion, which the Archdeacon would hardly admit to be corrupt. It is, however, most probable he is right; it is likely that the Dyak faith is corrupt; but if so, whence the purer faith? The Pengap chants hymn the great Petara, the Sang Sang, and the great Lords of the elements and of the stars—a glorious host! The Sea Dyak popular present-day worship seems to be chiefly the propitiation of ghosts and bloodthirsty evil spirits; their priests are the Manangs, and the Manang Bali. Was it the Manang Bali, the Boricha, or the Bilians, who gave the original Petara worship? Was it they, or the illiterate laity, who composed the Pengap chants?

The primary conception of this religious system is of a great and good Being, averse to sin; a *moral* God. Then follow the hierarchies below this supreme being, in a gradually descending scale.

* In other words, parentless, Anupādaka.

There is a great feast of the Petara, at which the chants are sung, invoking the Divine Consciousness as immanent in the whole creation; recognizing the universal presence of pure and gracious beings.

Special worship is offered to a Petara, grandmother Andan, who appears to represent the form side of manifestation, mother Nature herself; this Petara has a higher aspect, a prototype: this is Salam-pandai who is ever invisible on earth; she fashions forms and presents them to the supreme Petara; she seems to typify the root of matter, or at least a state of matter far beyond our ken. The symbol of Salam-pandai is the frog, by this symbol she is linked with Isis, who bears the lotus; and with the Peruvian "Virgin mother," goddess "Petticoat of Water," whose symbols are also aquatic. Salam-pandai is likewise linked with the Egyptian Higit, whose symbol was the frog, and who participated with Khnum in the building of the world.

Petara, it is said, "cannot be wrong, cannot be unclean," a conception of Deity totally at variance with what one would expect to find among a people whose religious teachers lead very unclean lives, and are apparently not forbidden to do so by the beings who inspire them. Petara "approves of industry, honesty, purity of speech, and skill in word and work." Petara Ini Andan exhorts: "to spread a mat for the traveller, to be quick in giving rice to the hungry, not to be slow to give water to the thirsty." Of "grandmother" Andan, the "grey-haired Petara," it is said:

"To cease working is impossible to her;
In the house her hands are never idle,
In talking her speech is pure,
Her heart full of understanding."

She enjoins her worshippers:

"Corrupt speech do not utter,.....
All alike be clean of heart."

With every desire to give my brethren credit for the virtues which are theirs, I find it hard to believe that this excellent code, this highly moral conception of Deity, emanated from the minds of the modern Manangs, Bilians or head-hunting laity of the Sea Dyaks. Unless there has been a motiveless conspiracy of slander their priests and priestesses do not represent a high type of humanity; the people practise infanticide, and blood sacrifice to "greedy ghost-gods;" they also take life recklessly and often treacherously in the pursuit of "head hunting;" moreover they are not a literary people nor a race likely to produce a poet; there are some stories compiled by Mrs. Langloh Parker which seem to be the genuine productions, in most cases, of a savage race; they are folk-tales of Australia. The contrast between these stories and the "Glooscap" legends or the Pengap chants is striking. It is true the people amongst whom the

Glooscap tales are told stand at a higher level than the Australian tribes; but the Sea Dyaks do not appear to be much further advanced than the Australian aborigines. Now the Pengap chants, as translated by Archdeacon Perham, have literary merit; for example:

"The Royal Petaras having eyes, all recognise, all together look down.

From the floating cloud, like an evenly cut kajang, they all look and wink.

From the Pleiades,* like the glistening patrons of the long flowing turbans, looks also Petara Guyuk.

From the milky way, the golden rings of the naban snake, Petara Radan is observing.

From the rainbow also, beautiful in dying, like the feet of an opened box, Petara Menani is looking and bending.

From the moon, like a fasting earring, also Petara Tabaran is looking.

From the sun, beautiful in setting, like the hanging segundi of the Manangs, our Petara is bending down.

From the end of heaven, like the binding band of the tanggi, Petara Megit is looking.

From the evening star, as big as the bud of the red hibiscus, Petara Megu is looking."

The mention of the "milky way," the comparison of the slender sickle of the new moon to a "fasting earring," and of the evening star to the "bud of the red hibiscus," argue some observation of Nature, some power of symbolical expression, and some literary skill. It is rather rude poetry; it is also a translation—poetry and prose always lose something by translation into another tongue—but it is poetry both in thought and language.

Few members of a civilized and literary nation, without the limits of a comparatively restricted circle of people, would be able to write the Pengap chants. I question whether one would find an English peasant of the present day who could write them, unless he was a genius, and we have no record of men even of conspicuous talent among the Dyaks; certainly not of any people with literary leaning. Very many civilized persons have not recognized the fact that the rainbow is "beautiful in dying," or the sun in setting. The Jakuns, it is said, have not observed the stars at all; the unknown author of the Pengap chants not only saw them as "many," but saw them also as mansions of the gods.

I. HOOPER.

* Literally "from the many stars."

EVOLUTION AND CONSCIOUSNESS.

THE great and universal principle of evolution—universal, because the Cosmos would otherwise be meaningless and purposeless—is one which, if it be admitted at all, must be received in its entirety; and must therefore extend throughout every domain of nature, and pervade every plane of which we may become cognisant, either at present or in future.

Unless we admit evolution to be the law of all laws—the be-all and end-all of nature, and therefore the one sole purpose of the world and all that is therein, it seems as though we must perforce conclude that progress and retrocession are but temporary incidents in an existence which has in reality no definite aim or purpose; and that, as on the whole there is not of necessity either the one or the other, so in the long run they become equal each to each; and thus, like the positive and negative quantities in an algebraical equation where there is no preponderance either way, they must eventually result in nothing.

Such a conclusion might not, perhaps, be without some specious appearance of justification; since it might not unreasonably be argued that, as matter is eternal, and the law of the conservation of energy points to an eternity of force proportional to that indestructible matter which is the field of its operations—so, as all forms would be but temporary variations of the primal substance, produced by temporary manifestations of force in a given direction, therefore as such variations are but temporary, even so must all else that accompanies them be of a similarly evanescent nature. Then it might follow that since all these temporary variations ultimately vanish, leaving only the primal matter and force as before, in like manner must everything connected with them vanish, when we consider them as acting in the great expanse of everlasting time. And so, as the matter and the force remain, on the whole, unchanged; and by the very hypothesis of their existence must ultimately be, like their qualities, invariable; thus there could not, when we come to look over the vast extent of many millions of ages, be any such thing as actual progress—since that would infer the possibility of a slow change of a permanent character in that which we assume to be invariable and incapable of any such change.

Then, again, we might infer from the region of mere physical things and metaphysical speculations, to the actual world and that which our observations teach us concerning it. For we might instance the case of the so-called eternal heavens, where all seems to be forever changing, and yet where every change has its counter-

action—where every equation has its opposite—and where, as philosophers tell us, among all this seeming change there is yet, in the ultimate result, no radical alteration at all. For as the sum of the masses of the sun and planets is assumed to be constant and unchangeable, so must the periods and distances of them, however they may temporarily vary, be in the end equally constant. And in some enormous period, which to our astronomers has been as unthinkable and unknown as the bounds of space and time itself, the planetary motions must run through every possible change and permutation, and return once more to that identical position and state in which they had been at its commencement.

Nor need we instance further examples to illustrate what *might* be assumed, or with what seeming warrant of facts, to establish the notion that all seeming progress is, in the long run, impossible. Our physicists and astronomers are in this matter but little different from those who in ancient times thought that the return of the stars to the equinox in some 26,000 years would mean the restitution and return of all human affairs to their original condition, to be thenceforward repeated in the same order as previously. There have been enough, and more than enough, of the philosophers who have adduced this kind of reasoning; and therefrom have argued themselves into a total disbelief in the possibility of any future, worth striving for, or of any continuity of effort which shall lead to more than that annihilation of consciousness which they have been so wrongly pleased to ascribe to the Buddhist as his ideal of Nirvâna. Indeed, this form of negation has had its day of popularity and its hour of triumph; when it crushed all hope out of life, and gravely taught that the necessities of the immediate present, and the duties thence arising from our environment, were all with which those who are truly wise need concern themselves. In old Greece they taught all this, as in modern London; and for all we can see to the contrary, there have always been people who so thought and acted, ever since man reached the thinking stage of his evolution—and as there will always be such, whenever it may happen that isolated groups of humanity emerge from mere savagery and begin to observe and to reflect upon themselves and their surroundings.

But here we seem to have reached a point where somewhat of the weakness of such an argument is suddenly brought to light—for as there is, in the course of human experience, a position reached where such a philosophy becomes tenable and is accepted for the time being, so there must in like manner come a further point where it is no longer so; because it does not meet all of human needs. And in that one all-potent word, Evolution, we find the mantram or charm which, like the wand of the magician, causes the airy fabric of such false philosophy to collapse and dissolve before it, as a morning mist before the all-powerful sun. Welcomed at first by the

world of science as being the one thing needed to complete their chain of argument, and thus, in a manner, to satisfactorily account for the state of things which we see in the world about us, it now begins to assume to the eyes of our men of science very much the aspect of that Medusa's head, which their philosophy cannot look upon and expect to live.

For the idea of Evolution, which now plays so prominent a part in modern thought, is one which appears to be incompatible with an iron-bound necessitarianism based upon a few constant and unalterable factors. We cannot say of it, "thus far shalt thou go, and no farther;" because it either extends onward to infinity, or else it is no principle at all. And just as this great and all-absorbing principle has come into prominence, so have the old limitations begun to disappear. In astronomy the sun, once thought to have been a fixed point in the universe, is now found to have a motion of translation through space—around what distant centre, and in what enormous time, is not yet definitely known; but even before all that is ascertained, the distant centre itself is moved away, and more or less conclusively shown to have its own motion likewise. Then, once granting that the sun moves, and applying the known laws of motion, it is evident that the periods and distances of the planets, hitherto thought to have been constant throughout our human history, have in reality never been so, and never will be; howsoever imperceptible may be the differences in so many thousand years. Nay, the very ether of space, once thought to be evenly distributed throughout the universe, and of a constant tenuity, is, in almost the very moment of its admission to existence, suspected to have its own great periodic changes in density; and thus to introduce, by its own resistance to their motion, another change in the periods and distances of the planets from the sun. Even the very stars themselves, misnamed the *fixed*, are everyone of them found to have movements of their own not only about each other, but likewise about more distant centres.

In chemistry it is the same; for no sooner had we decided what were the elements upon which all things were based, and had carefully measured which and how much of them had entered into the composition of those bodies, substances, and gases of which our own forms, as that of the earth, were made up; no sooner was this done, than those very elements themselves were split up and resolved into what seemed to be their own bases, and a common base supposed for them all. And as if to make the analogy complete, chemists have found that mere outward instrumental means were insufficient to carry their investigations into the depths of the intangible and the imperceptible which they have sought to penetrate; and so, abandoning the physical, have resorted to the metaphysical; and making of the mind itself an instrument of scientific precision, sought thereby to soar into the unseen and to gauge the unknown,

where the things of sense have no longer power. Then, going from chemistry to metaphysics in this way, they are thereby gradually shifting their ground from physiology to psychology—so that in place of looking upon mind as a product of matter, it begins to be dimly felt by some, and openly claimed by others, that possibly ultimate matter and ultimate mind or consciousness are one and the same, but under different aspects—that they are, in a sense, convertible terms; neither being the product of the other, nor capable of existence apart.

So that, looking upon external nature as the objective plane, we see only two things; matter and motion or force—and to us the world of mind must therefore be purely subjective. Hence it will seem as if the physical form is all and everything, and what is called the “mental” entirely dependent upon it; in which case we might expect that all evidence of mind or consciousness should disappear with the destruction of that physical form which is the instrument of its objective existence. But then, if we are to look upon mind and matter as inseparable, the dissolution of the physical form will mean the passing of indestructible mind into a state which is the opposite of the present appearance—that is, on to the subjective plane; and these changes, by the law of rhythmic action which we see so prominently all through the cosmos, will be periodic. When the mind or consciousness takes on its objective phase, and clothes itself in the aspect of material form, we call it *incarnation*; and its repeated efforts in this direction, with the laws which, as conscious effort, must direct them, are *re-incarnation*—a fact in nature which seems as patent and clear as are the motions and aspects of the planets, and at least equally unceasing.

But all this would be meaningless—a mere mechanical repetition of action and reaction without aim or object, were it not for the principle of Evolution. For this great principle appears to be the literal expression of Eternal Mind seeking perfection through experience of that all-consciousness which shall embrace the things of every plane as well as of any particular one; and seeking to cognise, by extreme differentiation and in minutest detail, everything which is the product of its own energies. So, if we paint a picture, or make a model, we cannot be fully cognisant of all the qualities of either, and the incidents attendant upon their production, until the picture or the model may have been completed—for though we make our plans for them, and lay out our material, it after all, and but too often, is only the rude outline, and the finished product is rarely an exact reproduction of our original thought—unless we shall have many times repeated the same operations, and thereby arrived at all the perfection which is possible along that particular line.

Evolution, or the principle of perfectibility in nature, is thus the visible evidence of universal consciousness—it is the visible and

outward sign of an entity in nature which seeks universal knowledge by the only road to such an attainment—that is, by laborious and unceasing effort, and the experience thus arising.

As such, it begins in any given cycle by showing that mere rudimentary indication of its existence which is seen, first, in the differentiation of physical atoms, witnessed in their manifestation as centres of force, exhibited in their attraction for each other. This becomes shown in various degrees, and is for a time satisfied when the atoms come together in some given combination—as we see in the instance of atoms of oxygen and hydrogen forming water, and so on. But this exhibition of affinity entails consequences; and the fact that different atoms select different combinations, brings about still other effects, since the various simple bodies thus formed begin in their turn to form other and more complicated combinations. So the consciousness, once awakened, proceeds with its work irresistibly; and thus we have first the mineral manifestation—comparatively limited and inert, but nevertheless exhibiting a great variety of forms, and some of them the field for tremendous displays of force. Then, when the incipient consciousness has reached all of experience which that field will permit of, and thus brought about the necessary conditions for a further step, we begin to have the vegetable evolution—one where there is much more of variety, and of perfection in form and colour—and where we may even perceive the rudiments of that form of consciousness which is proper to the next onward step. Thus we see that plants will seek the conditions best suited to their own development—they will turn towards the light—and will extend themselves in the direction where they can best find that support which they may require, of whatever nature it may be—nay, will even show an effect similar to that which we denominate the “nervous” in animals; by recoiling when touched, or by closing up their leaves and petals thereupon.

But as in the mineral, so in the vegetable world—the limit is sooner or later reached where the available forms offer no further means of extending experience; and although these, by the great impulse which starts them, will go on repeating themselves to an enormous extent and over a period which may be incalculable, yet in the meantime, just as it happened in the mineral world, so, the moment that suitable conditions are reached, another onward step is taken. Thus comes the animal world, where there is added the power of locomotion as a further extension of the means of perception—and as the animal consciousness begins to accumulate experience thereby, so it develops more and more complexity of organisation, with further and further means of cognising its surroundings. This is why we find the greatest amount of intelligence where there is a special development of form; for the consciousness evolves for itself by slow degrees that form and those advantages which are the best

suiting to the acquisition of knowledge by experience of its environment. Professor Tyndall pertinently asks (in his celebrated "Belfast Address") why the parrot is the most intelligent of birds, and then proceeds to tell us that it is because it has developed a hand, and thereby acquired tactual knowledge of things. But the partially developed hand-like claw of the parrot is the consequence of the greater degree in which the creature's consciousness has awakened; *not* that the intelligence is the consequence of possessing that extra means of perception since without the moving cause in the first instance, guided by the experience of its wants, there could never have been the rudimentary hand produced at all. In this way the animal creation proceeds on its road towards all the perfection of which it is capable; and its lower forms go on repeating themselves for long after they may have fulfilled their original purpose; as a stone will go on moving forward long after the force which may have projected it has carried it to the highest point of its arc through the air, but even as the stone eventually comes to a standstill, so will the animal forms finally cease to be; for then the consciousness which caused their production will have passed into other channels.

(To be concluded.)

S. STUART.

TECHNICAL EDUCATION IN INDIA.

THE question of developing the technical skill of Indian artisans is now being widely discussed by the Indian press. Dazzled by the industrial evolution in Japan, some of the writers urge that a certain number of intelligent Indians be sent to the industrial schools of that country to fit themselves for becoming, on their return to their country, the leaders in a similar movement to be started in India, and bright dreams are indulged in, of a revival of the moribund handicrafts of this ancient land. These speculations have been indulged in extensively during the past quarter-century. Soon after the founders of our Society settled in Bombay a request was sent by the Poona Sarvarvajanik, one of our most important native societies, to Col. Olcott, to give letters of introduction to a young Brahmin who wished to go to America and learn the secret of Turkey-red dyeing of cloths. He discouraged the idea of sending any one abroad to study the industrial arts and handicrafts who had not, from boyhood, shown an instinctive liking and congenital capacity for these practical things; and he said that presumably, the men to send would be the sons of handicraftsmen who earned their living by their craft, *not* Brahmins whose ancestral traditions and caste rules kept them strictly aloof from manual labor. This, it would appear, was the strictly common-sense view to take of the

situation, and we are glad to see that some of the writers taking part in the present discussion, are viewing the problem in this light. On the face of it what could be more nonsensical than to turn loose in an American or European or Japanese factory or machine-shop, a young Indian who had possibly shown much intelligence in academical studies but who had not the least instinctive comprehension of the mechanical principles involved in working machines, or the practical value and applicability to his own country of industrial chemical processes? In an American factory nearly every man attending a machine is on the lookout for possible improvements, for he knows that if he should invent one he could secure the patent for himself, and his employers would be the first to use it and pay him a royalty. Mechanical ingenuity is a national trait among Americans, as a love for metaphysics and philosophy is among Hindus, and a natural gift for banking and traffic in gems is among the Jews. The average American or British mechanic or merchant would be as much out of sympathy with an East-Indian religious Samaj, as the average Indian would be in a Western or Japanese manufactory. Then again, even supposing that the intelligent young Indian had spent some years abroad and filled his head with notes of facts that are important for his fellow-countrymen to know, he will more than likely be thrown into the depths of despair on his return on finding that capitalists stand aloof and there is no developed public sympathy to back him up and encourage him.

The whole question has been intelligently summed up by the *Indian Textile Journal* in the following article:—

"At frequent intervals, we meet the statement, both on the platform and in print, that a European training is the best course of instruction for Indian youths who have chosen their career among the industries, and, following this recommendation, young Indians are sent to England, to America, and elsewhere, and after a certain time they return full of the wonders they have seen, and keen to utilise their experiences. But where is the result? They may have worked hard, filled pocket-books with notes, and boxes with specifications and catalogues, yet when they return, the same stumbling-block meets them all. All the machines, appliances and processes that worked so smoothly and with such magnificent results depended on certain qualities in the workmen in charge, and these qualities are the only things that could not be entered in a pocket-book or included in a specification of a plant.

Is it automatic machines turning out pins, nails, screws, or stamped work, without apparent effort? There is, unseen in some work-room in the factory, the man whose wonderful skill provides the adjustment, and maintains the general efficiency of the tools whose work seems so simple. Is it the chemical processes, requiring the most careful adjustment of temperature, of strength of solutions, of boiling under pressure or vacuum or of absolute purity of

materials? Workmen must be trained not only to know the processes but also to give that constant attention to their duties that alone can bring about the desired result.

Suppose it is the exercise of one of the commoner handicrafts involving the use of machines producing articles that must be alike in many different parts, as in the case of mill bobbins; constant vigilance must be exercised to keep many parts in exact adjustment, without which the cost of production eats up all the profit.

Even in crafts that are exercised without machinery the same difficulty arises. The Indian youth has to leave the essential thing behind him, and he does not possess the faculty of training workmen, so we see very little result from the much-belauded experiment of sending young Indians westward for their education, for the most important idea, the improvement of the Indian workmen, has been overlooked. A very great change must come over our native workman before imported industries can have a satisfactory chance of success, and in studying the training he should have, it is essential that too great a change should not be attempted at once. The methods of work of Englishmen are in many cases so diverse from those of the Indian, that no success has followed attempts to introduce them. The wheelbarrow offers a familiar example.

The skill of the Japanese craftsman is so well known and so often referred to that the idea of looking to Japan for inspiration ought long since to have occurred to our educationists. The appliances of the Japanese have much in common with those of the natives of India, but the marvellous skill of the former in using them shows how much the Indian has yet to learn. If instead of sending highly educated young students to England in search of the elusive secret of successful manufacture, the experiment were tried of sending highly intelligent young workmen to Japan to learn the practical details of certain handicrafts such as cabinet work, bamboo work, brass casting, weaving, special paper making and hand printing on tissues and on paper, including block cutting and wood carving, it is probable that they would return with a vast stock of knowledge and experience that could be immediately turned to account among their fellow-countrymen here. Their chief qualification would be a training in their own trade and a knowledge of freehand drawing and of reading and writing in addition to the special intelligence which would mark them out for selection. There never was a better time than the present for such an educational venture. The treaty just concluded with Japan will ensure to British subjects a hearty welcome in that country, and we find on enquiry that trade jealousies are not likely to interfere with foreign students in Japanese workshops as they often do in England.

Among the industries enumerated above there are none more important than bamboo work, for in spite of the enormous quantity of cane that grows in India, it is not used to the twentieth part of the

extent that prevails in Japan. Good bamboo work brings a high price, but it is all imported, as the Indian has yet to learn the art. The senseless habit of cutting the cane at all seasons renders it liable to destruction by weevils, and so the public will only use it for temporary purposes, paying the lowest possible price. Cut at the proper season (November to February) and properly dried, bamboo will last for generations. It is much stronger than teakwood, and finds a thousand useful and ornamental applications among the ingenious Japanese. The few shops in Bombay which deal in Japanese goods are a constant reminder of a combination of skill, ingenuity and artistic taste that are conspicuously absent in Indian work, and they are the produce of people who have, at the present time, no advantage in cost of living over India. If our Indian workman could only bring back half the knowledge and skill of his Japanese fellow-craftsman, the cost of his journey would be well repaid. Indian craftsmanship, especially the artistic part of it, bids fair to become a by-word in the rest of the world for lack of true inspiration. What is to be said of a nation whose artists for many centuries have not discovered that the tail of a peacock grows from the middle of the back, and not out of the end of the bird? Although peacocks are very common in the country and are reproduced by the thousand, by the sculptor and the toy-maker, these artists prefer to draw on their very fertile imagination instead of drawing from the living model."

By reference to the first issue of the *Theosophist* (October 1879) the reader may find the following at the close of an article on "Technical education," which shows that there are those occasionally to be found, even in India who manifest a high degree of mechanical talent:

"The Theosophical mission has been highly gratified by the visit of a young Hindu artisan named Vishram Jethia, who exhibited to us a small portable high-pressure engine of his own make, driving a plaster-mill, circular-saw, wood-drill, and force-pump. No visitor who has called upon us in India has been more welcome or respected. His natural mechanical genius is of a high order, comparing with that of the most ingenious Western artisans. He has raised himself from the humblest condition in life to the management of the large engine and fitting shop of a well-known Bombay firm. He is neither a B. A. nor LL. B., nor does he know Sanskrit or English. What education he has, whether theoretical or practical, has been gained at the cost of sleep and comforts, and in spite of every discouragement. His testimonials show that he has made himself a skilled workman in carpentry (plain and ornamental), wood-carving, gilding, plating, metal work, and horology. Here is a Hindu who might, with proper patronage, be of great service to his country. When we hear that his talents are appreciated and suitably remunerated by some native prince or capitalist, who will

employ him *at the same wages, and with as much honour as a European of equal capacity*, we shall be satisfied that there is still left some real patriotism in India."

This is the kind of man who should be sent abroad in the interest of Indian technical education. In the January number of the same volume of our magazine is an account of the artistic and picturesque celebration of the Society's Fourth Anniversary, at its first Indian headquarters in Bombay. A striking feature of the event was an impromptu Industrial Exhibition held in connection with the Convention. A number of the leading citizens of Bombay, among them the late Gopal Rao Hurri Deshmukh, Kashinath T. Telang, the Orientalist, and Nowroji Furdânji, the Parsi publicist, eloquently addressed the meeting.

"At the conclusion of the speeches, and after the reading of a Guzerati poem, the library doors were thrown open and the visitors thronged into the apartment. Considering that the whole exhibition had been organized within one week, the result was very creditable. Two large book-cases were filled with splendid specimens of the sandalwood carvings and mosaics of Surat, Ahmedabad, and Bombay, the dressed figures peculiar to Poona, toys from Benares, and special exhibits of knives, rings, steel boxes and brass padlocks from the Pandharpûr School of Industry and from a Baroda artisan named Venkati. The opposite wall was hung with embroidered robes and dresses from Kashmir, examples of the famous shawl industry of that country, gold-bordered muslin *dhoties* from Bengal, etc. Tables at the ends and down the centre of the room were spread with a great array of brass-ware in *repoussée*; enameled and inlaid bronze vessels of all sorts; carved marble gods; a palki and a temple in pith; boxes of agate, gold-stone, and carnelian articles from Agra; and a puzzle-box, made by a common native carpenter, yet so ingeniously constructed as to baffle every attempt to open it until its secret was discovered. There was a perpetual fountain for sending up jets of perfume, made by a Cutchee mechanic named Vishram Jetha (previously mentioned) who also exhibited a working model of a steam engine made by himself, which drove a tiny grist-mill, circular saw, drill, and force pump. Altogether it was a most enjoyable occasion, and must go far towards winning good opinions for the Theosophical Society."

Thus the "Industrial Exhibition" held last December at Calcutta, in connection with the session of the Indian National Congress, and by nearly the whole Indian press treated as something new, was actually anticipated in 1879 by the President-Founder in connection with the celebration of the Fourth Anniversary of our Society at Bombay. But twenty-three years is hardly enough time to allow for the adoption of a practical idea throughout India. Twenty-three days would suffice in America.

P. F.

HOW DO WE GET OUR NOTIONS OF TIME ?

[Concluded from p. 466.]

TIME and space as already remarked, are correlated and mutually dependent. Just in the same way as we have a notion of absolute time, so we have the idea of absolute space and in the same way as this pure time conception has been the result of the growth and evolution of the time experience of the individual, so also is the idea of infinite space the result of the spatial experience of the individual. It is from the first conception of the human body and its movements that we get the 'here and there' which is the first element of spatial perception, along which we have slowly advanced to the conception of the infinite three-dimensional space of science. This idea of space is the work of the mind.

A point which I wish particularly to emphasise is that for the conception both of pure time and pure space we must first have the conception of time and space in the concrete. It will thus be seen that these conceptions are not in either subject or object alone, but belong to experience which unites the two. In the development of the child it would seem, from the careful observance of psychologists, that time apprehension is a later development than space perception. Children early obtain fairly exact notions of the position of objects in space, but it is not till a later period that they can form a correct conception of the relative time division of yesterday or last week, and they are apt to class all together in an indefinite past. Indeed this seems to follow naturally from what we know of the evolution of consciousness in physical existence. The child goes through the form of the development of thought in humanity at large. First there is presentation and then representation: first cognition through the senses and then cognition by means of ideas. If possible, let us imagine the condition of the humanity which constituted the first race of our fourth round. We find them spoken of as jelly-like, amorphous creatures and we can suppose that at that time the first dim sensations derived from movement, which may be termed *mass* sensations, may have taken place. It was not until the third race that the clumsy gigantic men were evolved. The third out-pouring of the Divine Logos had not yet been given forth, and had not yet quickened the potentiality of Monadic existence, and we can only conclude that to these reincarnating egos of the human kingdom the contact with the external world did but give that which has been termed above a presentative present. To such entities time would not be, as we have already seen that a mere change of presentation does not give

the presentation of change. But it must be remembered that the growth of development is a *continuum* and that although we may mark off certain definite stages, yet in reality there are no sharply defined differing conditions. The presentative present although it may not and cannot produce the conception of time, yet it, so to say, prepares the way for such a conception. The result being that each individual now enters on his heritage of the past evolution of the race and the conception of time which has taken the eons to develop is acquired in the first few years of a child's life.

This brings us to consider time in relation to habit. The effect of the presentative process is differentiation of sensation, and repetition at last involves re-presentation. In other words there is a tendency in the mind, based on association, to evolve memory and expectation which are the time-marks of experience. To the reincarnationist this is not merely a development of organic structure and process, but is also a faculty acquired by, and residing in, the incoming entity, and which he is able to exert as soon as the adjustment is established between himself and his new vehicle. It may then be asked: Have we not a sense of time *per se*, independent of any time measurement? This is a very difficult question to answer and one to which the student of theosophical science would probably reply somewhat differently from the ordinary psychologist who makes the statement that we have no sense for empty time. If we try to abstract ourselves entirely from the external world and only mark the flow of time as it passes, we shall at first be cognisant of what will seem the mere sense of duration. A close observation of the interior processes of the content of consciousness during the period will, however, bring out the fact that empty time as we at first conceived it is in reality peopled with impressions of which the changing process is the mark of the time flow. The psychologist tells us that we have heart-beats, breathing, muscular tension and relaxation, pulses of attention, and the sub-conscious stream of thought and groups of words which pass through the mind. All these unconsciously to ourselves form our measurement of the flow of time. These statements are clear and reasonable but they do not cover the whole of the phenomena connected with time. It is well known that our sense of 'time value' in dreams appreciably varies from our sense of 'time value' in waking life. In a moment of sleep the consciousness will sometimes enact processes and pass through events which seem to have required long intervals of time. The question arises as to what is the nature of time measurement in sleep. It does not appear that the explanation given above of the rhythmical processes of heart-beats and muscular contraction, etc., can in any way account for the quickened character of time measurement in dreams, because it is a well proved fact that the functioning of the various organs of the body is on a slower scale during sleep than in the waking condition, so that time measure-

ment would, if that were all, be rather retarded than accelerated. This is not so, and we must look elsewhere for the reason. The writings of most psychologists are singularly free from remarks on this important subject, and I can only put forward a few ideas gathered from psychological writers on the phenomena of dreams. In the first place, Stewart, in his "Elements of the Philosophy of the Human mind," considers that the will during sleep loses its hold on the faculties, and the majority of writers (e.g., Darwin, Carpenter and Maury—a great authority on dreams) are agreed that the normal processes of volition, especially those involved in attention, are markedly absent. Now if this be the case, the absence of the volitional element in the process of attention means that the series of dream events presenting themselves to consciousness are not at the command of the subject. This would agree with what Mr. Leadbeater has said in that during sleep the ego for the time resigns the control of his brain, but that the brain does not on this account become entirely inactive although there be no discriminating ego.

The dream events, therefore, cannot be arrested and examined, they flow on in panoramic fashion, they imprint themselves on the mind without any active participation in them by the ego. In waking life the attention is more or less active, in ordinary sleep it is passive, because of the absence to a great degree of the volitional element. The result is that a greater number of events can be cognised within a given period of time than would be the case if attention were active, *i. e.*, if attention were being fixed with conscious volitional effort. Helmholtz determined that only ten separate events can be distinguished in the space of one second, but it must be remembered that this fact applies only where there is active attention and where there is conscious volitional effort. We are not therefore necessarily limited to ten when the events passing through the passive consciousness of the brain in sleep can pass on undisturbed. And thus as Karl von Prel says: "we carry over into dream the waking habit of estimating duration according to the number of perceptions upon the physiological scale of time, while our consciousness is, in fact, then subject to the transcendental."

Another explanation might also be given to these phenomena. We know that, besides the gross physical body with its organic functional motions, there is another body equally physical, but composed of an order of matter of a much finer calibre than the gross particles forming the outer physical frame. The etheric body, we are told, is composed of the four ethers, the highest of which consists of the ultimate physical atom. It interpenetrates the dense body and surrounds every particle with an etheric envelope. In sleep the functions of the outer physical body are somewhat retarded, but it does not seem that the functioning of the etheric body is affected in the same way; on the contrary, Mr. Leadbeater

says that this part of the organism is more susceptible when in the condition of sleep. It would therefore appear that the quickened measurement of time, which we so often find manifested in dreams, has as its physical cause the quicker rate of vibration existing in the centres of the etheric body. This is also a suggestion as to the cause of some of the time phenomena in dreams, as for instance when the exciting cause that wakes the subject seems to be the culmination of a long series of events, and there are many stories which illustrate this. We may take one related by Karl von Prel, of a man who was awakened by a shot fired off near him. He dreamed that he had become a soldier, had suffered unheard-of hardships, had deserted, was taken, tried, condemned and finally shot. The whole dream thus was compressed in the time taken for the noise of the shot to reach the brain by means of the physical nervous system connected with the ear, and was therefore the work of a moment. But that moment was a measurable interval of time although perhaps only the fraction of a second, and the transmission of the excitation to the etheric brain by means of the etheric vibrations was of so much greater rapidity that the etheric brain was able to receive the impression and respond by the dream imagination as above stated. It is not within the limits of our subject to trace out the reasons why any particular dream story should ensue. The response of the imagination differing in many ways according to the idiosyncrasy of the individual and the contents of the particular brain. The important point that concerns us is the transcendental measurement of time which takes place in these instances and which tends to show that there is a time consciousness independent of our normal or waking measure of time. We may therefore say that there is good reason for the assertion that we have a sense of time independent of the time measures of the physical. It is also a well-known fact that many people are able to awake at any hour in the morning that they may choose to fix over night. It seems certain that in this case none of the ordinary time measures can have any bearing, how then is there the appreciation of time causing the body to awake at the pre-appointed hour? It is very difficult here to see how any physical explanation can be given as to what constitutes the sign of the passing of time, so that the exact moment of waking may be correctly impressed on the body. Nor would the greater rapidity of etheric vibrations have anything to do with it. The only probable reason seems to be that the consciousness and will of the ego is in this case concerned as a matter of predetermination and that the time measurement employed may be of a similar nature to that which we employ in the waking condition, namely, due to the physical external signs of the passing of time which may be noted by the consciousness of the ego.

There are so many problems connected with this question of time that it is impossible to do more than make suggestions of vari-

ous lines of thought. There is a point which might be mentioned with respect to the growth of the idea of that which has been termed objective or philosophic time, *that* time which, as an abstract conception, stretches forward into an infinity of the past and future. Psychological science has shown us how this idea of pure time has been gradually built up through the concrete time experience of individuals. This idea of pure time is not, however, the appanage of every creature in the human kingdom. There are savages who have no idea of time beyond a few moons or seasons. It is impossible to give them any notion of abstract time. The same is also true of the child, but the child, and I mean here of course the child of civilisation, soon grows into the conception of abstract time in a remarkable way. It seems therefore that we must look to the development of the ego and its expression in physical heredity for the growth of this conception of pure time as well as pure space. We may briefly summarise as follows the position put forward:

First of all, we have taken time as divided into subjective and objective. We have traced the idea of abstract or objective time as evolved through the subjective experience of the individuals of the race. We have seen that exact measurements of objective time have only been arrived at by long and patient effort, while the time measurement of subjective time is variable, for we have no permanent subjective standard by which we can measure the duration of time. We have also seen that *that* which we call the present is an instant that eludes our grasp and that as we try to hold it this specious present sinks into the abyss of the past. But in the track of its disappearance it leaves the faint image of its presence so that in the consciousness there is the awareness of change that gives the time-mark to experience. Then again in sleep, in the phenomena of dreams, we come across a time measurement differing entirely from that which we have in waking consciousness, and this brings us to the consideration of another part of the subject, the conception of time in Devachân. It has sometimes been said that there is no cognizance of time in Devachân, and that the years of Devachânic life unroll themselves without leaving any time-mark on the consciousness. Our first crude conceptions of Devachân have been much modified by subsequent teaching and we now realise that Devachân is something more than a world of bliss, that it is "the land where mind and heart develop unhindered by gross matter and trivial cares." But this development seems to be unaccompanied by the notion of the course of time, at any rate on the lower levels of the Devachânic condition, so that the series of events have to the Devachânee only the essential element of the present in them. In our consideration of the nature of our notion of time we found that change of presentation did not lead to the presentation of change, and that in order to obtain the idea of time in any given series of events there must be the knowledge in consciousness of some other

part of the series. It seems to me therefore that this question of time in Devachân turns wholly upon the consideration as to how far the consciousness is sufficiently awake to be able to look back and link one event with another. In the Manual on Devachân it is said: "it would seem as though in Devachân space and time were non-existent, for events which here take place in succession and at widely separated places appear there to be occurring simultaneously and at the same point." This description does not so much show that time is non-existent in Devachân as that there is an enhanced power of consciousness. When a gun is fired the eye will perceive the flash almost at the moment it occurs but the ear will not receive the sound till after an appreciable period of time although we know that both the flash and the sound of the explosion occurred at the same moment. The conducting medium responding differently the effect is different, so in Devachân that which to us appears as successive events may on that plane be simultaneous. It is also further stated that absolute simultaneity is the attribute of a still higher plane than even that of Devachân, which be it remembered is the Mânasic plane.

To the after-death inhabitant of the lower planes of Devachân time measurement is evidently subjective, the Devachânee lives entirely in the world of his own thoughts and is conditioned by them, and although the life is one of spiritual activity there does not seem to be on these lower planes any memory of the past: it is one continuing present.

There is another element that must be taken into account and that is that the state of consciousness is always one of bliss, so that there is no question of the desire unsatisfied which is such a very potent factor in our appreciation of time on earth, and which emphasises so much the past and the future. The constant succession of ideation in Devachân may occupy time but there can be no realisation of time to the Devachânee unless there be also the power of holding the past in consciousness. There can be no cognizance of time without memory, but if that is present in any degree in Devachân, which in some of the higher states seems to be the case, then it does appear that the time element would be present, although the measurement of that time would be modified by the fact that the unchanging bliss to a great extent renders the ego oblivious of time.

I will now turn to the last point in our consideration of time. In the first stanza of Dzyan we are told something of the condition of things before the commencement of the unfolding of a Solar System. It is written: "The Eternal Parent wrapped in her ever invisible Robes, had slumbered again for Seven Eternities."

"Time was not, for it lay asleep in the Infinite Bosom of Duration." There is a very significant statement in the words "Seven Eternities" and in the immediate addition in the very next sloka that

"Time was not." We are told that the "Eternal Parent" signifies space and that the "Seven Eternities" are seven periods, and yet time is not. Now what may we conclude from this mention of seven periods as antedating time?

We have seen that our idea of time involves succession of impressions in consciousness, and as time is not we must therefore exclude those ideas from our conception of that which precedes time. These seven periods therefore are not to be thought of as successive in consciousness and we get the idea of non-succession. It seems to me that the word Eternity, of the stanza, is a less committal one than the word period, which does seem to involve a time measurement. When we speak of "seven" also, it must not be supposed that number depends upon time. In number itself there is no such element, it is only the application of our consciousness to number that gives time, as when we count 1, 2, 3. Seven periods or seven eternities have therefore no connection with time and may just as well be seven potentialities in which slumbers the eternal space. Then we are told also that "Universal Mind was not for there were no Ah-hi to contain it," and by Mind we find is meant a sum total of states of consciousness reflected in the Ah-hi or Spiritual Beings which bring that Mind into action. But as in the condition antecedent to manifestation all *Existences* are in the one, we get a condition in which there can be no measurement of succession. The word Duration can hardly be said to express this condition to us because Duration from the psychological point of view involves the notion of the succession by which we measure it, but in the "Secret Doctrine" Duration is said to have neither beginning nor end and is indivisible. When the Universe re-awakens, when the last vibration of Eternity thrills, "then that aspect of Vishnu whence form and the rest proceed *anew*, is denominated Time." Fitz Edward Hall has thus translated this old Scripture and the word "*anew*" is very significant for it reveals the thought that it is a re-awakening when in the first flutter of manifestation the Logos in His thought ideates His Universe and time arises. What that may be which preceded we know not, and it is impossible for us to think of a condition of things when time was not, for it is the thought and memory of the Logos in the evolution of the Solar System that has imposed the element of time on all that evolves. Change is the law and basis of evolution and changes are the facts from which we derive our notion of time. Laotze says: "Becoming and activity come first and bring forth from themselves either the actual course of time or the appearance thereof in us." Truly may this be said to be so. To quote again the same ancient Scripture: "Spirit, O twice-born, the leading aspect of the Supreme Brahma. The next is a two-fold aspect, Prakriti evolved and unevolved, and time is the last."

How then do we get our notion of time? The answer to this

question will be—it is the fruit of unfoldment, it grows with our growth, in the downward arc it has to be evolved. In the animal and undeveloped man we find but a dim appreciation of time. It is but faintly apprehended in the process of the mind which holds past and future in its momentary specious present. The sense of time unfolds through the long ages of evolution till at last thought retires abashed as we gaze into the darkness of the past that lies behind us and strive toward that future which as yet we scarce can scan. As we rise in the scale of being other planes will open to us new aspects of time, the present will expand, and past and future will become one as we enter the consciousness of the Logos that called time forth.

FRANCESCA ARUNDALE.

THE FOUR COBRAS, OR ASIVISOPAMA SUTTA.

ONCE upon a time there was a King in a remote country, who reared four venomous cobras. The reasons for rearing such cobras were threefold: Firstly, to drive away enemies: Secondly, to be put to death, if the enemies proved too powerful for him: Thirdly, to put criminals to death.

One day a sentry arrested a thief and brought him before the King. The King, having heard the case, ordered the thief to be led among the cobras. The sentry took him to the place where the cobras were locked in boxes and having let them out asked them to take charge of the man whom the King had sent them. One of the cobras coiled itself round the right leg and arm and with the hood on the right shoulder began hissing. The second coiled round the left leg and arm and with the hood on the left shoulder, began hissing. The third coiled round the neck and with the hood on the head began hissing. And the fourth coiled round the waist and with the hood on the back began hissing. The thief had never seen cobras before and being unaware of their venom, was contentedly smiling at his attitude, when a wise man who had a universal love for mankind, came to the man, entwined with cobras and yet in full glee, and asked—"Oh Man! What is this?"

The Thief replied: "These are the ornaments sent us by the King. This is *Athakanka* or hand ornament. The belly has *Udara Bandana* or Belly ornament. The neck bears the *Grivabharana* or the neck ornament, and on the head is the crown."

The wise man said: "Oh man! these are not ornaments for your well-being. These are matters for fear, as they are four venomous snakes. Of them one is called *Kāstamuka*, as its bite will convert you into one like a log of wood."

"One is called *Pūthimuka*, as its bite will dissolve your flesh into liquid."

"One is called *Sastramuka*, as its bite will sever your joints as if cut with a weapon."

"One is called *Agnimuka*, as its bite will reduce your body to ashes."

The thief replied: "If so, I shall serve them." The wise man then said, "Oh man! When one of the cobras orders you to stand the other will order you to sleep, the third to eat, and the fourth to bathe. If you fail to do so, they will bite you to death. Therefore you can never serve them, so I advise you to escape from them."

The thief took the advice to heart and one by one uncoiled the cobras and having locked them in the boxes awaited an inattention on the part of the sentry and soon began to run away.

The sentry came to know the escape of the thief, unlocked the boxes and ordered the cobras to arrest the runaway thief. The cobras began chasing the thief.

The sentry reported the matter to the King, who ordered five most powerful soldiers to his presence and having promised much gold to each, sent them after the thief. The wise man again accosted him and said: "Oh man! The King has sent five warriors to kill you; do not stop, but run for your life." The thief took more courage and began running, the four cobras and the five warriors chasing him.

The Prime Minister brought before the King a man who had been a friend of the thief from his infancy and informed him that he was able to secure the thief. The King thereupon promised him the office of Minister, and this friend too began the chase with the full determination to kill him, crying out to the thief to stop, saying, "My friend, I have stopped the four cobras, the five warriors. You need not entertain any fear. Go home and look after your household work."

The wise man knew the intentions of the false friend and met the thief. He said: "Oh man! Your false friend has promised the King that he will not lay his raised sword on any part of your body other than the neck and has selected the joints which he would sever. So his compassionate words are not true. I advise you therefore to take more courage and run for life."

The thief, then, for fear of the four cobras, five warriors, and false friend, began to run and passing through a forest reached a hamlet containing six vacant houses.

The houses were very beautiful and attractive. The thief therefore thought of quenching his thirst and appeasing his hunger. But on examination of the vessels, he found them all empty. Finding it useless to remain in the houses he betook himself to a huge tree in the midst of the hamlet and sat on a branch of it.

The wise man again visited him and said: "Oh man! Do not stop here, six banditti will come."

The thief believed that this was no safe place to rest and, for

fear of the four cobras, five warriors, false friend and six banditti, began running till he came to a river.

This river was four *ganwas* in width, four *ganwas* in depth and at this particular point was a junction where four rivers met. There was no bridge or boat to cross it. This shore was full of dangers. The opposite shore was free from dangers and was a place of bliss, and so, with hands and legs in order, dried leaves, branches and grass were collected into a heap and finding that it required fastening, some creepers were used for the purpose and in the absence of poles or planks to paddle, he began to steer with the help of his hands and legs. On steering one *ganwa* he reached an islet where he took rest and turning back found the four cobras, five warriors, false friend and six banditti on the shore. Before him he saw the land of bliss and that he had to pass three *ganwas* more and he therefore took more courage and swam another *ganwa*. Here was another islet and he took rest again. He saw his enemies more distant from him and the land of bliss before him with two more *ganwas*, and with joy he swam the third *ganwa*. Now he found the enemies still farther away from him and the land of bliss still nearer. He therefore with greater joy began to swim the fourth *ganwa*.

The four cobras seeing their inability to catch one single thief died of great grief and wrath, on the shore.

The five warriors lost their chance of obtaining riches from the King and so they, too, died on the shore.

The false friend lost the office of Minister and so he, too, died on the shore.

The six banditti found that they could not overcome one individual, so they, too, died on the shore.

The courageous man crossed to the opposite shore by surviving the fourth *ganwa*, pushed the raft down the river and became a Brahmin possessed of the bliss of that Land of Bliss.

This is an Allegory which our Lord Buddha preached in the *Asivisopama Sutta* for the salvation of beings.

The King who reigned in a remote country represents the good and evil karma accrued in the past births.

The Thief that was brought before the King represents the *being* who has had his series of births in the Sea of Samsāra.

The reception by the Cobras represents the birth of the being in this *Kama Loka* or World of Pleasures.

The Four Cobras that coiled themselves round the thief represent the four powerful *Elements*—Earth, Fire, Air and Water. Earth preserves the physical part of the body, water keeps the body from drying, fire from decaying, and air keeps it in motion.

The Warriors who chased after the thief, bent on acquiring gold, represent the five *Skandhas* brought about by karma, viz. :—

*Rūpādhānakkandha** or Physical Group ; Sensation Group ; Perception Group ; Tendencies Group ; Consciousness Group.

The False Friend who chased after the thief with the object of beheading him, represents *A'tma Dristi* or the self which craves for everything large or small.

The six vacant houses discovered in the thick of the forest represent Eye, Ear, Nose, Tongue, Body, and Mind. The six banditti pointed out by the wise man represent Sight, Sound, Smell, Taste, Touch, Thoughts. The four currents, the junction of which the thief reached, were :—

(a) The current of the desire of Wealth and Passion ;

(b) The current of the desire to be born in the world and enjoy Pleasures ;

(c) The current of False Belief ;

(d) The current of Ignorance ;

The Raft prepared for crossing the river was :—

Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Endeavour, Right Remembrance, Right Concentration of the Mind.

The act of paddling the Raft with the aid of the two hands and the two legs, represents the Four Noble Endeavours, viz. :—

(a) To try to avoid sins not acquired,

(b) To try to avoid the effects of the sins already acquired.

(c) To try to do good not done before.

(d) To improve the good done by doing and thinking over it again and again.

The reaching of the First Islet after crossing the First *Ganwa* represents the attainment of *Sohan* (First stage of Nirvānic Perfection).

The reaching of the Second Islet represents the attainment of the Second stage of Nirvānic Perfection.

The reaching of the Third Islet represents the attainment of the Third stage of Nirvānic Perfection.

The reaching of the opposite shore, represents the attainment of the Fourth stage of Nirvāna, by crossing the sea of *Samsāra*.

The wise Man who saved the thief from all troubles was our Lord the Thathagata, the King of all.

D. S. S. WICKREMERATNE.

* These Pali words are, some of them, very long, and as they would be unintelligible save to the *very few* who understand that language, we think it best to omit them and spare the reader's time.

Theosophy in all Lands.

EUROPE.

LONDON, April 30th, 1902.

Since Easter the usual lectures and meetings have been resumed at the various London Branches and, as London is now filling rapidly for the season, preparations are being made for many activities. These of course chiefly centre round Mrs. Besant, whose return we are anticipating by the incoming mail; Sunday lectures are arranged at Queen's Hall; Thursday lectures at the Elysée Gallery and Tuesday afternoon lectures at Albemarle Street—a fairly good programme, to say nothing of Monday afternoons for questions.

The Northern Federation holds its next meeting early in May and Mr. Leadbeater, who has been more than six months on the continent is expected to preside at that gathering. Signs of activity are not lacking in the provinces. Nottingham has just formed a centre—it is extraordinary that this important town in the Midlands has been so long without one. During the month the General Secretary has lectured at Liverpool and Birmingham and Miss Edith Ward has spoken to large audiences in Plymouth and Exeter and also lectured at Bath.

The federated gathering of London Branches took place on Saturday, April 12th, and there was an excellent attendance. After an hour's discussion on the question "whether pleasure or pain contributes the more to the growth of the ego?" the meeting broke up into social groups for the practical discussion of the material benefits of tea and coffee.

"Man's Place in the Universe" is the title of a new book which the T. P. S. is just about to issue. It is by the author of the "Story of Atlantis" and will form a handy elementary book for the general inquirer, of course much smaller in compass than the "Ancient Wisdom" or the "Growth of the Soul," but also less than half the price—both good features in an introductory work. I hear also of a new work on the "Kabalah" which will soon be ready, from the pen of the indefatigable Mr. A. E. Waite. This will probably take its position as a standard work on this subject. Dr. Wynn-Westcott's book on "Numbers" has been long out of print and is now coming out in new form as a volume of the "Collectanea Hermetica" series and has been greatly enlarged and revised by the author.

I have previously referred to Dr. Carl Peter's discoveries in the Zambesi country in Africa. He is convinced that he has found the Land of Ophir and also that it is identical with the Land of Punt or Phoun of the Egyptians, whither they were in the habit of sending expeditions about 3,000 B.C. The suggestion is made that the Hottentots, who differ from the surrounding Kaffirs both in speech and ethnological characteristics, are perhaps a hybrid race springing from Egyptian and Bushmen stocks. It would be interesting to hear what occult records, or the revelations of the racial aura, have to say to this theory.

It is certainly interesting to find that they have a method of moon-worship which has analogies with the Isis cult of the Pharaohs, and that they worship a green beetle, which certainly suggests the idea of the sacred scarab.

A recent book on the same, or rather similar, topic is Messrs. Hall and Neal's "Ancient Ruins in Rhodesia." Here are described or enumerated from two to five hundred groups of ruins which comprise fortresses, temples, groups of dwellings and the remains of abandoned gold workings. Conical towers and large monoliths are also to be seen at the principal settlement discovered so far. The style is said to be Phœnician and the many ornaments, etc., which have been found are more like Phœnician work than that of any other nation of antiquity. With regard to the date of the civilisation which has thus left its traces in the heart of South Africa the *London Standard*, reviewing the work of the explorers, says: "The mines were in full work and many of the buildings inhabited before the age of Solomon. How much earlier cannot at present be determined. The orientation of the temples, so far as they have been examined, suggests that they were erected before 1100 B.C. and two of them are referred to 2000 B.C..... So some of the Zimbabwe ruins may go back to an age long before the Exodus, earlier than even that when the merchants of Midian carried Joseph from Palestine to be a slave in Egypt!"

Continuing his series of articles on "Astronomy without a telescope" in the May number of *Knowledge*, Mr. Maunder, F. R. A. S., records with admiration the work done by Chandrasekhara Simha Samanta of Orissa in the reform of the Indian Almanac. It is amusing to read in the same article the dictum that the true secret of the great Pyramid, for all its accurate orientation and astronomical features was probably only the vanity of the ruling Pharaoh! But see how the idea of re-incarnation is creeping in everywhere—the writer's last paragraph begins with the suggestion that "in the recluse of the Orissa Village we seem to see re-incarnated, as it were, one of the early fathers of science".....

A. B. C.

WHITE LOTUS DAY.

As usual the anniversary of the physical death of H. P. B. was celebrated throughout the theosophical world, and from all the accounts that have reached us the proceedings seem to have been marked by fervour and enthusiasm. One striking feature of the celebration in Asiatic countries is the feeding of the poor, and in some cases the distribution among them of the cotton cloths which form their costume: the number receiving these doles must amount to many thousands.

The function at Adyar, at 5-30 P.M., on White Lotus Day (May 8th), is always preceded by the giving of uncooked rice to the fishermen of the Adyar River, and their families; besides which, each adult and child receives a copper coin. To one unfamiliar with India, the sight of these four hundred objects of charity, half-nude, dark-skinned and all shouting at the top of their lungs, so as to make the nave and transept of the great Convention Hall reverberate with mimic thunder, is a never-to-be-forgotten experience. On the marble floor in front of the speaker's platform and H. P. B.'s statue, the rice is piled in a great heap and the

Society's head gardener doles it out as the stream of fisher-folk file past him—giving a large measure to each adult and a small one to each child. As they pass out of one of the southern doors they salute with folded palms held edgewise against the forehead, the Blavatsky statue, and extending their hands towards the Treasurer, he drops the coin into them, and into the hands of each of the babies sitting astride its mother's hip.

The platform and statue were lavishly decorated with palm fronds, low *kitul* palms in large pots, and a profusion of fragrant white lotuses from the Hindu Temple tanks. A brilliant overhead light, itself concealed from view, lit up the whole picture so as to produce a most brilliant effect.

At the appointed hour, the President-Founder—for some weeks past a sufferer with gout—was wheeled into the hall and opened the meeting with a brief address upon his deceased great colleague. He said that while, during her life, she had been misrepresented, slandered and persecuted, the monumental works left by her, *viz.*, "The Secret Doctrine," "Isis Unveiled," "The Voice of the Silence," etc., disclosed her true worth and, to those who could read them with understanding, proved her true greatness. At that moment of our meeting and at corresponding hours throughout the world, theosophists were gathered together to revive the memory of her noble deeds and to confess to each other the deep obligations under which she had placed us all, and many thousands outside our membership who had found the path, through theosophical literature.

The Head Pandit of the Adyar Library, Mr. T. Yagnesvara Dikshita, then read the 8th chapter of the Gîtâ, in Sanskrit, and Mr. G. Krishna Sastry, the Librarian, read it in English. Mr. V. C. Seshacharri read chosen extracts from the "Light of Asia." Dr. W. A. English followed with selections from the "Voice of the Silence." Addresses were then made by some of those present.

Mr. T. Sadasiva Iyer observed that Theosophy shed a flood of light upon the Hindu Sastras which were now better understood and appreciated, and expressed the gratitude of the Hindu community for the great good which the theosophical movement had worked among them.

Mr. Kotayya of Nellore remarked that by the good work done by the Society and its members, the country had been saved from scepticism and materialism. He also testified to the universality of the theosophical teachings and how each nation learnt to understand its own religion better in the light of Theosophy. In answer to a question, Mr. Kotayya who had been a disciple of the late Râma Lingam, a yogi of Southern India, said this sage had prophesied, referring to the coming of Madame Blavatsky and Col. Olcott, that these foreigners would come from over the sea and do a great work in reviving the Hindu religion.

The chair having asked Mr. G. Krishna Sastri to state, as an orthodox Brahmin, whether the theosophical teaching corroborated or contradicted the teachings of the Hindu Sastras, he said that the latter were confirmed by the former as all Hindu students could testify.

Mr. V. C. Seshacharri said that nearly twenty years back, while he was at college, he had largely imbibed ideas of agnosticism and

materialism, and by joining the Theosophical Society in 1893, he became a completely changed man. He referred to the growing literature of Theosophy, and said it permeated in a large measure even some of the modern novels produced in the West. He had now learnt to admire and appreciate not only the great truths enshrined in Hinduism but also the priceless teachings of all other great religions, which for some time past he had been making a comparative study of.

Mr. J. Krishna Rao, Barrister-at-Law, said that in his travels in England and America, he was glad to find the people taking an interest in the religions of the East. All that they knew formerly was from missionaries and other interested parties. But the spread of the Theosophical movement and the establishment of various branches all over the world had tended to dispel their ignorance and prejudice against our religion.

The meeting then dispersed.

AUSTRALASIAN SECTION.

An event of considerable importance in Australia during the first quarter of the year, was the holding of the Eighth Annual Convention of the Section, which assembled at Sydney on March 28th. There was a good attendance and a lively degree of interest was manifested. Mr. W. G. John, late Secretary of the Brisbane Branch, was appointed General Secretary of the Section. The leading question under discussion was that of ways and means to further theosophical propaganda; there being at present no means of defraying the expenses of Theosophical laborers in visiting distant parts of the country where help is so much needed. The retiring Secretary, Mr. H. A. Wilson, whose valuable services in the past were alluded to in terms of high appreciation, read the annual report, which contained a "review of the Section's first septenary period," and tendered his resignation. A resolution recommending the re-establishment of the Sectional Maintenance Fund, and instructing the General Secretary to send a "circular letter to all members, inviting contributions to it," was unanimously carried. The subject of "Ladies' Meetings" was also discussed, and it was recommended that they be established in connection with the different Branches. It was decided to hold the next convention in Melbourne at Easter.

AMERICAN SECTION.

With both hands outstretched we welcome back into our Society one of our oldest and most respected colleagues and friends, Dr. Jerome A. Anderson of San Francisco. Carried off on the crest of the Judge secession wave, he has for the past seven years been wandering in the sterile domain of illusion projected from the brain of his late unfortunate leader. Moved by the absolute love of truth, and hoping that the ideal of brotherhood and wisdom might be found in the revolutionary organization, he has seen his hopes shattered in succession, the dignity of Theosophy trampled under foot, the name of the Society made a hy-word and reproach, the hoped-for stream of inspiration dried up, and the whole movement degraded into a mask for personal greed, ambition and vanity. In an explanatory circular, announcing his return to our

Society, he says that he stayed with the secessionists so long as he could make it compatible with his sense of honor and self-respect. The return of this esteemed gentleman has created great joy throughout the American Section, where it is felt that the event presages the downfall of the secession party and the restoration of the *statu quo ante*.

AMERICAN SECTION CONVENTION.

In compliance with a wide-spread desire that the annual Convention of the American Section T. S. be hereafter held in September instead of May, the main reason being that the inspiriting influence of the convention will then continue through the winter work rather than, as now, be lost in the summer vacation, the Executive Committee have unanimously adopted the following:—

Resolved, that the Sixteenth Annual Convention of the American Section T. S. be held in the city of Chicago on the fourth Sunday in September next, September 28th 1902.

Mr. Leadbeater is expected to be present.

The usual circular to Branches, enclosing credential-certificate of delegates or proxy, will be sent out in ample time.

Reviews.

THE REMMON KYO.

In Part I. of Vol. XXIX., of the *Transactions of the Asiatic Society of Japan*, there are two independent articles by the Rev. A. Lloyd, M.A. and the Rev. D. G. Greene, D.D., on the "Remmon Kyo," which are extremely interesting as evidences that the faith-healing on the strength of which Mrs. Eddy and others in Western countries are successfully evolving large sects under their respective leaderships, is a mere reproduction of what has been going on in Japan for a long time. The Eastern as well as the Western faith-healers can point to their cures by the thousand, and show an equal amount of personal devotion. Mr. Lloyd quotes from a book entitled "Bukkyo Jinsei Ron," some very curious information in the form of rules for ascertaining the probable destiny of a dying man's soul from the appearance of his body at death. Thus it is said that "if a man at the time of death turns black, it is a sign of a future rebirth in hell; if green or yellow, of a re-birth among beasts, or among the hungry demons known in Japanese Buddhism as *gaki*; if the face does not change colour at all, the dying person will be re-born as a man; if his complexion is rosy, the mourners may comfort themselves with the thought that the deceased has been re-born in some part of Heaven.

"In the same way, if a man has been a good man, and if, at his death, his feet grow cold first and gradually the rest of the body, it is a sign of a coming birth among men. If the head and skull remain warm, the destination of the soul is Heaven.

"If a bad man, in dying, loses his warmth first in the head, and gradually over the rest of the body, it means a re-birth as a hungry demon; if he dies before the lower part of the legs have become cold,

he will be a beast; if the whole body, except the soles of the feet, is cold, he is on his road to a re-birth in Hell. A dying saint retains the warmth of his body, even after death.

"The Remmon Kyo also claims to have its means of discovering not only the future but the antecedents of the soul. The method is simple, and should be easily verified.

"When a man is dying they take the palm of his hand, and write on it, whether with a *fude* or simply with the finger, his name, his address, and the place where he is to be buried. This writing, they say, will remain on the hand, and when the man comes to be re-born, the palm will still bear the name, residence, and place of sepulture of his deceased predecessor (if I may be allowed the term).

"The marks are indelible; they cannot be washed out except by visiting the place of sepulture, and rubbing the place with earth taken from the tomb itself. They claim—though, as might perhaps be expected, they do not offer any data for verification—that such cases have occurred amongst them, and I believe that they never omit the ceremony of writing on a dying man's hand."

We have not heard that anything of the kind prevails in India. If such is the case we shall be glad to have the facts.

THE GOSPELS AND THE GOSPEL.*

The chapters of this work appeared month by month in the *Theosophical Review* and now come out in book form to reach a wider public and aid in breaking down the religious intolerance which prevents members of the different religions from seeing in the others that beauty and truth which they claim for their own. Perhaps no one is better fitted for this work than Mr. Mead, both because of his scholarship and because of his real and earnest interest in truth as apart from its clothing in religious ideas. He quotes freely from authors of note in the world of scholarship both "conservative" and "advanced," adding, at times, his own opinion on the questions discussed. It is, probably, the clearest statement of the position now occupied by men of advanced thought with regard to the authenticity of the Gospels, which we have at the present time, and by its brevity makes it possible for those who have neither the time nor the inclination to take up an exhaustive study of the subject, to keep themselves in touch with the advance of thought on these important matters. His position is "neither that of a scientist, nor of a theologian, but of a friendly spectator, who, as a devoted lover of both Science and Religion, has no partisan interest to serve," ensures the setting forth of the opinions of others in an impartial spirit, and he leaves the reader to form his own decision on the subject from the various statements of opinion quoted on these controversial points. He first gives a "Glimpse at the History of the Evolution of Biblical Criticism;" a Chapter is devoted to the "Word of God" and "Lower Criticism," with some words on the nature of inspiration; a description is given of the various MSS. which are at the disposal of scholars and a comparison is made of the general nature of their contents to ascertain

* A study in the most recent results of the Lower and the Higher Criticism, by G. R. S. Mead, B. A., M. R. A. S., London, Theosophical Publishing Society, 1902. Price Rs. 3-6.

the nature of the tradition which underlies them; an examination of the earliest evidence on many points; a discussion on the "present position of the synoptical problem," with a statement of the results of the investigation of "sources" and of "sources of sources" for the traditions of the Gospels, and the opinions of the greatest scholars on the "Johannine Problem" and other points of extreme interest are put before the reader. The "Life-side of Christianity" is discussed and parallels drawn between the acts and teachings of Jesus and those of the Buddha, and he closes by presenting the "Gospel of the living Christ," the true gnosis, with a plea for tolerance between the adherents of the various religions, which is to be so earnestly desired and which will tend so much to the peace of the world and a true realization of the brotherhood which exists between all sons of the one "Father."

N. E. W.

THE HEAVENLY LINK.*

BY ERNEST A. TIETKENS.

The handsome volume before us is dedicated to "the progressed thinkers of the Twentieth Century," and contains a large collection of poems mainly adapted to the tastes of spiritualistic readers.

From a long poem on "Moral Influence" we quote a solitary verse;

"The sacred law of moral influence,
Whether by word or thought or kindly deed,
Is deathless! It remains a living sense
Eternal writ, in angel-life to read."

From another on "Warnings" we select the following:

"Oh, list to the warnings! They will not betray;
They guide and admonish—those voices of air;
Then gird up thy armour with vigour each day,
To strengthen the spirit and stifle despair.
"Let all thy surroundings be chaste, fair and free,
Good example to men, and to women a staff;
Let thy spirit be guided by sweet Charity,
Never heed what men say, nor yet heed their proud laugh."

Though the flights of the author's muse may not be of the highest, still the good seed which it has been his aim to sow in the minds of his readers, cannot fail to bring forth fruit.

W. A. E.

HISTORY OF MEDICINE.†

BY ALEXANDER WILDER, M. D.

The writer of the large work before us has done a valuable service to the public by giving a broad view of the subject dealt with, and presenting his facts in an orderly, attractive and scholarly style; thus making his "History" of permanent value, not only to the physician, but to the general reader. He is one of the most lucid and conscientious writers of the age.

* Kegan Paul, Trench, Trubner & Co., London.

† Published by the New England Eclectic Publishing Co., New Sharon, Maine, U. S. A. Price \$2.75, net.

Beginning with the earliest records available, he traces with much care, the slow advancement of medical science along the centuries to the present day, showing how reforms have been met, in nearly all cases by violent opposition, owing to the selfishness and exclusiveness of a large portion of the practitioners of this noble science. Medical legislation is still being pushed in Western countries, for the purpose of excluding the practitioners of Mental Science and some others, from legal protection or recognition. The author publishes the principal medical statutes which have been enacted in the West during the past twenty years, some of which have imposed shameful restrictions upon the relief of the sick and suffering by anyone save the "regular" practitioner. The book has a very copious index, it contains 946 pages, and the paper, printing and binding are excellent.

W. A. E.

SMITHSONIAN INSTITUTION REPORTS.

The officers of the Smithsonian Institution and of the Bureau of Ethnology have again placed us under obligations by sending us copies of their latest reports. As we have often remarked, the volumes issued by the Bureau of Ethnology, which embody the researches of Major J. W. Powell and his associates in the Bureau, are extremely valuable and calculated to interest even the casual reader who has not made a speciality of their branch of study. The Government Printing Office at Washington brings out these and all other scientific publications in the highest style of the typographic art; the paper, ink, press work and illustrations being as good as any that are issued by any government in the world. The report of the Smithsonian Institution records its transactions during the year ending June 30th 1900, and gives detailed reports of the explorations, researches and experiments that have been carried on under the direction of the Institution. Major Powell's Report covers the whole ground of the acquisition of territory in North America from the aborigines. It is profusely illustrated with maps showing details of the subject as given in the various monographs upon the policy of the Spanish, French and English colonists, and of the U. S. Government and of the individual states after their formation. The United States are a young government, and their scientific field has been, thus far, but little worked in comparison with what has been done in Europe. So much greater will be the future renown of pioneer specialists, like John W. Powell, who has been for the past quarter-century, laying broad and deep the foundations of American Ethnological Science.

THE FOUR COBRAS.

This is the title of an illustrated Buddhist allegory printed in Sinhalese. The author and publisher, D. S. S. Wickremaratne, of Colombo Ceylon, has kindly furnished us with a translation which appears in the *Theosophist*.

AN IMPORTANT WORK.

The Theosophical Publishing Society, of London, announces a ready, a new and important contribution to theosophic literature

by the author of "The Story of Atlantis." It is entitled "Man's Place in the Universe," and, from the table of contents, it would seem to be admirably adapted to the needs of those who are commencing the study of Theosophy.

TRANSACTIONS OF THE LONDON LODGE OF THE T. S.

No. 36 of the above series has just been issued, in which Mr. Sinnett treats of "Obscure Problems of Karma and Re-birth." All theosophists will, of course, want to read it, so we shall not attempt an elaborate review. The law relating to the determination of sex in incarnation is dealt with at some length, and even the theory of "twin-ship in human souls" is touched upon. The karmic conditions which induce disease and which sometimes culminate in the birth of an idiot are also discussed. We are given to understand that, "broadly speaking, the English people of to-day are the reincarnations of the Roman people of nineteen centuries ago or thereabouts." Lastly the author deals with the possibility of a more speedy return to earth either by the usual method of rebirth, or, in *very rare* cases, by taking a fully developed body, which "has been abandoned by its natural ego," though karmic complications render such an arrangement extremely difficult.

W. A. E.

CENTRAL HINDU COLLEGE REPORT.

The Third Annual Report of this prosperous institution shows a steady advance on all lines. The distinctive features of the College, *viz.*, the careful attention which is paid to religious instruction and to physical education and training are winning the approval of the more thoughtful of all classes, and it is to be hoped that all the educational institutions of India will soon see the benefits of these features and adopt similar lines of action.

Unless the physical health of a pupil is maintained the mind cannot function properly through its physical organ, the brain; and unless the seeds of spiritual truth are sown along with the training of the mind, the after-life of the pupil is in danger of becoming even worse than useless.

The Report of the Madura Theosophical Society for the year 1901 shows a very commendable degree of activity in the Branch, and its financial prosperity is largely owing to the generosity of some of its chief officers. The new Hall and Library reflect great credit upon the Society and good work is being done there.

"The Message of Buddhism" is a pamphlet for free distribution, published by the Mandalay Society for promoting Buddhism.

"The Fifth Annual Report of the Rangoon Theosophical Society" also indicates a permanent degree of prosperity.

MAGAZINES.

The Theosophical Review (May). Mr. Mead is fortunate in having as contributor a Russian lady who is enriching English literature with many facts about the lingering traditions and "superstitions" which the Slavonian people have inherited from their heathen ancestors.

The article in this number is on "The Cradle of Slav Heresy." In his "Watch-Tower" notes the Editor expresses satisfaction that the theosophical idea that the molecular activity of the brain is of a distinctly electrical nature "is now on the high road to recognition as an acquired fact of experimental science. In brief, the brain is an immensely powerful natural battery, and the same may be said of every other great ganglionic centre in the animal organism." Did space allow, we should be glad to refer to several equally interesting "Watch-Tower" notes in this number. We must just take passing notice of the surprising fact that a very trenchant article under the title, "The Mystery of Life;—the Doctrine of Reincarnation," appears in the *Referee* of February 2nd, a leading sporting periodical, in which the doctrine is defended! Who will now say that our ideas are not permeating the whole body of modern Western literature?

Mr. Michael Wood contributes another of his interesting articles, entitled, "The Royal Tower." Articles on "A Little Lost Kingdom," by J. M. I., and "Science and Poetry," by W. C. Worsdell, are followed by "The Story of Karkati," from the "Yoga Vāsishtha," by Bhagavan Dās. Our old friend, Mr. Ludwig Deinhard, writing on the Shakespeare-Bacon controversy, under the title, "The Art of Pseudonymity," contributes to the profit of the Baconian party a notice with extracts from the latest book of the Leipzig poet and writer, Edwin Bormann, who has collected together the statements of forty or fifty of his contemporaries, about Bacon, which go to strengthen his belief that Shakespeare was only a mask behind which Bacon the author wrote. Mr. Mead's article, "The Personal Equation," urges his readers to constantly keep in mind the fact that each man should walk in his own path, the path of his individuality, solve his own personal equation and comprehend that "the value of his *x* is the value of no other man's. If there be truth in this, as we believe, it follows that no man will find the solution of his equation in the working out of some other man's, no matter even if the record of that solution be of the most brilliant." Wise words, which every theosophist should take to heart. Mrs. Hooper again favours us with one of those articles on St. Columba, which belong to a branch of literature which she has almost made her own. "Morality and Mysticism," and "A Dream Story of Kama Loka"—a powerful narrative—followed by the usual reviews and notices complete an interesting number.

Revue Théosophique. Our personal knowledge of M. Courmes and his unflagging and enthusiastic devotion to our Society makes us always receive with pleasure the monthly numbers of his magazine. In addition to the usual translations of English writings the April number contains the second instalment of Dr. Pascal's instructive and valuable lecture on the "Great Teachers of Humanity," in which with the ability of a scholar and the critical intuition of an educated theosophist he passes in review the "Great Souls" who have taught the race in successive ages. The Editor publishes a brief note entitled "A Tragic Mirror," the incidents in which are cited as on authority which cannot be questioned. Briefly, the story runs that a young lady who had recently left boarding-school gave a merry party to some of her friends. After the collation some one said: "Young ladies, if you will come into the drawing room and stand before the looking-glass, one by one,

I will make you see the portraits of those whom you are predestined to marry." With shouts of laughter the guests complied. First one and then another stood before the mirror, gazed intently, saw nothing, shrugged their shoulders and stepped aside. But hardly had the third taken her place than she uttered a wild cry and fainted. When she recovered consciousness she refused to say what she had seen; but the next morning, on being pressed by her mother, she confessed that she had actually seen the gentleman to whom she was engaged, but dead, and laid out in his coffin in his uniform of a naval officer. The mother, of course, vainly tried to persuade her that it was an hallucination. A few days later the parents of the young man were officially notified by the Minister of Marine, that their son had died of dysentery at Saigon.

Teosofia.—From the April number of the organ of our Italian Section one gets an encouraging idea of the healthy progress of our movement in Italy. The number opens with a stenographic report in Italian, of a lecture given by Mr. Leadbeater at Rome on the 28th of December, in English. The reporter accomplished the difficult task of instantaneously translating into his own language, the words as they fell from the lecturer's lips. Col. Olcott had, in Japan, during his tour of 1889, numerous experiences of this kind, his lectures having been instantly translated into Japanese and written out in their ideographic characters by the gentlemen of the press. It appears, from what M. Courmes says, in the *Revue Théosophique*, that Mr. Leadbeater gave no less than thirty-five lectures during the few weeks of his stay at Rome, an intellectual feat which we doubt if any other theosophical speaker has accomplished.

The Theosophic Gleaner, for April, opens with a thoughtful article on "Posthumous Humanity on the Stage," by P. D. Khandalavala; this is followed by a resumé of a lecture on "Hypnotic Treatment," which was delivered by Dr. Dhanjishah Rustomji Tata before the Blavatsky Lodge, Bombay. The serial article on Sri Krishna is continued, and there are valuable reprints.

The Vahan, contains in its answers to questions such a fund of information, is, in fact, such an encyclopedia of the best thoughts of the leading Theosophists of the European Section, T. S., of which it is the organ, that we do not see how any Theosophist who is able to pay the small subscription of 2s. 6d. (to those who are not members of the Section), can afford to be without it, if he wishes to keep abreast of the thought of the age.

Teosofisk Tidskrift.—The number for April is the fourth of the new series, and opens with the report of a discussion that occurred at a meeting of the Stockholm Branch, on the subject of "Ideality." As the Editor did not favor us with a memorandum in English and as we have no Swedish-knowing person at Adyar we are deprived of the pleasure of giving our readers an idea of the merits of the debate.

Revista Teosofica.—The March number of our Havana contemporary is filled with translations of standard English theosophical literature, and the monthly fasciculus of the Spanish version of Mrs. Besant's "Ancient Wisdom" is given.

Modern Astrology.—The May number of Mr. Alan Leo's prosperous magazine contains a great variety of articles upon many different sub-

jects. In the chapter on "Peace or War," the test horoscope of a ruling sovereign is that of Kaiser Wilhelm II., of Germany, who was born at Berlin, January 27th, 1859, at 2-54 P.M. The writer of the article, Mr. E. H. Bailey, says that the Kaiser is not endowed with a very robust constitution, that "his life will not be long, and death will be sudden." He adds the following remarks: "At the present stage of international politics, of Parliamentary strife and socialistic upheavals, the horoscope of His Majesty of Germany is one of more than ordinary interest to astrologers. Living as we do in a world where nations are divided against nations, each one waiting for an opportunity to lift up the sword against another, it seems to me that we must look towards this erratic, capricious, and impulsive monarch as destined to become a central figure in the Titanic struggle which, sooner or later, must shake the foundations of Western civilisation."

Theosophy in Australasia (April).—A large portion of the space this month is filled with the report of the Eighth Annual Convention of the Australasian Section of the T. S. Mr. W. G. John was elected General Secretary (see "Theosophy in all Lands" for a brief report of the convention). There are some interesting answers to questions, reports of activities, etc.

The N. Z. Theosophical Magazine (March), gives the continuation of "The Story of the Cross," by Helen Thorne; also that of the "Story of Colonial Development" entitled, "And the Sins of the Fathers." This last is concluded in the April number, and there is a "Lecture in Brief" by Catherine W. Christie, and an excellent essay on "Dogma," by Dr. C. W. Sanders.

Sophia (April) keeps up to its standard of interest by a wise selection of Theosophical writings for translation, and by original papers by Señor Soria and others.

Der Vahan, for April, contains much instructive matter in the form of Questions and Answers from the English Vahan, an excellent summary of the contents of the *Theosophical Review* and the *Theosophist*, and translations of Mr. Leadbeater's "Clairvoyance" and some of Mrs. Besant's writings.

Theosophia (Amsterdam) for April has translations from the writings of H. P. Blavatsky, Mrs. Besant, Mr. Leadbeater and Mr. Sinnett, an article on "A Human Soul in 1893," also reviews, T. S. notes, etc.

The Metaphysical Magazine (April) is as usual replete with interest. The opening article, "Hebrew Scriptures interpreted Astrologically" is from the pen of Dr. Alexander Wilder; then follow, "Occultism Man's Grandest Study," "The Path to Happiness," "The Panorama of Sleep," "The Wise Man and the Sea Urchins" and "Why the World is Round." The Editorial departments are rich in mental pabulum, and near the close we find reproduced the "Fundamental Buddhist Beliefs" which were formulated by Col. Olcott, and accepted by the heads of the Buddhist faith in their different nations as a common platform of belief.

Mind is one of the most instructive of our American exchanges and has as usual an interesting collection of articles. It enters upon its tenth volume with this issue (April) and is doing excellent work by its

liberalising influence upon modern ideas, and is one of the leading exponents of the New Thought movement.

The *Journal of the China Branch of the Royal Asiatic Society* has an instructive and interesting paper on "Mencius and some other Reformers of China," by Rev. W.E. Macklin. It was read before a meeting of the Society and provoked some discussion. There is also an article on "The ancient city of Shaoking," by Rev. W. Gilbert Walshe, B.A.; a review of a work by E. H. Parker, on "China, her History, Diplomacy and Commerce, from earliest times to the Present Day;" and a review of a work on "Mythology and Buddhism in Tibet and Mongolia," (*Mythologie des Buddhismus in Tibet und der Mongolei*), by A. Gruenwedel. The book is offered as a guide to the rich Lamaistic museum of Prince Ukhtomsky. In the Introduction, written by Prince Ukhtomsky himself, the writer expresses the opinion that the history of Europe is trivial and not worth speaking of when compared with that of oriental nations. The Prince expresses his "great sympathy with Madame Blavatsky and the Theosophists, whose tenets he quotes in full." He takes exception to the frequent statements of tourists describing the Buddhist monks as lazy parasites, speaks of centres of Buddhist Learning, and finds it quite natural that the people should love and venerate the priests for their honesty and energy. The reviewer takes strong exception to this idea as he says that "In China at least the Buddhist monks are, as a rule, but a lot of ignorant fellows, held in very light esteem, knowing of Buddhism little more than the prayers which they chant without understanding their meaning, since they are in Sanskrit." Lamaistic Buddhism ranks very low in his opinion, it having degenerated "into mere idolatry. The magic and witchcraft introduced by the Tantra school takes a prominent place in it." In a list of members of the Society which appears in the Supplement the name of Col. Olcott is included in the category of Life members.

The Arya, a double number for March-April, contains a large amount of interesting reading matter for those inclined to the study of oriental topics.

Acknowledged with thanks: *Light, Review of Reviews, Banner of Light, Notes and Queries, The Arena, Health, The Phrenological Journal, Harbinger of Light, Pra-Buddha Bhārata, The United Buddhist World, Indian Journal of Education, Christian College Magazine, Theosophisch Maandblad, Prasnotlara, Central Hindu College Magazine, Golden Chain, Buddhist.*

CUTTINGS AND COMMENTS.

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

*Ordeal
by Fire.*

A correspondent of the *Civil and Military Gazette* relates a remarkable incident concerning the vindication of a woman's innocence by the ancient ordeal of fire. It happened in a little colony or tribe in the Sialkot District, a tribe in which the purity of woman is jealously guarded and no guilty ones spared. A daughter of the tribe, who was married to a man in a settlement not far distant, came home one day complaining that she had been turned away by her husband and his family. As this was considered a very grave insult, the head of the colony was informed of it and the husband and father-in-law were soon summoned to appear on a certain day, when the case was to have a hearing.

"The bridegroom's party appeared in due course and pleaded that the woman's misconduct was the source of her dishonour, and that they could not be expected to keep a dishonoured woman in their house. The woman had to be called, and strongly protested her innocence. At the requisition of the Head, she swore by heaven that if guilty she might be burnt to ashes at once."

Thereupon the Judge decided to resort to the trial by ordeal, both parties agreeing to submit to the "Verdict of Nature." A thick piece of iron about eighteen inches in length and nine in width was made red-hot, while the woman was purifying herself by bathing and making ready for the severe test. On coming forth robed in white she "shrank a little from the barbaric ordeal," but was ordered to grasp the red-hot iron and throw it upon a pile of straw near by. On doing this the straw ignited, but the woman's hands were "totally uninjured." This was witnessed by an audience of about 500 persons, and there was great rejoicing on finding that no blemish was visible on the girl's hands, this fact being accepted by all as a complete vindication of the young woman's innocence. The Judge fined the husband Rs. 10 for "causelessly" subjecting the wife to this ordeal, and "the bride was triumphantly taken home by the husband." Though this may be regarded with incredulity by the Western reader, the trial by "ordeal" is implicitly believed in by millions of people in the East.

*The West
invaded by
the East.*

The Chicago American, the newspaper started recently by that most successful journalist in the world, Mr. Hearst, describes how various branches of the occult study of the East have penetrated into the West. The occult workers are flourishing in Chicago where they are reading "strange books" and joining societies with "strange-sounding names." It was Madame Blavatsky who first organized this expedition from the East to the West, and in the course of a few years, she conquered, as it were, the whole world from China to Peru. Never did a movement spread so rapidly or penetrate so deeply into the best circles of society as that of the Theosophists.

This movement served India, as it served humanity. It first

gave the material West an idea that there are subtle things which are known to the East but not known even to the most advanced scientists in the West. It also gave India a lift. The world began to read the Gîtâ and Hindu philosophy with respect.

Theosophy, one of the most favored and popular branches of occult study in Chicago, is pushed vigorously all the year round by members of the Theosophical Society.

At present you hear nothing but Theosophy or occultism on the suburban trains and street cars.

In summarising this, *The Amrita Bazar Patrika* says: It was a European lady (Blavatsky) who first awakened the Hindus to the legacy that their forefathers had left them, and which they had forgotten. It was a European lady (Besant) who followed her to work with the Hindus for the purpose of elevating them. And it is a Western lady (Abhayanda) who is coming to India to give a new life to that sweet religion, Vaishnavism, as taught by Sri Gauranga.

A speaking lamp. Mr. Richard Heller, the inventor, has, after carefully noting many experiments made by himself and others, produced a lamp which really speaks.

This is accomplished by attaching the circuit of an ordinary arc lamp to the circuit of a microphone. Then by speaking against the microphonic plate, the arc lamp, even if one hundred miles away, "will re-utter every sound you make, as clearly as though you were in the same room as the person to whom you are speaking." Mr. Heller also "claims that he can, by his invention, speak from any place in Paris, electrically lighted, to any other place connected with the telephone, or *vice versa*, and that his voice will be reproduced loudly enough to fill a building the size of the Agricultural Hall, without the slightest effort on his part. He says, too, that a kind of wireless telephone is practically possible by his invention."

We also hear of the invention of the "spectrograph," by means of which you can not only talk with your distant friend, but actually see him and his surroundings. Wonderful if true.

Surely as the poet says:—

"We are living, we are dwelling
In a grand eventful time;
In an age on ages telling;
To be living is sublime."

Theosophy and Occultism in Bengal. The Calcutta correspondent of the *Madras Standard* and says, at the close of his letter of May 12th:

"I should like to mention that the death anniversary of the late Madame Blavatsky, or the White Lotus Day as it is called, was celebrated in Calcutta on May 8. The number of Theosophists is not so large now as it was a few years ago, but the occult brotherhood still exerts a powerful influence upon Bengali Society. Babu Narendro Nath Sen, the veteran journalist of Bengal, has been connected with the movement since its inception, and his address has been a pleasant feature of the annual celebration. The ceremony, as a rule, consists of sacred recitations, almsgiving, and exchange of greetings. The progress of the Theosophical Society possesses a special interest, for, if I am not mistaken, the seeds of the National Congress were sown at a Convention of the Brotherhood."

His reference to the decrease in the number of Theosophists refers only to the Calcutta Branch; the membership throughout Bengal steadily increases.

Modern Man-making. We find in *The Ladies Home Journal*, an American periodical of great merit, a scrap of poetry (from an unknown author) which pictures so admirably and truthfully the modern methods of rush and cram, that we reproduce it.

MAKING A MAN.

"Hurry the baby as fast as you can,
Hurry him, worry him, make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain-foods, make him advance.
Hustle him, soon as he's able to walk,
Into a grammar-school, cram him with talk.
Fill his poor head full of figures and facts,
Keep on a jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash,
All by the time he can raise a moustaché.
Let him forget he was ever a boy;
Make gold his God, and its jingle his joy.
Keep him a hustling and clear out of breath,
Until he wins—*nervous prostration and death.*"

The Arya Samaj. The publication of the returns of the Indian Census of 1901 reveals the fact that Swami Dyanand's Arya Samaj now numbers no less than 67,105 members. This is a large figure when one considers that the Samaj was formed at about the same time as the Theosophical Society, and that its eminent Founder died when he may be said to have just laid its foundations. The secret of this success has been explained by us quite recently.

The Brahmo Samaj. The adherents of the Brahmo Samaj, according to the last census, number only about 4,000—confined almost wholly to Bengal. A recent issue of the *Bengali* says:

"There is a splendid field for missionary work in Chota Nagpur, of which the Christian Missionaries are taking the fullest advantage. Brahmo missionaries should follow their example."

In the Samaj's own organ, *The Indian Messenger*, a Madras correspondent writes that though there is a library here, open to the public "no one cares to avail of it;" and that the Society's organ in this city, *The Fellow-worker*, "is now in a state of hibernation," and adds:

"One of our urgent needs is the establishment of a Brahmo community in the presidency town of Madras. That the Samaj, which has been in existence for the last 37 years, should be without a community of its own does not bode well. As Brahmos we cannot be strong and powerful unless and until we create a community ourselves."

"I regret to say that Brahmo Mission work is almost a misnomer in our city although Brahmoism is a proselytising religion."

This confirms the views expressed about the Brahmo Samaj in "Old Diary Leaves" for May,

Female
education in
India.

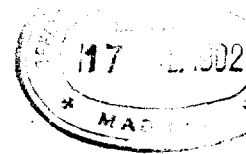
At the distribution of prizes to the pupils of the Maharajah of Vizianagaram's Girls' School at Triplacane, Madras, Mrs. Benson made an excellent speech on the education of Hindu girls. We quote the closing portion :

"We all hear a great deal about the submissiveness and obdience of Hindu women. I think this shows that the root of the difficulty about female education must lie with the men, for if *they* wished for the complete education of their daughters, and girl-wives, the obedient and submissive women would not raise any objections, but would comply with their lords' wishes in this, as in all other respects. What is really wanted is a leader—some one impregnated with enthusiasm on the subject.

Dewan Bahadur Srinivasa Raghava Iyengar, in his Convocation Address, said that reforms should be carried out by Associations. But have reforms ever been accomplished by Associations? Was it not John Howard, and Elizabeth Fry who started prison reform, and Florence Nightingale, nursing reform, and have we not had educational leaders in Miss Beale, Miss Buss, and Miss Soulsby? Was it not Mary Carpenter who started the "National Indian Association" which managed and still manages some of these schools? Leaders must come first, and Associations afterwards. Those of you who are reading Mrs. Sathianadhan's delightful *Indian Ladies' Magazine* will remember the account of Miss Thoburn's life work in Lucknow. She started with six little girls in a small room in the bazaar in 1870. This was the beginning of the first girls' school in Oudh. That school has developed into the present Lucknow Women's College with its 200 students, five of whom have taken the B. A. degree; 27 have passed the F. A. Examination, and 48 the Entrance Examination. This was the work of an enthusiastic leader.

When you realise that there are over 26,000 Hindu girls of the school-going age in Madras, and that only 6,000 of these are under instruction, and this mainly primary instruction, you will acknowledge that it is not a time to sit down quietly under this immense drawback to your Society. It was remarked to me the other day that the expense to be incurred would be very great. It certainly ought to be, but what better use can you have for your money than the development of enlightened and noble women? How many thousands of lives has Florence Nightingale saved for England by her initiation of superior nursing, and by the diffusion among thousands of families of the knowledge and value of sanitation?

How far the heavy death-roll from plague in Bombay, Poona, and the Punjab may lie at the door of ignorant women in those Districts will never be known. But how can they be held responsible when they have never been taught the evils of the insanitary condition of their houses, and the danger concealed in infected clothes? One Florence Nightingale in your midst might be the means of saving millions of lives. Read her life, and you will see that no expense was spared on her education. Would not one such woman be of more value and pride to India than untold hoards of jewelry? Such advancement cannot be achieved without the knowledge of English. It is one of the most important subjects in connection with the education of girls at all times, and in all countries. The knowledge of a foreign language seems to have been necessary for the completion and continuance of learning. The Romans had to learn Greek; the English, Latin; and Russians both French and English. In India, English is the language spoken by the ruling class; it is, year by year, becoming more and more the language of the world. Without it your girls cannot be put in touch with the best literature and education of the day. It is the only language that will enable them to hold intercourse with educated girls and women all over India, whether European or Indian."



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THE THEOSOPHIST.

(FOUNDED IN 1879.)

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER III.

(Year 1893).

WHEN it became known, in 1892, that I wished to retire from office, five offers were made me by kind friends to give me a home and support during the rest of my life; among them the Raja of Pakur, then a stranger to me personally. From Bhagalpur my itinerary of the present tour took me to Rajmahal, where I stopped for the day and lectured, and thence to Pakur, this gentleman's place, where I was cordially welcomed by him and his Dewan, Babu Patiram. I slept at the station and lectured at the Raja's High School, but I had so many engagements booked that I had to hurry away at 5-30 A.M., on the 27th (February), to Berhampur (Bengal), the seat of that once super-excellent Branch, led by Babu Dinanath Ganguly, Government Pleader, and his colleagues, Satcori Mukerji, Kali Prasanna Mukerji, Nafar Das Roy and the others whose names are so well known in our Indian history and who got their inspiration originally, in 1882, from their then leader, the late Nobin Krishna Banerji, one of the strongest and most devoted men we ever had in the Society. On the present occasion I was to preside at the celebration of the Eleventh Anniversary of the Branch, an event to which I looked forward with pleasure. It is one of the delights of one's inspection tours to meet with Branches which are full of enthusiasm and anxious to do their uttermost to help on the movement; this compensates for the depression one feels when in contact with other groups whose interest is intellectual and fervour not yet aroused. In India, it is, as I have often remarked, wonderful how much of the power for

* Four 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 of the volumes are available in book form. Prices: Vol. I., cloth, illustrated Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

good and usefulness in a Branch depends upon having one strong man for leader. Let him be ordered by Government to another station and the ashes of indifference soon cover over the live coals of activity which his example had kept flaming. Only this very morning I have read in a Madras paper that the "Theosophical enthusiasm" in a certain large town was dying out since the departure of the gentleman who had headed the group at its formation and had led it from good deed to good deed until now, making it one of the most influential centres in the Empire. This is unpleasant and yet nothing to be surprised at, since human society, the world over, is composed of masses and classes led by a few strong personalities. The more one mixes with public men and parties the plainer is this fact perceived. Our own movement has afforded ample proofs, and of a character that really were surprising: the Judge secession, for instance, a movement based on no more substantial foundation than falsehood and vulgar ambition. As for the phase it now presents, that is beyond words to express; a fall into intellectual slavery that must be seen to be believed. And of people who were in search of the Higher Self, of that supreme wisdom which makes man a god in power after self-development, and the condition of which latter is the bursting of all trammels of servility, the rising inch by inch by struggle and self-reliance. Can the reader see, then, what it means to become an Adept, or wonder that such an evolution is so rare that the existence of such beings is to most men a mere intellectual surmise? Let us, then, prize those who show any quality of leadership in this great sociological movement, and make the most of them while they are fit and ready to work.

Berhampur was reached at 1 P.M., on the same day, and a most kind and brotherly address was read to me. The Branch public function came off at 7-30 the next morning, and Mr. Edge rejoining me during the day, we both lectured at the Theatre Hall in the evening to a large audience of both nationalities. The next morning I opened the T. S. Library and Reading Room and had the pleasure of announcing that that philanthropic lady, Maharani Surnomoyee, whom the late Queen Victoria so much respected and who was affectionately called by her compatriots the Lady Burdett Coutts of India, had given Rs. 300 towards the Library. My lecture that evening was on "Occultism, true and false" and, whether drawn by curiosity or not, to know something about that subject or only to see me, I cannot say, but there was scarcely a resident European absent. My visit ended with this function and on the next morning Mr. Edge and I left for Calcutta, where Dr. Salzer had his usual welcome ready for us.

A strong fever attacked Mr. Edge and made him very ill during the next few days, but was finally broken up by Dr. Salzer with the 30th Dilution of *Natrum Muraticum* (sea salt), in which the

proportion of matter is indicated by 1 as the numerator, and about 100 ciphers as denominator! Not much from the allopathic point of view, yet it cured him, and what more could a bolus as large as an egg accomplish?

The Doctor and I bought tickets to a double wedding of Salvationists—"Captains" Satgun (Claydon) and Bala Bati (Bellani) and Atmaran (Mottershead) and Nur Jahan (Knight), to be united in Salvation Matrimony under the Army Flag, Thursday, March 9th, at 7 P.M. in the Bow Bazaar Barracks. Four "Captains"—two of each sex—married by "Staff Captain Santoshan," with the "United Staff and Field Force to the front." This was the eccentric, not to say crazy, aspect of the affair, and no wonder it drew a packed and paying audience. But Dr. Salzer and I both lost sight of the outward farce and came away deeply impressed with the deadly earnestness of these people. Let anybody jeer as he may at the Salvationists, yet it cannot be denied that they are zealous, bold and self-sacrificing to a degree in their work. I, for my part, have always respected them for their motives and regard the Salvation Army as one of the most powerful agencies of our times for the restraint of vice and the reformation of the submerged criminal class in Western lands. India affords them no such field for their exertions, for criminality and vice do not prevail there to the same extent. A nation evolved in such an intellectual atmosphere as the Hindus would not be satisfied with such bran-like religious teaching as the Salvationists impart.

A very large and demonstrative audience listened to my lecture at Albert Hall on "Occultism," on the evening of the 11th, and the next day I sailed for Madras in the British India steamer "Malda." I found on board, the Surgeon, Pilot, Purser, Mail Agent and other officers of the French Steamer "Niemen" on which Mr. Keightley and Mr. Cooper-Oakley had been wrecked off the coast of Ceylon shortly before. From all I could gather from them, I did not derive a very respectful impression as to the management of the vessel at the time of the catastrophe: I was glad not to have been aboard.

From Calcutta to Madras is a run of less than four days, so we reached home on the 16th at daybreak, and my first task was to hunt through our old papers for historical bits for "Old Diary Leaves." Then, by way of a change, came an attack of gout in my feet, a legacy left me by some ancestor who probably was more fond of old claret and burgundy than of vegetable food. But this did not hinder our beginning again the discussion of the Judge affair. Mr. Edge, who had been detained by illness, came on by another steamer five days later. I sent him to Poona to lay the evidence before our respected colleague, Judge Khandalvala, and take his opinion, which was that the case should be proceeded with.

At the last Convention Mr. Walter Old gave some very instructive experiments in thought-reading, and now again, in the pre-

sence of fifty or sixty visitors, he made others. In his case it did not seem like mere "muscle-reading," but the perception of the agent's thought. Writers upon these interesting psychical experiments have not made the mention they deserve of a series of demonstrations of the thought-reading power which were made at Yale University in the year 1873 or 1874 in the Sheffield School of Science, under the direction of Prof. W. H. Brewer. The percipient was a young American named Brown, whom I met and once tested myself. It must be confessed that one of his feats excels any that have since been recorded by experimenters. At the Sheffield School a wire was carried from the cellar to the amphitheatre in the top story, with enough slack there to reach across the room. The thought transmitter, *i.e.*, the person whose thought was to be read, was stationed at the cellar end of the wire and Brown held the other end upstairs. The gentleman formulated the thought, if my memory serves me—it is now nearly thirty years ago—that Brown should make a mark on a blackboard and then lay the piece of chalk in a certain place. Under the observation of the committee of scientists the latter held the end of the wire against his forehead, was seized with a nervous shivering, ran hither and thither, still holding the wire, and finally went to the blackboard and *did what was mentally ordered by the "agent."* Where is the muscle-reading here? Prof. Brewer published a report of the experiments at the time and it was widely copied and commented upon in the press. Of course, even this wonderful test is far less important than the multitudinous feats of thought-transference that are recorded in the literature of clairvoyance, but for materialistic skeptics it is more satisfactory as having been made in a School of Science under the direction of University Professors, and with the substantial wire as a *piece de conviction*. It is a comfort to such to have a wire to hang one's ideas upon to ripen in the sun of common-sense! Yet, what had the wire to do with the thing after all; is metallic wire a conductor of thought? What would Marconi say?

On the 28th I had a letter from Mrs. Besant telling me that she would be able to come out to India, which of course gave us all great pleasure.

A chance seemed to offer itself at this time to acquire the Mahâ-bodhi stupa and some 3,000 bigahs of adjacent land by purchase from the Tikari Raja's estate, the presumed owners of the fee. The Honorary Pleader of the Mahâ-bodhi Society at Gya, Mr. Nund Kissors Lal, conveyed this idea to me in a telegram and I at once communicated with Dharmapala. A wealthy Burman was said to be ready to give Rs. 1,00,000 if the shrine could be bought—so I was told by Dharmapala. Private negotiations were accordingly entered into and all was proceeding peacefully until the Government of Bengal, or in other words, Mr. Cotton—whose son was engaged as counsel for the stubborn Mahant of Buddaha Gya—came to know of it.

The next thing we learnt was that a peremptory order had been given to the European Manager of the Tikari Raj under the Court of Wards, that he should not sell the piece of property in question to the Buddhists on any consideration. This seemed to me an impertinent and unjust meddling in a perfectly blameless business transaction, and I could not help suspecting the motive which prompted the order. However, that chance was lost and the monstrous injustice of debarring the Buddhists of the world from owning their most sacred and most famous shrine was continued. Worse than that, the Sivite Mahant had allowed Buddhist images to be defiled, and had smeared some with forehead caste-marks as though they were Hindu idols: this after the Buddhists began to bestir themselves to regain possession of the shrine and to cover an empty pretext that Buddha Gya was a Hindu place of worship. As I went farther and farther in the case I became thoroughly disgusted with the view it presented of religious hypocrisy masking private greed. Meanwhile both Dharmapala and his legal adviser wrote so encouragingly that I determined to go over to Burma and see what the chances were for securing the purchase money. On reaching Rangoon, on the 11th April, it did not take long to convince me that nothing was to be hoped for in that matter: the whole body of middlemen—Burmese merchants—in the rice trade were just then in the grip of a European syndicate, and were in a way to lose all their savings. So, after stopping with our dear friend Mr. Moungh Hpo Myin twenty-four hours, I sailed for Calcutta in the s.s. "Canara." After a three days' run, I got there on the 15th and with Dharmapala went over the whole Mahâ-bodhi question. Thence, by train the next evening to Bankipur, where our Gya attorney met me at the house of Mr. Guruprasad Sen, the great lawyer, editor and politician. Together we threshed out the case, agreed upon a course, and on the following day I returned to Calcutta. That same night I slept on board the P. & O. s.s. "Bengal," which left for Madras early on the following morning. I reached home on the 25th after an absence of only sixteen days.

When we first settled at Adyar some of our leading Indian members urged us to buy the next estate to us on the Western side, so as to have residential conveniences for friends when they came to town. It was a large mansion, originally the residence of Lord Elphinstone when he was Governor of Madras, and around it a park of over an hundred acres. The price asked was very moderate and the money could then have been raised, for that was in the days when the worship of H. P. B. was active and there was always the off chance of seeing phenomena. But the scheme did not recommend itself to my practical instinct and I refused. The property lay empty for some more years, but at last was bought by the Brotherhood of St. Patrick and made into an orphanage for boys, since which time the work has been carried on

usefully, and philanthropically. Some of the Celtic Fathers came to see us shortly after my return from tour, and as I was American and could talk the brogue and sing Irish songs, we became great friends. From time to time the priests and their advanced pupils come over to read in the Western Section of the Library and are always welcome. How marked the contrast with most of the Protestant missionaries in our neighbourhood who seem to prefer to keep aloof and silently condemn us instead of showing any good will. The fact is, they are bitterly disappointed over the failure of the Scottish Mission to crush us by the help of the odoriferous Coulombs, and it is galling no doubt, to see the Society growing stronger and stronger and more and more influential. Poor things! "O, Colonel Olcott," said a nice Protestant missionary lady to me once, after I had spent an evening with her and her husband, "why do they say such horrid things about you?" "Do they?" I answered. "Yes they do, and I think it a shame." "What do they say?" I asked. "O, I dare not tell you, but they are horrid." "Well," said I "do you believe them, now that you have seen me?" "Certainly not in the least." "Then why worry yourself over childish slanders that do not convince even you, one of their own party? Let them go on; it amuses them, and I don't mind in the least."

Our second anniversary of White Lotus Day (May 8th) was celebrated at Adyar, Mr. Old and I delivering addresses and extracts being read as usual from the "Gitâ" and "Light of Asia." Mr. Old then went up to my "Gulistan" cottage for a change, and I devoted the greater part of my time to an overhauling of old documents in search of material for my "Diary Leaves."

On the 15th May I went to the Bank of Madras with Mr. V. Coopposawmy Iyer, one of my co-trustees, and transferred the Government securities in my name to our joint account, thus relieving my mind of a great burden, for now in case of my death, the interests of the Society could not be compromised.

From New York I received by that week's foreign mail a draft for £38 for author's copyright on "Isis Unveiled," the first payment that either H. P. B. or I had had since leaving New York, though several editions had been issued. The money came just in good time for me to help our colleagues at Madrid, Paris, Stockholm, Amsterdam and in India to meet some of their heavy expenses for Theosophical publications. I may add that it was also the last payment, for since that time not another dollar has been sent me by our very honorable publisher! I mention this for the information of colleagues to whom I would have gladly given further aid.

In the course of my writing of "Old Diary Leaves" I had now come to the problem of the authorship of "Isis Unveiled," and was greatly puzzled to arrive at the reasonable explanation. There were so many points to consider that I gave them much anxious thought. What my conclusions were may be read in Chapters XII., XIII. and

XIV., of the first Volume, and the case is so thoroughly argued that I must refer the reader to the book itself. One thing is certain, so far as I am concerned, I got my Theosophical education while helping her to write it.

As the World's Parliament of Religions was to meet at Chicago in the following September, and as it had been arranged that our Society should participate in it, I deputed the Vice-President, Mr. Judge, to represent me officially, and appointed Mrs. Besant, special delegate to speak there on behalf of the whole Society. How great a success it was for us and how powerfully it stimulated public interest in our views will be recollected by all our older members. Theosophy was presented most thoroughly both before the whole Parliament, an audience of 3,000 people, and at meetings of our own for the holding of which special halls were kindly given us. A profound impression was created by the discourses of Professor Chakravarti and Mrs. Besant, who is said to have risen to unusual heights of eloquence, so exhilarating were the influences of the gathering. Besides these who represented our Society especially, Messrs. Vivekananda, Gandhi, Dharmapala, representatives of the Hindu Vedanta, Jainism and Buddhism respectively, captivated the public, who had only heard of the Indian people through the malicious reports of interested missionaries, and were now astounded to see before them and hear men who represented the ideal of spirituality and human perfectibility as taught in their respective sacred writings. Said one Chicago editor: "We have been for years spending millions of dollars in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and have converted everybody." From a report which Mrs. Besant made to a London paper I cite the following concluding paragraph:

"The Theosophical Congress, as said one of the leading Chicago papers, was a rival of the Parliament itself in the interest it excited. The plan of the Department of Religion was a good one. Each body strong enough to hold one, had a congress of its own on one or more days, fixed by the committee; in addition to this, chosen speakers occupied one session in presenting the views of their body to the Parliament. The Theosophical Society was given two days for its congress, the evening of the second day being devoted to the presentation of Theosophy before the Parliament. The hall originally granted to it seated about 300 people, but it was so densely packed before the first meeting opened, that the managers gave us another hall seating about 1,200. This was promptly filled, and at each succeeding session the crowds grew, filling passages and packing every inch of room, until at our fifth session two adjoining halls were offered us, and we held two overflow meetings in addition to our regular session. The sixth session was the presentation of Theosophy to the Parliament, and some 3,000 people gathered in a

huge hall. So intense was the interest shown that the management most generously offered us the use of the great hall for an additional meeting on the following night, and it was packed with eager listeners. In addition to the Indian and Sinhalese delegates above named, the Theosophical Society sent from its European Section Annie Besant, Miss F. H. Müller and Mrs. Cooper-Oakley; the American Section was represented by its General Secretary, Wm. Q. Judge, Dr. Jerome Anderson of San Francisco, Mr. George E. Wright and Mrs. Thirds, of Chicago, and Claude F. Wright of New York; the Australasian branches delegated Mrs. Cooper-Oakley, who had been working among them for ten months, and who came direct from Australia to Chicago. Between the interest excited by the speakers and the far deeper interest excited by the subjects dealt with, the meetings were rendered thus successful."

H. S. OLCOTT.

EVOLUTION AND CONSCIOUSNESS.

[Concluded from p. 544.]

THUS the evolutionary law—the law of causation as to differentiation in form, which is the visible working of consciousness seeking knowledge by experience—ultimately reaches that form which we call the human, with its extended powers of perception. At present, this is its highest point for us; but as it is of all others the most complex, so it offers by much the widest scope for its purpose; and therefore must necessarily take the longer to work through all the experiences, and gain all the knowledge, of which it offers the means.

And yet we are but little further than the threshold—we have but learnt the merest rudiments of all that experience can teach us, and our wonderful human intelligence is but an imperfect and limited thing. It has not yet reached more than the merest fraction of that comprehensiveness of perception which it must eventually reach; and the powers to which it may attain are but dimly perceived and most imperfectly manifested. No one will claim that we have yet reached very much of *perfection* in anything; or more than, comparatively speaking, the merest small measure of true knowledge. Before we can be in possession of all the knowledge which experience of the material world will enable us to gain, we must come—as we eventually shall do—to a point in our evolution at which, so far as the physical plane goes in the present cycle, we are universally cognisant. And that will be a state in which the present distinctions of past, present, and future, height, breadth, and depth—the present limits of observation in any given direction, shall vanish from the sphere of perception. Then the middle term as

regards duration—the *present*—will alone remain; so that whatever the mind directs its attention upon, it will immediately become fully cognisant of, in much the same manner as it now is of whatever may pass before the immediate sense-perceptions. To put this in other words, there will, for the mind, be neither a past nor a future—we shall not merely *think* about things of the past time, scenes and incidents of the long ago, or what were the events of past ages and the state of the world then; nor shall we, as now, merely speculate about the future and endeavour to forecast it by probabilities and other more than uncertain means; for by that time we shall be in possession of a mental instrument which will once for all do away with those uncertainties. If there is anything in the gradual increase of intelligent perception which the whole of the evolutionary process shows to have been the rule, we appear to be sufficiently warranted in assuming such a conclusion; but doubtless we cannot forecast to anything like the extent which our perceptions will eventually reach; simply because at present we lack the power to understand that for which our mental apparatus is unfitted; since up to that understanding it is not yet developed.

At the point in our evolution which we are now occupying, we endeavour to reach this omnipresent perception in a very partial and necessarily imperfect manner; and yet the means we adopt now, like the scales which the child practises in learning music, are the exercises by aid of which we shall eventually develop faculties superseding present appliances. As it is now, we seek to cognise the past by the means of history and research, and are too often more or less baffled by these uncertain guides—thus having always to be revising our conclusions and revamping our theories as each new fact is slowly ascertained, and fights its way into acceptance against the prejudices and the efforts of those who, not looking far enough, are always seeking for finality where there can be none; and thus endeavouring to prevent further progress by forging fetters for it out of that already gained. How often do we not hear the silly remark, "If you go in for this sort of thing, where are you going to stop?" But nature and the law of Evolution do not contemplate any such stoppage, except it may be for rest, and in order to sort over and put in form that which we have gained; so as to be ready with the more advantage for some further-forward movement when the time comes for it to re-commence.

As for the present, we are most of us aware how little we really know concerning it; and how vastly much there is which we might further know, if only life were long enough and our daily necessities permitted—and this alone seems a good enough argument, if one were needed, to show that our reincarnations must always lie upon this earth-plane so long as there is anything more to be learned from it. With most of us, the present means just the assimilation of so much as formerly we may have cultivated the capacity to

perceive; for the ability to receive and assimilate truth is, like every other faculty, one which is developed only by experience. How many times must we return to this earth, before we shall have gained all the experience which it has to offer! Our consciousness has expanded up to the present point through a long and slow evolution, and it has developed means of cognisance which are doubtless large in their way; but their limits are, upon a very little examination, most painfully apparent.

Take, for instance, the faculty of memory. According to what we are told by those who have made a study of the subject, there was a time when it was a thing very much less developed than at present—in fact, it was so limited that it would not reach back to even the previous days. From that point it has expanded and evolved until it is now nearly capable of recording the major portion of one lifetime; but let anyone try the simple experiment of attempting to recall the events which were passed through in earliest infancy, and the mind will only present a blank by way of answer to this effort. Or let the attempt be made to sort over the recollections which seem to crowd the mind from, let us say, one's tenth year; and endeavour to put these down in consecutive order, filling up all the gaps—the attempt will, as everyone knows, be a complete failure. This is because the faculty of memory is as yet but partially developed, and is quite unequal to the task proposed to it. For though not one single item of one's whole life experience has in reality been lost, but is all stored up in what hypnotists call the sub-conscious self, and Theosophists the Ego; yet the brain-instrument is but partially responsive to the vibrations received thence—evolutionary processes have not yet made it sufficiently responsive to enter into that great storehouse and take thence the full measure of what it might have were it capable of so doing.

But if it be true that evolution has done so much for the faculty of memory, and is yet to do more—then, since it has reached the point where we begin to be able to recollect the entire details of the present life, what, after that shall have been fully completed, may we expect will follow? Obviously, since all memories are stored in the Ego as a centre of the amount of consciousness we have been able to awaken, so in the series of lives which stretch backward from the present, it is a clear inference that in the future there is reserved to us the faculty of recollecting all those lives, as now we do with the present one only.

Returning to the present, however, with its limitations, we can nevertheless discern indications that a great expansion of our means of cognisance is possible—all those things which now we perceive by instrumental aid, for instance, might be cognised without such help, if we had but senses sufficiently evolved. Which means, that in us there are lying latent the faculties which shall in course of time render all our telescopes, microscopes, telegraphs,

etc., the mere curiosities of our future museums—the objective records of man's intuitive perception of what the future held in store for him at the time when he was in the habit of using them. As things now are, we call the assimilation of the knowledge gained by their aid—a process which, as said, is much more than sufficient for a lifetime—by the name of education. But none of these means of cognisance are perfect, nor do they contain within themselves the capacity for reaching more than a certain limited degree of perfection. We all know how it so often takes a lifetime to add even ever so little to the range of some particular science, or to develop some special application of it; but it is more likely that the exercise of our faculties in the doing of these things is the greatest part of their value, than that the things themselves should reach more than a comparatively small measure of perfection at our hands, or prove themselves to be efficient means for reaching the truth of things.

In fact, we are not much better off in regard to the present than the past; for our seeming advantage in being in immediate proximity to the things to be observed is more than half illusory. Not only is it the case that we have to take time, exercise much thought, and strain our faculties before we can in any measure comprehend the natural and objective world which lies around us, but long observation has already taught us that the senses upon which we depend, like the instruments we have invented to aid them, are by no means sufficient to put us in possession of the ultimate truth. These senses are, in fact, only the most tentative and temporary aids; and thus they fall far short of performing more than a small measure of the duties we impose upon them. But that Evolution has much greater powers in store for us, is made more or less evident by the comparatively rare instances of psychometry and clairvoyance—faculties which indicate that all the vast apparatus of science as it now is, must necessarily be of a transitory nature—it will all vanish when it has served its purpose; but the eternal consciousness which prompts its construction will necessarily endure forever. All these temporary aids which it adopts will, like the daily expedients we resort to for the overcoming of hindrances and the accomplishment of our further purposes, be remembered only in the totality of their effects. So that all which is the outward product of the evolving intellect in the material world must therefore perish; but the experience gained in the production of these things, like the muscular perfection gained by the athlete through his physical exercises, will be the one factor of value; and the means which ultimately enable it to reach that greater perfection which shall by its own innate necessity follow.

Thus we see in some measure how the consciousness, which we assume to be the moving impulse of the universe, goes on forging more and more improved means of cognisance and perception, to

the end that its own experience may be its only guide, and thus the sole means to its further and further expansion. And this appears to be the only hypothesis which affords some rational explanation and reason for the state of things we see about us—the only theory which is at all points in accord with the facts, and therefore the only one which deserves to be accepted, in default of one more perfect. We have taken a very brief glimpse at the course of its evolution from the degree which is seen in the affinities of the atoms up to that which it exhibits in man—that is, up to the point where materialists, considering the five senses as the limit of perception, and in contravention of the law of Evolution, claim that for the present it ends. They do not admit any greater degree of consciousness than that which average humanity now exhibits; and apparently they do not look for more than this—only anticipating that its means of expression along present lines shall reach further perfection. But, as seen in the foregoing, it has passed through many different phases; and it by no means follows that the last of these has been reached, or that we can from its present phases lay down the axiom that it can go no further.

Man, as at present seen, is thus but the latest expression which the consciousness takes; and this, divided among millions of different instruments scattered over our particular world, is now, and has been for many a million years past, engaged in probing and examining the effects which ensue from its own activities. When it has fully exhausted this enormous field of experience and research, it will doubtless take other and higher forms. By aid of these it will pursue similar paths, gradually expanding its instruments and methods; and thus proceed onward in getting rid of limitation after limitation, in a course to which we can see no end.

But what men are to the world upon which they exist, so are those other worlds, with which space is crowded, to the universe. And as all men differ from each other in so many ways, whilst still preserving a general resemblance—so all these worlds, which we see have a general similitude, are yet very different each from each. They doubtless represent so many different steps in the ladder of progressive consciousness—so many different degrees of its manifestation; and the collective consciousness of each world may be looked upon as so many separate beings, each of whom has gone through many different phases before reaching that one where it is now. As man has his days of work and his nights of rest—his whole lives of activity upon the present objective plane, and his resting intervals upon the subjective—so have each and all of these worlds, *ex-hypothesis*, had their similar phases. Like men, they have their periods of work and of rest—their summers of bloom and their winters of torpidity, as we see in the vegetable world—and like all that exists, they come into being and pass out of physical existence when their time comes. And if the vast and innumerable

streams of humanity are to the earth like the sands of the seashore for multitude, so are the numbers of the celestial orbs to the illimitable space which is their playground and their field of action. They play their part in the manifestation of the great All-Consciousness upon a vast scale, where man does the same upon a smaller one, and thus each, in its special degree, is doing the same work more or less. As man is to his particular phase of manifestation, so are the worlds to their various aspects of it; and as the worlds are to each other in this respect, so are the magnificent suns, the same great analogy extending throughout the whole manifest plane, as likewise before and behind it into we know not what realms of nature which are unseen and unknown to us in the present state of our evolution.

It is to this great extension in the philosophical field that we are now to look in the most modern phase of thought; for the field of scientific investigation along the old familiar lines has been carried into such minute detail that it can scarcely go very much further and be of great use in doing it. When science reaches this stage—where its great leading motives are swallowed up and lost sight of in a mass of prurient detail and disputation—there always happens some great revolution in thought and a corresponding departure in action; and it appears as if we are now upon the very brink of such an one. We begin to glimpse new fields of research and new aspects of thought and of nature, filled with vast possibilities hitherto unthought of except in that form of expression which intuition prompts us to make use of in the absence of certain knowledge—and which the prosaic world calls romance. But the romance of the past is often the actuality of to-day; as the romance of the present may become the solid fact of the future. We can idealise only those things which either have been in the past, or which shall be in the future; for as all rational idealising consists in the mere variation and combination of real things in ways which the mind alone can suggest, so, as the mind is the origin of all things, nothing which we can imagine is so entirely fictitious as never to be possible of occurrence in some degree. We all know how the half-knowledge of some occurrence often makes it seem incredible and false, when more extended information verifies it throughout; and hence the present state of our powers of comprehension often makes that appear false, which by a more extensive means of knowledge will be seen to be true.

So it is that occult science, so long looked upon by many as the wildest of all crazy delusions, may yet come to be generally recognised as the truest of all science—nay, as being the very basis of all that we now possess in the way of knowledge. For the name occult science only signifies the science which is hidden and unseen by the world in general at its present state of development—and therefore simply means the science of the future, which must necessarily

be unknown to most of us now. Therefore those who study occultism are simply the people who study to learn that which for the present the externals of things cannot supply; but which, as lying at the basis of all, may not the less be found by those who will diligently seek for it. And if it is anywhere to be found, surely it must be sought in the study of consciousness, as being the one element which lies beneath all manifestation—the one great reality of which all else is but the temporary expression. The true occultist is therefore the truest and closest student of nature; and thus all students of nature are occultists in so far as they may endeavour to penetrate to the root of things, and are not merely occupied in observing the relations of external nature and the material world. For this latter, being an evolutionary product, must be forever changing its relations; and thus the exact definition of these as they may exist at a given moment in the infinitude of time, cannot be true forever—nor can the philosophy which is founded upon such relations be otherwise than of the same temporary kind; although it must of course contain a certain amount of absolute truth, or it could not have any actual value.

And it is probably because the world begins to recognise this sort of distinction between the external and the internal—between the outward materialistic science and the inward occult philosophy—it is on account of its recognition, more or less perfect, of such a distinction, that occultism begins to be the more sought after; while the collective consciousness of the mass is ever ready to seize upon, and, in some degree endeavour to assimilate, that which the individual units of our world so often despise and condemn. But as those who study occultism are engaged in a research which, from its abstruse and recondite nature, is out of the reach of the great bulk of people as the world is now constituted, so it cannot be understood except by the few who may have been able to escape the general lot far enough to do so; and thus occultism and occult things will always, in our time, be more or less the subject of attack and ridicule by the others, who do not know that they are thus attacking the very source of all knowledge, and running counter to the very purpose of their own being. So rapid, however, is the progress of knowledge in our day, that the prejudice against occult study at present is nothing like so great as it was only twenty years ago; for as one after another of the old landmarks of science begin to lose their importance in the light of more recent discoveries, so the certainty of the grounds of attack which were formerly relied upon becomes more and more doubtful; and consequently the opposition less and less determined. If anyone had claimed, some twenty years ago, that it would be possible to see through a deal-board, and take a photograph of things enclosed in a light-tight box, he would immediately have been proclaimed a fraud; and some wiseacre would have been forthcoming who would (no doubt!) most conclusively

have shown that the man who laid claim to such powers was a transparent humbug. In fact, all clairvoyants were treated in this manner, and held up to ridicule as the grossest cheats and impostors—and yet, if it is possible to make an instrument which, by modifying the light in some mysterious way, enables us to photograph through a thick board, who will be adventurous enough to say that it is *not* possible for so complex an instrument as the brain to do something which is analogous to this—and so be able to impress upon the basis of the optic nerve an image of that which the physical eye cannot perceive? All occultists have maintained this to be possible, and the members of the Theosophical Society have for many years declared it would be done sooner or later—and though the world, scientific and otherwise, laughed and jeered thereat, yet the thing is now accomplished, and it is practised in its external aspect by every one who can procure a Crooke's tube and an induction coil—just as it will in future be done without any such external aids, when we have so far evolved the possibilities latent in our present sense of sight as to render such a faculty not only a known fact, but the common appanage of man.

So we shall go on evolving faculty after faculty and power after power in the future, as we have done in the past; until our present limited sphere of consciousness has become so vastly expanded that it will bear much the same proportion to our present powers as those do to the faculties of the purblind and shortsighted days when there were none of the mechanical aids by which we at present carry our perceptions so far beyond their mere physical limits. Everlasting progress and everlasting evolution—such is the destiny of humanity as the vehicle of unending Consciousness; and this last must go on expanding for ever, in accordance with its own law of evolution, which extends through every plane of the universe. Of this Consciousness it may fittingly be said, as of the ego in man, that though the bodies are many, the existence is but one. "They shall perish but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. "But Thou art the same, and Thy years shall have no end."

S. STUART.

THE TREND OF INTERNATIONAL EVOLUTION.

COMPETITIVE COMMERCIALISM AND WAR.

AS it is by a comprehensive survey and an intelligent study of the past, that the conditions and complicated problems of the present can be understood ; so likewise, it is only by careful analysis and comparison of the dominantly active forces in our own times that we can predicate their tendencies, and suggest their probable results in the future. As spiritual evolution, the evolution of the soul, is accomplished through a long process of conflicting material evolutionary experiences ; whether viewed as applied to the individual or the nation, and as they are intimately related and continually re-act upon each other—are indeed mirrors of each other—it follows that in tracing any phase of national evolution, we must also take into account a corresponding personal phase, through which everyone passes in his own individual experience.

The study upon which we are entering is therefore one to which we are vitally related in a nearer and more real sense than that of on-lookers or units in the comity of nations. This is an aspect of this great question we do well to remember ; we ourselves are an integral part of the evolutionary material, and of the life by which it is transfused ; we are each of us living factors of, we bring our quota to, the general result. The future, the coming civilisation, will take somewhat the form which we aid in moulding. We cannot place ourselves outside if we would ; we are each several parts of the great whole, and perform our small share of work on the thought and desire planes which result in the general character of the complex whole of national tendencies, qualities and characteristics.

With these preliminaries, intimating that they are no mere theories to which we invite attention, we proceed. I am desirous of bringing before our imaginations some features of the two great dominant factors in the life and activities of the leading nations of the world of the opening 20th century. I shall endeavour to show their tendencies, their use for the time being, and to outline their decadence, destruction and disappearance from the stage of the activities of the leading nations of the earth. I particularly wish to indicate that whatever use they may have been, however helpful at a certain stage, they are now necessarily destructive agencies, and as man progresses are entirely incompatible with his upward growth, his advancing spiritual nature. That on the material plane of national life, fierce commercial competition must give place to some better devised scheme of co-operative helpfulness ; and also, that the huge system of armed neutrality, of preparedness for mutual slaughter, which is an incubus too heavy to be borne, must not merely be modified, but

entirely abandoned, and made to utterly pass away ; and in lieu thereof the settlement of disputed international questions by the same rational methods which are already being adopted in the business relationships of large bodies of men who are engaged in commercial pursuits.

The rapid growth and enormous proportions of competitive commercialism is an unique phenomenon ; modern or ancient history so far as generally known presents us with no parallel. That it is a fungus growth, and carries within itself the seeds of as rapid decay as that in which its present giant proportions have been attained must we think, be obvious to those who have watched its development during the last half of the 19th century.

It has grown from a small seedling having its early habitat in the British Isles during the closing years of the 18th century, and is now to be found in almost every corner of the habitable globe. A new power having been placed within our reach by the aid of the inventive genius of man, through which we have utilized the forces of Nature as never before, in the production of wealth to such an amazing extent that a vast proportion of the energies of the race are flowing with ever greater impetus in the channels of commerce, and the eager competition for the possession of wealth is rapidly exhausting the moral fibre of mankind. A telegram from the U.S.A., just published, intimates that Prince Henry of Prussia has been entertained at a banquet, one hundred millionaires being present. We quote this as a symptom of the moral pestilence of commercialism now rampant.

There are two directions in which these appalling evils in the foremost comity of nations are working out their dire results ; and for the purpose of illustrating these two tendencies, we may roughly divide our peoples into two classes. *First*, we have those who are engaged with all their powers of selfish desire, of emotion and intellect, in the pursuit of wealth, which brings place and power in its wake. *Second*, there is that large and diverse class who are in various ways utilised as tools by the first named class. I repeat, these of the second division are for the most part held as mere tools, implements and agents, by which the supreme object of attainment, that of wealth and all it brings its possessor, may be realised, and by these means they manage to obtain and hold the reins of power in the producing, the trading and commercial world.

This great plague, more direful a thousandfold than the bubonic, consists in the impetus which these conditions give to the moral and spiritual degradation of mankind. While both divisions indicated suffer through these abnormal conditions which have been so greatly emphasised by modern competitive commercialism, it is the first named section, those whom we may presume possess the comparatively largest development of intellect, of physical energy, of talent and general knowledge, whose deterioration in the qualities

of truth, of virtue, of consideration for others, of justice, and of that integrity of character which we may sum up as humaneness, is so sad and pitiable, and so fraught with evil consequences. Men in the mass are being accounted as mere machines to be utilised for the accomplishment of their selfish ends, and not as kindred to be aided and succoured on life's pathway by their more favoured brethren.

It is not our purpose to dwell upon this undesirable aspect of evolution by commercialism, or one might fill in many pictures of a most direful character, but a thousand illustrations will occur to every one who has casually studied the subject. That a crisis is approaching; that the present strained conditions cannot endure; that radical changes in the vital principles of our civilisation; that what may almost be described as a revolution in the direction of outward activities in the flow of the mental and physical energies of mankind is approaching, and is nearer than many realise, is, we believe, most certain. And here the question arises, "What form is the new era of civilisation to take?" That it will be a stepping forward and onward, and not backward, the newly awakened activities among all the leading nations of the earth is, I think, a guarantee.

This new trend of thought and its incipient outcome among the leading European nationalities is referred to by Mrs. Besant in her valuable little book "on Dharma," pp. 63-4, as follows:—"We are now on the path towards unity, we are approaching nearer and nearer to each other. We must now unite in order to grow further. The purpose is the same though the method has changed in the evolution through the ages. The public conscience is beginning to recognise that not in separateness but in unity there lies the true growth of a nation. We are trying to substitute arbitration for war, co-operation for competition, protection for the weak for trampling them under foot, and all this because the line of evolution now goes toward unity and not toward separateness. . . . The world is on the upward trend, although thousands of souls may lag behind. The ideal now is for peace, co-operation, protection, brotherhood and helpfulness. The essence of sin now lies in separateness."

"Separation," says Mrs. B., "is the mark of descent into matter, and unification is the mark of the ascent to spirit." When further on we treat the subject of war, we shall find this statement somewhat inconsistent with the position which Mrs. B. takes on that subject in other parts of the volume.

We are finding in the great movement which is generally known as Socialism, that men are everywhere awakening to the perils of the spirit of commerce run mad: they perceive that the old idea of peaceful commerce through the interchange of the products of varied climes, is entirely changed and rapidly passing away. That this undesirable change has been largely brought

about by the economic laws governing production, and its exchange, through the rapid means of transit; resulting in a fierce internecine war, affecting with its selfish spirit all who engage in it, from the great steel and copper trusts to the petty retailer of household necessities; from the Railway Corporations and Tammany rings to the seller of a bicycle, the 'sweaters' and the keepers of low lodging tenements, and houses of ill-fame. Every city, township and village settlement, form centres of fierce competitive warfare, wherein the helpful convenience of the community has small place. Whose problem appears to be, how most neatly to sell those with whom the concerns of trade are transacted.

That these evils so rapidly ripening before our eyes are preparatory to a great onward movement of an altruistic as opposed to a selfish aim, of a unifying as opposed to a disintegrating tendency, is most apparent; and also that social and national changes are looming ahead in the near future, which shall bring about conditions wherein progress on moral and spiritual lines will be rendered possible to multitudes to whom they are now practically denied, is the silver lining which heralds the dawning of brighter times.

We have spoken of competitive commercialism as warfare, for such in truth it is. We will now direct attention to a consideration of war itself, and the War Spirit which has also undergone a rapid and remarkable revival in recent times. The modern revolution in the production and distribution of the materials of commerce, has accompanied, and to a large extent created, the growth and revivification of the War Spirit: and also given impetus to the rapid creation and development of the immense land and marine armaments under which the nations suffer, as well as of a spurious patriotism, which is entirely antagonistic to such ideals of human concord and brotherhood as are promulgated by all good men, however divergent their ideas in many directions. This revival of militarism is utilised entirely in the interests of commercialism as represented in the great capitalistic and speculating corporations, who very largely influence the policy of cabinets; who direct, control and absorb the profits connected with mining, manufacture and distribution of the earth's products. A conspicuous example of the co-operation of these two great factors in modern life is seen in the inception and conduct of the late deplorable Boer war: the smallest losses in which were the hundreds of millions sterling, and the tens of thousands of lives which have been sacrificed. The moral degradation of the British peoples through means of this war is beyond all calculation; and from a national point of view there is nothing to place in the other balance. It is an evil business, viewed from any and every aspect; a disgrace and shame to the name of Englishman.

The great international movement which is manifesting itself under varied forms, the most prominent of which are socialistic

under varying phases, carries within itself the principles which in their application will uproot and destroy this incubus of the nations, this irrational and cumbrous mode of adjusting their differences. War is anti-Christian in spirit, inhuman in action, always reactionary, tending backward to barbarism, degrading and brutalising those who use it and obstructing their normal evolution. Of course there is no evil force but in the marvelous laboratory of Nature is made to answer some wise purposes, to yield some good and beneficent results, not excepting war. And it needed just such an exhibition of its futility to answer any of the ends which are supposed desirable of attainment as have been evidenced in South Africa, to awaken the dull and deadened national conscience regarding its brutality, and to arouse the intellect to a perception of its utter futility, and the useless expenditure of blood and treasure which it involves.

Let us give a little attention to the position taken by the Christian Teacher and Master, Jesus, in regard to war. One is often astonished when considering the little we know of His simple life, and of His teaching and actions which may be claimed as illustrating his ideas, and the position which he took on this question, and comparing them with that of those who bear His name. All the great churches and the greater part of the smaller sects into which Christendom is divided, either entirely ignore, or actively oppose, the letter and the spirit of His declarations and personal action in regard to war. Perhaps in no direction has the teaching and practice of the Christian church been more glaringly opposed to that of Jesus than that of bearing arms. He taught non-resistance to evil; the church teaches and practices aggressive warfare, prays for, and blesses the combatants, appealing to the god of war to give them success, however unjust the cause in which they are engaged, leaving this which should be its chief concern, to secular government.

I think we must admit the socialist's claim to Jesus, in so far as His outward life and teaching is concerned, as an exemplar of their position; as the first modern socialistic leader and teacher. And I think that we cannot hope for the more spiritual side of his character and teaching to be generally understood and appreciated until Christendom is obedient to that phase of His teaching which has been given to the world; the nature and tendency of which we have ample evidence in the synoptic Gospels; more particularly as laid down in the so-called 'Sermon on the Mount,' of St. Matthew, and illustrated in the parables of St. Luke.

In studying the outward history of the Christian Church and its faith, one is surprised to find so little on this important phase of the teaching of its founder. War, so far as we have been able to trace, has never been even condemned in the abstract by any section of the orthodox church. Yet not only is the teaching of the

Master opposed to war, in so positive terms that it is impossible pretend to obey His precepts and engage in it, but His actions the little that is known regarding them show that he practised what he taught in the spirit and the letter. On one occasion when the inhabitants of a certain village behaved ill, and refused him at his disciples entrance, and the usual hospitality, the disciples wished to make them an example, by the exercise of their occult powers to the destruction of their village. Upon the disciples suggesting this act of war as fitting to the circumstance Jesus rebuked them, and said, "Ye know not what manner of spirit ye are of:" and then added, "The Son of Man came not to destroy men's lives, but to save them." Again, at the close of his earthly life when the armed company came to make him a prisoner, some of his followers wished to use force in his defence, but this he promptly forbade, saying: "Put up the sword into its sheath, for all they which take the sword shall perish by the sword." Or, in other words, 'By such a course you are only widening the area of the mischief: hate produces hate, the execution of vengeance begets the cry to be revenged, tooth for tooth, life for life, *ad infinitum*.

A SEVENTEENTH CENTURY APOSTLE OF PEACE.

During the stirring times of the Puritans in England, in the reign of the first Charles, among other noted men who took prominent position and played an active part in Church and State, there appeared on the scene a singular young man, tall of stature, of austere mien and mystic temperament. It was an age of great religious excitement, and of hot contention on scripture texts and doctrines of the church, regarding creeds and forms and ceremonies of religion. At no previous or succeeding period were the Christian Scriptures, in their outward letter, so well known or regarded with such veneration. It was a stormy period in which strong passions were excited, which culminated in the great civil war, that postponed, but in its issue settled nothing.

George Fox listened to the one party and to the other, but found no satisfaction; he became deeply impressed; the times were unhinged; men joined in battle on many a bloody field in order to cut the gordian knot as to whose beliefs and creeds were God-given and of binding authority upon all. The sensitive soul and spiritual nature of the young countryman were deeply moved, and meeting with no solution of his doubts or unravelling of his perplexities, and no answering voice to the unuttered yearning of his soul, in ceremony or creed, or from any of the diverse religionists around him, he forsook them, gave up his avocation in life, and wandered about the country-side, visiting many places, and seeking from churchman and sectary for some clue to the mysteries of life, of the soul and of God; some guidance in his perplexities. He sought diligently but found none. The dogmatic assertions of

those interviewed, their creeds and bible texts, their ceremonies, vestments, etc., etc., could give no satisfaction to the hungerings of a soul in search of its God. Leaving them all and turning his search within, there, deep in the inmost recesses of the soul, a voice spoke to him which he recognised as Divine; and therewith came the Illumination, the inward light, and the Christ within was recognised; and the assurance of its possession realised. He at once began the mission of his life, continuing his incessant labours throughout the length and breadth of his native land for upwards of forty years. He declared that he had found the light of life, and that the same divine light was the inalienable birthright and possession of every man. George Fox verily believed that he was the recipient of a divine inspiration to declare this divine fact. "Now when the Lord God and His Son Jesus Christ did send me forth into the world to preach His everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that Inward Light, Spirit and Grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."*

As he journeyed through the villages and towns multitudes came together to hear the tall, uncouth young Englishman, whose rather cumbrous and inartistic utterances revealed a soul filled with mystic fire, which surged through his manly frame and gave him in silence as in speech such command of his audience that he is said on occasion to have held thousands waiting in complete silence for upwards of an hour ere he opened his mouth to teach and exhort. His numerous disciples and followers called themselves the 'Children of the Light.' And the child of the Light was convinced the Light, which was for him a perfect proof; and he believed that a spark of the same Divine Light was, however dimly, shining in every heart, only requiring to be attended to and obeyed, in order to increase to the same clear and convincing Light as he himself enjoyed.

During the earlier years of Fox's labours England and Scotland were in the throes of revolution, and the chief factors in inciting the conflict were religious creeds and beliefs: the demon of War was aroused and almost the entire British nation armed for the fight, and the contending parties met in hostile array on many a bloody field. Geo. Fox, saturated with the simple teachings of Christ and the Christian scriptures of the N. T., declared that war under any circumstances could not be engaged in by a follower of the Light of the Christ; consequently, he and the numerous body of his followers refused to bear arms or to take any part whatever in the contest which was rending the nation. Both contending parties were incensed, both persecuted the Children of the Light, who the more rapidly grew in numbers. For a long series of years they were

* Fox's "Journal," I., 101.

subjected to relentless persecution; * thousands were thrown into pestilential jails and subjected to privations, hunger, disease and death. Fox himself endured great hardships, and passed years in confinement in various parts of England.

These persecutions were inflicted on them, not on account of their religious beliefs, but chiefly for refusing to bear arms against King and Church on the one hand, or Puritan and dogma on the other. An enumeration taken soon after the Restoration revealed the fact that 4,200 were in the various prisons at that time.

In those days many from among all social classes joined them; and with others, the young aristocratic courtier William Penn was 'convinced,' and sought admittance to the Society. In an interview with Fox, pointing to his sword he asked, "What shall I do with this?" Geo. Fox replied, "Wear it as long as thee canst, William." On the next occasion of their meeting it had disappeared from his side.

When the early settlements were made by the English on the eastern coasts of the North American continent, thousands of the native Indians were ruthlessly murdered by Episcopalian and Puritan alike. Penn, in consideration of a debt due from the impecunious Charles II., received a charter granting full powers to colonise, administer and govern the present state of Pennsylvania, and it is a well-known historical fact that he took a new departure in his policy and treatment of the native tribes. He eschewed the old methods of war and retaliation, went staff in hand to the Indians and concluded a treaty of peace and amity with them, which was unbroken for seventy years.

The Society of Friends, who claim Fox as their founder and chief apostle, amid all the changes of later times, have held steadfast in their adherence to those peace principles which they received from him. During the American civil war many of them endured great hardships and suffering on account thereof.

In the British Empire and the U. S. A. there are upwards of 100,000 adherents to the principles of Geo. Fox in regard to war; who refuse military training, or to take any part in war, or the manufacture or supply of any necessities pertaining to it. There are also some religious sects in Russia, the Doukhobors and others, who have through a long series of years, suffered persecution, imprisonment, banishment and death for their persistent adherence to the same principles.

While it is a tenet with international Socialists, that upon the practical adoption of their principles war will have no *raison d'être*, and that all occasion for it will cease, I am not aware to what extent they refuse military service: but their chief ideas on social questions are said to very largely permeate the German army. The

* It is to the honor of the Protector, Cromwell, that he, as far as he was able, prevented, or mitigated these persecutions.

adoption of the principles of peace and arbitration is greatly to be desired, and is most certainly a step in advance of the great body of Christendom, and should commend itself to all who believe in human brotherhood as a forward and upward step in evolution, as the herald of the Kingdom of the Prince of Peace.

MRS. BESANT'S VIEWS ON WAR.

In the little work on 'Dharma' from which we have already quoted, in treating of the ancient caste system of India, pp. 41-3 and elsewhere, Mrs. Besant incidentally discourses of war. I have carefully read and re-read these passages, but always with increased dissatisfaction with the views on war which are therein expressed. It has always seemed to me that on this subject our dear friend and revered teacher allows her enthusiasm for the ideals of Ancient India, to lead her into a line of special pleading for this monstrous evil, which is calculated—coming from one whose valued teaching carries so great weight with many—to seriously affect, if not to rivet in their minds, the old immoral ideas regarding war. Ideas, from which we are slowly, yet none the less surely escaping.

Of the place of the warrior caste in the old Indian civilisation it would be unbecoming of me to say anything. But when, as it appears evident from an impartial reading of these passages, a plea is made to Western peoples, or even to the India of to-day, in condonation of war, and for the recognition of a place for it in our civilisation, I am obliged to enter a protest. When Mrs. B. says, "War is terrible, fighting is shocking, our hearts revolt from it, and we shrink before the anguish of mutilated and mangled bodies," we are with her most heartily: but when she continues, "To a great extent this is because we are utterly deluded by form, etc., etc.," through the paragraph, pp. 41-2, we pause, and remembering the words of another Seer, "What, know ye not that your bodies are temples of God's Holy Spirit which dwelleth in you?" we ask, can it be right to take these bodies into a battlefield where men and horses are mingled in a carnage of blood and death; where the worst passions of our common humanity are aroused to a high tension and in a very large degree dominate the consciousness; where every possible deception is practised to bring the enemy within range of the deadly lyddite shell and terribly destructive repeating rifle, and the one dominant thought is, to kill, kill, kill?

All this deadly and brutalising business of war might perhaps be somewhat condoned, were the *cause* in which it is engaged a just one, but when and where is such a plea valid? Some go so far as to assert that it is impossible that any war can be either just or righteous. And if we could fully and fairly view all sides of the matter in every instance where force has been resorted to, I believe that

the correctness of this view would be amply borne out by the facts.

The American civil war has sometimes been instanced as a case wherein war resulted in the unifying of a great nation. But was there no other mode by which the same end might have been gained without shedding one drop of human blood? We answer, Yes, verily! Setting aside the desolation of a fair country, the miseries and tortures inflicted on myriads of human beings and animals, and the unripe harvest reaped by death; if only one-third of the monetary expenditure had been utilised in negotiation in the purchase of the freedom of the slaves of the Southern States the end aimed at by the North would have been accomplished, without the shedding of blood.

The same may be said of the desolating Boer war, which had not the poor excuse of being conducive to the emancipation of any one! Had they known the frightful cost in human life and treasure, would such humane men as Lord Salisbury and Mr. Balfour have brought themselves to sanction perhaps the greatest crime ever perpetrated by our nation? The idea that they could or would is impossible to any one with a slight acquaintance of their characters.

On p. 60 Mrs. Besant draws a strong line of distinction between "killing in private malice and killing in war," and she goes on to say that "this difference is so far reaching," etc. But this line of distinction vanishes as war is seen in its true light, and our individual responsibility for its occurrence is accepted. It reminds us of the saying regarding railway companies and trading corporations, that they 'have no soul.' We entirely fail to see that murder on a large scale is less iniquitous than on the smaller. But allowing that there is plausibility or even probability in the argument, it fails when we apply it to modern wars at our present stage of civilisation. We are governed by chosen leaders who are responsible to the people as a whole for their policy and actions; consequently, speaking generally, the entire nation is guilty of the unrighteous acts of those who constitute the government. And this individual responsibility particularly applies to the nation's agents who are voluntarily trained to the profession of arms. They are personally responsible, from the General in command down to the meanest subaltern, for every murder committed. Whatever might have been the case in far-off times and other civilisations, in our own the responsibility cannot be taken from the immediate actors in the dreadful and degrading drama of murderous war.

It is painful to read Mrs. Besant's plea for war on the ground of its disciplinary value. That the discipline and war training which the men undergo teaching them "obedience to order, cleanliness, quickness, accuracy, promptness in action," etc., etc., should be introduced in condonement, if not justification of this brutal profession! A line of argument so common with those whose interest

it is to popularise war. Surely there are other means to the attainment of these desirable qualities ! Even the old Greeks knew a better way, as is demonstrated in their national games, races, athletics, etc. Again, reference is made to "our sentimental, weak-kneed pseudo-moralist" who "shrinks from the teaching of war." Those with whom I have become acquainted, who oppose war under any circumstances, are not men and women of this class, and I cannot help the suspicion that they exist, rather in the imagination of the writer, than in actual life. Neither is it evident that willingness to "throw away the bodily life" is a resultant of the possession of any high qualities. There are times of sudden emergency when men of every grade, those of very low and poor development included, will willingly give their lives under a momentary impulse. It may be claimed that the cases are not parallel, but this is only partially correct. The actual loss of life in war is viewed as a game of chance, and men take the risk under various considerations, generally those of a low order, as, the glamour which is thrown over it, the false national sentiment which is evoked of glory and patriotism, also for gain, etc.

That "strange genius," Rudyard Kipling, who makes soldiers say, they will fight "for the widow at Windsor," is referred to approvingly on account of the "patriotic" spirit inculcated in his poems. As it seems to the writer, as a citizen of the world, nothing can be more saddening than the perversion of noble sentiments which is so conspicuous in the poetical productions of this man of "strange genius;" surely he is a reversion to a very undesirable type entirely retrograde in character; a curse and not a blessing to the nation whom he so audaciously addresses, and so energetically urges to enter more fully on the war-path, as the chief end of national life and action. One does not envy the notoriety of this eccentric genius, who perverts the noble poetic gift to so vile and base a purpose as the rousing of the half-animal, half-demon passion of war; and the strengthening of a pseudo-patriotism in the English-speaking races throughout the world.

A new poem from his pen is ringing round the world as we write, in which he characterises those who are indifferent to war as,— "Given to strong delusion, wholly believing a lie." And addressing them upbraidingly, he thus expostulates with them: "If ye grudge a year of service to the lordliest life on earth." And again, the profession of arms is recommended to be, "Weighed and pondered and worshipped, and practised day by day." And the enlistment of the moral nature in this service of the war-demon is urged in the stanza.—"On your heads, in your hands, the sin and the saving lies."

Alas! Alas! for the people who appreciate these soul-blighting utterances, these blasts from the infernal regions! In a recent English magazine a South African war correspondent incidentally

remarks: "The average mounted man is not blamed if he kill three horses a month;" and this estimate is shown to be scarcely over-drawn if we note the enormous number which are imported month by month in order to keep an efficient number in the field. Some of our friends strongly, and rightly too, oppose the practice of vivisection, but the torture endured from this evil is as a drop in a bucket when compared with that of the horse in the South African war. After describing the horrible normal condition of one rendezvous of the army, the correspondent casually says: "We go out into the night again, wondering if Perdition equals De Aar for miserable discomfort, and De Aar officialdom for inconsequence." These are unintentional illustrations of the "high and noble qualities" commonly evolved in all actual warfare!

It is with a jar on one's sensibilities that we read Mrs. Besant's enthusiastic references to the ancient battlefields of India; wherein, apparently, gods and men mingled in the affray. The impression conveyed by these references is, that these were actual, literal, flesh and blood conflicts, physical force being the chief agency. If they were so, they must belong to times and civilisations far removed from our own. For myself I can only think of them as highly wrought poetical and allegorical representations of that "eternal conflict" in which we are all engaged with such varying result of defeat and victory. In studying the Bhagavad Gîtâ, one necessarily, and so to say, naturally, puts aside these preliminaries and forms of speech, as being no part of the instruction conveyed by Krishna to Arjuna.

In brief, with all due respect and deference, we venture to suggest that Mrs. Besant, may have perhaps quite unconsciously, given us in her reference, a too literal rendering of the "Story of the Great War." Whether the license of poetic symbolism, such as the incident of the 'bed of arrows' of the dying chief, etc., is responsible for a slight warp in her judgment and estimate of the place which war, modern war, should occupy in the present thought of those who are engaged in pioneering the upward evolution of the race.

It is in accord with the law of thought that while there is a continuance of passive acquiescence in war, so long will its barbarous method of attempting thereby to solve differences between nations be practised. But if a change is effected on the higher planes of thought, the turning of the current will set in, and men will begin to wonder and be ashamed of their imbecility and folly in supporting and utilising the awful Demon who desolates the fair face of the earth; blights and injures all it touches; degrading its instruments and all who support it, and causing so great misery and suffering, not merely to those who actively engage in its service, but also to defenseless women and children.

I am aware that in this article I am breaking new ground. I have endeavoured to keep an open mind as I am also aware the subject is

beset with difficulties. I cannot longer stand aside; my convictions are the result of long observation and careful thought; and I have endeavoured to state them with moderation. The creation of a nucleus of the universal brotherhood of mankind can only be accomplished through human agencies and this physical plane of activity; and it must be preceded by a realisation of our own individual responsibility regarding the hindrances to its attainment and also by an active participation in the promotion of just and true thinking and acting, on those lines which will bring into being the conditions wherein it may become a realised fact.

There are many ways of promoting the end in view, many roads to the same goal; the one which I have selected on which to do a little rough clearing, prior to more perfectly qualified workmen, is at least worthy the consideration of all well-wishers of humanity. In thus taking a new departure, "leaving the things which are behind and reaching forth unto those which are before us," I am, I believe, following the lines laid down in Mrs. Besant's valuable discourse on "Dharma," some few paragraphs of which I have ventured to allude to in terms of disagreement with their tendency; need I say not with any motive except that which is consonant with love and regard for our dear teacher, and because one is aware of the effect of what we are necessitated to view as excrescences, upon those who have not reached so desirable a stage in purity and altruism, in self-sacrificing love and devotion.

W. A. MAYERS.

H. P. B. AND THE T. S.

(A 'White Lotus Day' talk).

H. P. B. must always remain the insoluble problem for Theosophists. Her marvellous powers and her equally marvellous weaknesses, her inconsistencies, her incompatibilities, the palpable facts which contradict the necessary facts—all make up a compound which can only be partially described or imperfectly grasped, and which cannot in the least be understood. There are only two classes of minds that can comprehend her—the Masters who entrusted to her her mission, and the Initiates of like grade with herself.

As every other human character, she must have been a product of evolution. Yet how could an evolution be possible which was so stupendous in certain departments and yet in others below even a normal level? What is the reconciliation between the H. P. B. of "The Secret Doctrine" and the H. P. B. of "Old Diary Leaves?" How are we to combine the necessitated knowledge of an Initiate with the ignorance impossible to even a probationary chela? Col. Olcott has demonstrated that she knew nothing of Reincarnation during her

years in America, and that neither of them ever heard of it until they learned it in India, and yet it is the vital doctrine of the theosophic philosophy which she must have studied when in India before, also during her pupilship in Thibet. She was an advanced practical occultist when she first landed in the States, and yet she possessed not some of the traits which her own writings assert to be the indispensable conditions to even a first step in occultism.

It is impossible to understand H. P. B. They who knew her best were they who were most hopelessly puzzled. The larger the knowledge, the greater the perplexity. It was easy to love her, to revere her, to learn from her: to explain her one was powerless.

And yet the very mystery about H. P. B. may justify a treatment of her from every possible view-point. I have often been impressed with a very noticeable fact—the singular parallel between the visible stages of her earthly career and those in the career of the Society she helped to found and for which she lived and worked till her incarnation ended. In each case three stages were very marked, and they are suggestive even if they prove nothing.

H. P. B.'s first publicity was in connection with phenomena. What she did at the Eddy home and during her life in the States was, indeed, but a prelude to what occurred in greater fulness during her Indian stay, but her special quality then and during all the first stage of her career was that of occult power. We of course understand that this exhibition of occult power was needed to startle a materialistic age into recognizing the existence of an occult world and laws, but none the less is it true that H. P. B. first appeared as a White Magician. For years these marvellous phenomena were produced, and it is for these that the now-Theosophic world recalls her. The wonder-worker, the possessor of occult prerogative—this was H. P. B.'s first rôle.

But a second stage soon succeeded—the literary one. "Isis Unveiled" began the long series of philosophic works which will ever be a part of the library of mankind. It was then her mission to expound cosmogony, terrestrial and human evolution, the lessons of history, the interior facts of science, the philosophy of being and of life, the occult background which makes living intelligible. And so, year after year, in magazines and newspapers and controversies, in *The Theosophist* first and in *Lucifer* afterwards, this multi-form and voluminous literary work went on. More and more was unfolded of what men need to know if they would know their world and themselves, of the vital facts which underlie humanity and human evolution. Of course the apex to all this mental product was "The Secret Doctrine," that marvellous work which for decades, perhaps for centuries, will be the text-book of occultism.

But then came a third stage to H. P. B., that of Guide. She had taught philosophy and science; she was now to teach ethics

and religion. Having given to the West the great principles and laws illuminating human origin and evolution, it remained to show their application to the sublime development of the soul and why and how it is that we are to advance to divine heights. She brought forth from an occult eastern treasury "The Voice of the Silence," a mystical treatise portraying the unfolding of the soul and its powers; a work strangely beautiful in its rhythmic prose, strangely moving in its subtle touch of the soul's depths, in its weird metaphor so assurant of reality. H. P. B. had enlightened humanity and, the student; now she had begun to train the disciple. Her attitude seemed to change, phenomena had long departed, her gaze pierced to the realities of things, the spiritual world was her theme. Those who knew H. P. B. in her later years speak of her as a guide to the heights of the soul, as savoring of the things which are not seen and are eternal. And she established the Eastern School of Theosophy, in its provisional career vouchsafing higher doctrine to the earnest student, in its reconstructed maturity a training ground in spiritual verities and in the qualities which fit one to approach the Masters.

The parallel between this triple aspect of H. P. B. and the T. S., or rather between the successive stages in the evolution of each, is very striking. The Theosophical Society was avowedly started for a study of phenomena. It was formed as an agency to investigate claims by a Mr. Felt to the power to produce visible elementals. The claim was absurd and was soon shown fraudulent, but the Society continued. The first book produced directly under its auspices, the first one to introduce distinct Theosophy to the Western hemisphere, was Mr. Sinnett's famous "Occult World." It was largely devoted to an account of the phenomena performed by H. P. B., they being used to justify and validate the general doctrine of a hidden realm of forces and life unsuspected by western men. Upon this basis was sketched an outline of the occult philosophy.

But this preparatory stage had no long endurance. Almost immediately began a continued era of exposition of Theosophy. Mr. Sinnett followed "The Occult World" with "Esoteric Buddhism," a work wherein Theosophy proper was admirably expounded. For years it was the Theosophic text-book and though but a pioneer it has been pronounced by Mrs. Besant as indispensable to every student. This literary period of Theosophy, which still continues and always must continue, for truth can never be exhausted, is replete with works on every aspect, every content, of Theosophy. Students ripened, capable writers treated doctrines and questions and problems with increasing acuteness, some evolved occult faculties and disclosed facts otherwise unattainable, the literature of Theosophy multiplied in pamphlets, magazines, books, so greatly that it is really an important part of the higher thought of to-day. Prob-

ably no society, certainly no society so small, has ever produced in few years a literature so rich, varied, and instructive.

Just as with H. P. B., the practical, ethical, devotional aspect of Theosophy has more lately emerged from the philosophic, and has characterized the third stage of the Society's career. The doctrine of Universal Brotherhood was not originally in its platform, but was inserted when the part about phenomena faded out. The three objects as we now have them are the matured result of much experience and of a growing sense of what is meant by "the powers latent in man." There has been an unfolding of the great sentiment of international comity and of universal human fraternity, but also there has expanded an interest in Theosophy as a stimulant to the spiritual nature, a guide to the heights where spiritual interests are dominant. That Theosophy is more than an intelligent philosophy has been seen; that it must provide fully for the religious element in man explains the multiplying translations of sacred books, analyses of inspired writings, supply of devotional treatises. The soul, not merely the mind; duty, not merely knowledge; aspiration, not merely thoughtfulness; are now recognized and greeted and fed. How very much Mrs. Besant has done in this department, and how welcomed have been the words of contemporary mystics, East and West, show this advance in spiritual provision. The three successive steps in T. S. literature are aptly illustrated in three successive works by one of the most illustrious of T. S. authors,—Mr. Sinnett. He followed "The Occult World" with "Esoteric Buddhism" and he followed "Esoteric Buddhism" with "The Growth of the Soul."

And thus there seems to have been a marked evolutionary parallel between H. P. B. and the Society which she helped to found and which was the cherished interest of her life. The somewhat Bohemian character, displaying occult power and sometimes almost toying with phenomena, passed into the profound and great Teacher, expounding hitherto unknown truth and disclosing the recondite facts in Nature; and then into the grave and earnest Guide, pointing to spiritual verities and to the way in which they may be realized. The solemnity of her mission appeared to grow upon her, the old recklessness of speech and manner abated, a great tenderness to human infirmity possessed her, the earlier circle of the curious and the wonder-hunters dropped away and she surrounded herself with earnest students, eager to learn and help and work. More of the inner light shone through the mysterious being; she could not be fully understood, but she was more revered, more loved. The grateful homage of her pupils, the tender affection of those who really knew her, are voiced in "A Memorial Volume to H. P. B."

H. P. B. certainly evolved in apparent character and in outward quality. It is an interesting question how far there was real evolution within. Was she actually, consciously changing during

those years? Here is another puzzle. When she sailed for America under the Master's orders, did she know the nature of her future mission? She must have been an Initiate at the time, for her occult prerogatives and power prove that; but how, then, could she have been ignorant of the purpose for which she had been trained or the facts in her own nature and experience which made her mission palpable? Yet, on the other hand, why was she so seemingly in the dark as to it, and why at her advanced stage of progress was an evolution necessary on lines which must have been traversed long before? If she saw that her mission was spiritual, why was she so indifferent to habits and language which conflicted with it; and if she did not, how could chelaship have failed to effect what the most earthy of people intuitively perceive essential? And, furthermore, if she was really conscious of a necessity to evolve, why at her already advanced point did she not possess will-power adequate to an almost immediate development; and, on the other hand, if she was not thus conscious, how could the actual development have taken place in so few years? The more we probe into the question, the more hopeless is its settlement.

The great change in H. P. B. explains why it is that those who knew her in her earlier aspect and those who knew her in the later find their conceptions so opposed. Those who are familiar with T. S. history for years know very well that the view taken of her by Col. Olcott and that by the Staff in Avenue Road were so diverse as almost to excite antagonism. Col. Olcott knew her as the jolly companion, the eccentric Bohemian, the gifted conversationalist, the possessor of magical powers, the fearless pioneer of Theosophy, the constant associate of Masters, the mouthpiece of exalted Teachers, a great teacher herself. But after she settled finally in Europe, and when the aspect of the writer of "The Voice of the Silence" had displaced that of the New York and Madras associate, he saw little of her. He never felt wholly real to him the different H. P. B. And, on the other hand, her close circle in Avenue Road, who knew her mainly as a spiritual guide, found the New York conception an impossible one. To Col. Olcott the Avenue Road conception was an apotheosis; to Avenue Road the New York conception was a sacrilege. This was all very natural, inevitable; and yet H. P. B. had furnished the ground for both conceptions.

"There is no religion higher than Truth;" nothing is more wholesome than fact; illusion on no point is ever seemly. This is just as true of H. P. B. as of any other personage or historic verity. Yet hardly anywhere is misconception more easy. If we regard her as an infallible oracle, a being whose words were always sound, inerrant, open to no impugment, whose judgment carried a Divine authority and was final, we simply create an ideal but fanciful figure and shatter ourselves against incontestable facts which

will not move or yield. Yet not less do we err if we fail to see her greatness, her colossal scale, the marvellous quality of her character and life and deeds, her clear possession of a commission from the Masters, her priceless service to the cause of human enlightenment and spiritual impulsion, the reality of her invaluable mission. It is not irreverence to concede her imperfections; it would be stupidity to not sense her grandeur. For a Theosophist to deify her would be incongruous; for him to belittle her would be shameful. How to adjust her proportions, how to combine the apparently uncombinable, who can tell? But we do not need to. Very often in life we have to accept incompatible facts, admitting both classes because both are proved, yet frankly owning that at our stage reconciliation is impossible. And if this is true of the contents of life, why not of the interpreter of life?

Dear, strange, mysterious, enigmatical H. P. B.! As long as the Theosophical Society shall last, as long as the E. S. T. shall continue to draw earnest students to the truth and to the Masters who are its custodians, so long will gratitude and reverence pour in waves around her name. Where and what should we have been if she had not discarded rank and means and ease and made herself a toiling minister to human needs, Whence comes the precious Theosophy which illuminates our life and death, guides and consoles and cheers and inspires, if not from that sphynx-like figure whose nature we do not know, whose being we cannot penetrate, but whose voice sounds through the recesses of our souls and rouses us to a higher life? Those who did not know H. P. B. will give her the grateful homage due a self-abnegating Teacher who brought light to such as sat in darkness; those of us who knew her will bow too in an even deeper veneration, and in tenderness of spirit offer our hearts to her who loved us and gave herself for us.

ALEXANDER FULLERTON, F. T. S.

THE IDEAL OF GOD.

VIEWED THROUGH RELIGION, ASTRONOMY AND THEOSOPHY.

[Continued from p. 500.]

ASTRONOMY.

OF all sciences, it is especially Astronomy that reveals the glory of the Infinite and the power of the Creator: "The heavens declare the glory of God, and the firmament showeth his handiwork" (Ps. xix., I.). The Bible frequently uses correct astronomical images, and the latest discoveries of modern astronomy, by extending our view into the depths of Infinity, daily confirm the faith that there must be an Infinite Creator, and that "His power as well

as His wisdom are past our understanding," so that no astronomer can be a materialist or an atheist. And here, though our astronomical text-books all teem with excellent illustrations of our terrestrial smallness as compared with the immeasurable splendours of the immense celestial spaces, and though Flammarion's "Popular Astronomy" (N. York, Appleton) is especially rich in that matter, some of the recent writings of the venerable American astronomer, Prof. S. Newcomb, on "Some Unsolved Problems of Astronomy" (*Windsor Magazine*, March 1900), will here be particularly appropriate.

Every one knows or thinks he has an idea of our Solar System, consisting of an immense central body, the Sun, whose bulk is over 1,300,000 times larger than our Earth, with eight visible companions, called planets, of which our Earth is one of the smaller—although occultism does not admit of Neptune as belonging to our system—and of 543 so far known minute bodies, perhaps remnants of former planets, called asteroids, all revolving round the Sun at various stupendous distances. Thus, the mean distance of our Earth from the Sun is about 92,000,000 miles, more or less, and this distance would take a railroad train, running 60 miles an hour without stop, 179 years to reach; while the orbit of the Earth, that is to say, the full path traced by it in its spiral flight around the Sun, is of such a magnitude that merely to get across that orbit—on a diameter—in the same train running without a stop 60 miles an hour, would take more than 360 years. And yet our Earth lies only midway in the string of Planets; Mars, Jupiter, Saturn, Uranus, being much farther, and the farthest, Neptune, being over 30 times the distance of the Earth. Now, what can we already think of the Power—Creator or God—who has created those immense bodies and rules them so that they perform their immense revolutions with the regularity of clock-work at such enormous distances? Evidently, what we call space and bulk and distances that stun our very imagination, are nothing for God!

Of the Sun himself we know what his size may be, when Astronomy tells that it would take 355,000 Earths to counterbalance its weight. Eruptions from the Sun's surface continually occur, in which solar flames are projected to astounding heights; one was photographed by the Kenwood Observatory, Chicago, March 25, 1895, which rose to over 280,000 miles in height, or 40 times the diameter of the Earth, "flames in which our Earth and everything on it would be engulfed like a boy's marble in a blacksmith's forge;" and all the time, these stupendous eruptions, in spite of the force they must require, do not seem to affect the Sun at all, for the surrounding surfaces remain "almost as placid as a lake." Occultism tells that the visible Sun is only the vesture of a mighty intelligence, the God of His System; but even from the physical point of view, the visible Sun is really the material life-giving power, or God, of the Earth

and of the other planets chained to Him; and there can be no wonder that he should have been adored by ignorant man, for, were he to disappear, all life would instantly cease on all those planets, and so would it also be even if he were merely to stop the heat, light and magnetism that radiate from him "as a great bounty." But then, Who created him? Who gave his life and power to our Sun?

But this is comparatively little yet. The Sun and his especial followers are not alone in the immensity which is studded with little twinkling specks of light, all of which are suns like ours, our Sun in fact being only one of the smaller suns of the Universe; and if seen from one of the larger suns, called stars of first magnitude, he would appear like a mere speck. Now, our Sun, with its little family of planets, is like an isolated colony, separated from all other suns by "an ocean of void space almost immeasurable in extent." Thus, taking not earthly miles but the whole orbit of the Earth around the Sun as a *Unit*, Prof. Newcomb gives the following illustration: "Representing the whole of the Earth's orbit by an ordinary lady's finger ring—lost on one of the prairies, and in the centre of which the Sun would be represented by a *tiny grain of sand*—then the nearest star (which is Alpha Centauri) would be about one and a half miles away from that ring, the next nearest more than two miles, and the great body of the stars in the firmament, at scores and hundreds of miles away;" and our railroad train, starting for our nearest starry neighbor, would have to run uninterruptedly over 75 millions of years to reach it, while it takes light itself, with its flashing rapidly, four years to come from it. But here it must be remembered that our Sun is no exception, and that the distances of the various sun-stars from one another, even when they appear crowded together to our eyes, are probably all on similar scales. Thus, one of the most beautiful stars in the heavens, known as Vega or Alpha of the Lyre, on our same scale of a lady's finger ring, would have distances from our Sun represented by some 8 or 10 miles, the light from it taking 22 years to reach us while other smaller stars, grouped around it in the same constellation would probably be 10, 20, 50 times as far, and the light they emit would travel hundreds of years before reaching us."

Here, however, we come to one of the greatest triumphs of modern astronomy, which is, to have been able to ascertain, not only the immensity of their distances, but also the fact that the sun-stars nearest to us have a motion of their own, although moving in the most varied and consequently independent directions, each having thus to accomplish some mighty, living revolution around some mysterious centre of attraction of its own. And what has so far been verified for a few, will undoubtedly, when science reaches the necessary perfection, be verified for all, for the law must be general and universal. Here again our Sun himself is no exception; although seeming to us immutably fixed in the same

spot of the starry heavens, never getting noticeably any nearer to its neighbours, yet it is now scientifically admitted that even our Sun, with all its tributary planets, is on an apparently straight journey towards that star Vega, above mentioned, which was once the Earth's Polar Star and will be such again in due time.....“ During our whole lives—in all probability during the whole of human history—we have been unceasingly flying toward that beautiful constellation, with a speed of about 10 miles a second—36,000 miles an hour, over 315 millions of miles a year—a speed to which no actual motion on earth can compare, a speed unceasing and unchanging...for us mortals, eternal; we are nearer that constellation than ten years ago by thousands of millions of miles and every future generation of our race will be nearer than its predecessor by thousands of millions of miles more ”...and yet they will not seem one dot nearer. “ Why, when and how, if ever, did this journey begin? When, where and how, if ever, will it end? ” Astronomy is mute; but we shall ask, in our turn, what about the God or Power who started and rules those mighty living orbs in their incomprehensible immensities? can it possibly be the Biblical Jehovah, whose mind seems only and wholly engrossed with petty details about the pettiest tribes of this petty earth?

Now, one of the results of this motion of our Sun, is that the real path or course of the Earth, as well as that of its sister planets, is not a circle or a closed ellipse, ever coming back to its starting point, as was believed formerly; it is really an elongated, elliptical, limitless spiral, a cork-screw orbit; and this proves still more the power and thoughtfulness of the Creator, for, in this way, we never *never*, pass twice through the same spot of space,* while, at the same time, a very small retardation in that spiral, in respect to the Sun, produces every year the due proportion of that very slow and yet so important revolution we call the Precession of the Equinoxes, that clock of the life of the human races! Well could John Burrows write: “ Do we realize the amazing grandeur and beauty of the voyage we are making, all the more grand and beautiful because on so large a scale and in so vast an orbit that none suspect it, none witness it; speeding with more than the speed of a rifle bullet, and the fact patent only to the imagination, not to the senses? In the heavens, among the stars, separated from the nearest by measureless space, yet related to the farthest by the closest ties, upheld and nourished by a Power so vast that nothing can measure it, yet so subtle that not a hair loses its place”... And yet it is of that Power that our pigmy theologians pretend to have full knowledge!

* Prof. Newcomb says that the Earth travels 18 and a half miles to the East and 10 and a quarter miles to the North, in order to keep up with and away from the Sun, that is, following the Sun in its proper motion and at the same time revolving around him, and this independently, of course, of other motions belonging to the special life and evolution of our planet.

But this is not yet all: Concerning the proper motions of the various stars, some faster, some slower than our Sun, we are told that, however wonderful is the solar velocity, as just mentioned, it is very slow as compared to some others. Thus, the two swiftest moving stars so far known, if the assertions of science be reliable, are the first magnitude Arcturus, a beautiful and familiar bright star in the constellation Boötes, and another, very small, of the 10th apparent magnitude, called 1830 Groombridge, because first noticed by the astronomer of that name in that year. Now, if science is correct, the velocity of motion of these two bodies cannot be less than 200 miles, perhaps 250 miles a second, otherwise between seven and eight hundred thousand miles an hour; in other words, they would make the whole circuit of our Earth every two or three minutes, faster than the velocity of our electrical currents. Yet, they are perfectly independent of each other and of all the other stars as well; and the problem of “ where these swift stars come from, and where they are going, or again what is the irresistible attraction that causes this wonderful displacement,” is for us insoluble. Now, can we enquire, in our turn, why they thus move, and who is the Power, the God, who made and controls them? And to render our own insignificance more patent, those celestial velocities are invisible, inappreciable to our senses even aided by moderate telescopes! and the distances of those stars from us, referred again to our lady's finger ring scale, would be: 1830 Groombridge, some ten miles away, and Arcturus some 30 or 40 miles; so that even on that same scale, their extreme velocity would not displace them on the prairie more than two or three feet a year, whereby, if the old Chaldean astronomers, who had so often scanned the heavens, were to come back now, they would find Arcturus hardly moved away from the very spot in which they left him, thousands of years ago. Thus “ each tiniest star-dot yonder is held in its pilgrim's path by a wisdom so great, so inconceivable, that we are filled with awe at our first, faint, unrealising thought of it!”

But let us go one step further in the bewildering immensities, and enquire about the number of those mighty inhabitants of space, that boundless, incomprehensible space, which the Hindus so wisely declare is God Himself—All-embracing and All-pervading. We know that several thousands of stars are visible nightly to the naked eye; but moderate telescopes reveal to our perplexed vision that, besides those few thousands, millions more exist, which our weak sight, unaided, cannot detect; and again, when we come to use the gigantic sidereoscopes of the present day, aided by the magic of the photographic plate, which reveals bodies that our eyes, even with the best of artificial help, are unable to sense, this number grows past count, into hundreds of millions! Thus, the general photographing of all parts of the heavens, now undertaken

simultaneously and systematically by the best observatories in various parts of the world, will give us a complete chart of the celestial regions, so far as they are reachable by photography, and will show abundant star-life to exist even in spots where, through telescopic vision alone, appears only dark void, while in other regions, the sidereal lives are crowded on the plates like the very sands of the sea-shore, "that God alone can count." What then is the real size of the universe of stars? and, as Prof. Newcomb asks: "Are all these stars only those few which happen to be nearest to us in a universe extending on without end? or do they form a collection of stars outside of which again is empty infinite space?...In other words, has the universe a boundary? Taken in its widest scope, the question must always remain unanswered by us mortals, because, even if we should discover a boundary within which all the stars and clusters knowable to us are contained and outside of which is empty space, still we never could prove that this space is empty out to an infinite distance; for, outside of what we call the universe, might still exist other universes which we never can see"...As a poet recently expressed it:

"We know but this: a glint afar,
Through darkness, of a heavenly light;
Beyond that star another night;
Beyond that night another star."

J. H. INGHAM.

So here again the scientific conception is gradually, but fatally, going on to lines similar to the teachings of Theosophy, as we shall see later, *viz.*: that although our universe of stars—that visible to our eyes—must have a boundary, and is separated by immeasurable voids from other and again other similar or dissimilar universes, yet the number of those universes will be without end, just as is endless the Divinity itself who creates them, causes them to exist and rules them. Consequently, is there anything better than true science to make the proud human mind realise how foolish it is for us to try to know and discuss about God, and still more, how irreverent, nay blasphemous, it is to belittle the Supreme down to the Jewish Jehovistic level!

But to confine ourselves again within the limits of our cosmic universe—the one in which our Sun cuts such a modest and poor figure, both in size and in brilliancy, as compared with other known suns around—the stars that constitute this universe are not equally distributed; some regions are apparently quite blank, void especially of large and brilliant stars, while others are thickly populated. But the greatest agglomerations are crowded into a ring, well-known as the "Milky-way, or galaxy, which appears to divide the skies into two nearly equal portions. This girdle of luminosity, which spans the evening sky, owes its cloudy appearance to the fact that the stars that form it are too distant and too thick, and

therefore too minute and faint for the unaided vision to distinguish them and resolve them into their units. Now, this immense luminous ring of millions of stars "seems to form the very basis on which the whole universe is built and to bind all the stars it is composed of into one certain system." Only think of those millions of powerful suns being co-ordinated into one homogeneous army! Does not this very fact, as well as the marvellous display of each individual unit, fully "tell the glory" of the God who has thus crowded them together and guides them without the smallest confusion? But another mystery, still more mysterious, is hinted at by the more recent spectroscopic discoveries, *viz.*, that a particular kind of stars, those formed by what science calls "heated gas," are yet more condensed in the very central circle of this part of the "Milky-way;" so that "if these gaseous or vaporous stars were visible to the naked eye, we should see them encircling the heavens as by a narrow girdle, forming perhaps the base of our whole system of stars," while also "forming evidently a system of their own," though, as Prof. Newcomb remarks, "how such a thing can be, we are still unable to see, and this is one of the most singular facts brought to light by modern research," whereby the "question of the form and extent of the Milky-way becomes a central and vital one of modern Astronomy." Science has moreover given us a further revelation of the marvellous varieties and diversities of the Creation, in stars old and young, solid and vaporous, stars of every imaginable color, intermixed with cosmic matter in every grade of evolution, from the nebulous clouds from which future suns will evolve, down to the disintegrating meteoric and cometary matter. And yet, in all this seeming chaos, perfect order, the order of Infinite Wisdom, of perfect law, not of blind causeless chance or of caprice, thus again proving the existence of that Over All, God-All Power, which puny man presumes to understand and tries to reach, discuss and dissect, when, worse still, he is not foolhardy enough to deny its very existence entirely, thus preferring to suppose himself the child of blind matter and of hazard, sooner than to admit himself the humble and yet glorious offspring and creation of Divinity.

Yet, no sane mind can admit that all those millions of worlds that astronomy reveals and which span the boundless space, can have sprung spontaneously or accidentally out of nothing, and will causelessly return into nothing! And this brings us by analogy, to ask how can one intelligently admit that all the various wonderfully and beautifully organised lives we know on this Earth of ours, all the intricate tissues that clothe those lives, should have taken shape accidentally, and should have blindly adapted themselves to the different conditions of the planet itself, or as materialism has expressed it, should have adapted themselves to their environment merely through chance and the law of the survival of the fittest. But here also, while astronomy forces on one a belief in the "Gra

Architect of the Universe," the progressive astronomers of our time do not hesitate now to follow Flammarion in postulating that everywhere appropriate life does also exist, this being a purely theosophical tenet. But how far is this from the ignorant and presumptuous assertions of the old patristic theology—to which Christians still owe their present creeds and dogmas—which once denied the rotation of the Earth? How far this from their old teaching that this Earth, "a grain of sand on an infinite sea-shore," was the only centre of intelligent life and alone had anything like a humanity, or that if any other celestial orb did have lives on it, these lives were subject to our so-called revelation and to our so-called redemption or salvation through Christ, and had been all damned previous to his birth on Earth (See S. D. II., 707-708, o. e.). Finally then, astronomy also teaches us to be modest. In effect, even through the wonderful insight given by that science, is it yet possible to understand the universe and its scope? to understand the how and why of its existence, although we may begin to realise the insufficiencies and imposture of modern religious teachings? Can we yet conceive the intent, the purpose of all creation, or even the necessity of what we call life? Decidedly no! But, if not, how can we expect to begin to understand the Creator Himself and His ways, from this mere earthly plane? If we cannot yet gauge the visible universe, how can we measure and understand its invisible creator and Architect? And worse still, if outside of the visible creation there still be other innumerable creations too distant or too differently constituted for our sight ever to realise their mere existence, how can we begin to realise, conceive and understand the Supreme Lord of All, the true God of Gods, the Absolute, Parabrahm?

One thing, however, is certain, and this is that astronomy leads the thinking mind to recognize God as the true Lord of true Infinitude, although unthinkable—a limitless Power whose more noble occupation is ruling and watching over, not merely our infinitesimal speck, but also the sand-like, innumerable, mighty, living suns which twinkle through the infinitudes of unlimited space, a very different Power from the puny ideal of Abraham and Israel, the narrow, degrading "Father Almighty," adopted from the Jews! In the Hebrew ideal we only see a God who forsakes the other more important spheres for this microscopic globe, and hereon, finding himself unable to control his unruly, yet petty and fallible, creatures, stoops down to watch over them as a cat over a mouse, ready to personally punish and slaughter them with a vindictiveness worthy of the lowest specimen of humanity, on account of any misstep—nay any mistake—any deviation from or transgression of his clumsy ordinances; more than that, visiting—according to the Biblical text—the misstep, the sin or merely the unbelief of the father, on the 3rd and 4th generations of innocent children, also

his creatures: and also ever ready to forsake right for wrong, whenever, in his capacity of "God of Battles," he takes care to be always, as Napoleon said, on the side of the largest armies. This ideal may have been an appropriate one for "his people" at a certain period of barbarism, but it certainly does not refer to the Great Cosmic Creator and Ruler hinted at by astronomy, and still less to the Eternal Source of All; and though such an ideal may still be suitable perhaps for some narrow-brained laggards of our race, it is certainly no longer fitted for the progressive minds of a progressive age.

A. MARQUES.

(To be concluded.)

"ASTROLOGICAL WARNINGS."

I SHOULD not have again written under this heading but that I find I have made some very stupid mistakes, for which Mr. S. Stuart, instead of myself, will have got the discredit; and, if in this paper there are any errors, the fault is mine, not Mr. Stuart's. The positions of the planets at the commencement of the *Kali Yuga* were as follow, and not as given at page 682 of the *Theosophist* for August 1901: Neptune, Sagittary, $10^{\circ} 7'$; Uranus, Pisces, $6^{\circ} 43'$; Saturn, Capricorn, $8^{\circ} 16'$; Jupiter, Aquarius, $15^{\circ} 39'$; Mars, Capricorn, $25^{\circ} 16'$; Venus, Aquarius, $14^{\circ} 45'$; Sun, Aquarius, $2^{\circ} 45'$; Mercury, Capricorn, $14^{\circ} 56'$; Moon, Aquarius, $13^{\circ} 53'$; I now give the positions of the planets on the 17th (old style 8th) November, 1485: Sun, Scorpio, $25^{\circ} 14'$; Moon, Scorpio, $23^{\circ} 20'$; Mercury, Scorpio, $13^{\circ} 47'$; Venus, Scorpio, $14^{\circ} 53'$; Mars, Libra, $13^{\circ} 42'$; Jupiter, Scorpio, $15^{\circ} 29'$; Saturn, Scorpio, $0^{\circ} 39'$; Uranus, Libra, $22^{\circ} 31'$; Neptune, Scorpio, $13^{\circ} 12'$. But four thousand two hundred and eleven years hence, that is, in A.D., 6113, all the planets will occupy the following positions in Pisces—Sun, $11^{\circ} 0'$; Moon, $3^{\circ} 5'$; Mercury, $15^{\circ} 17'$; Venus, $9^{\circ} 20'$; Mars, $16^{\circ} 23'$; Jupiter, $21^{\circ} 29'$; Saturn, $0^{\circ} 23'$; Uranus, $27^{\circ} 2'$; Neptune, $18^{\circ} 29'$. As the time is so distant it is scarcely worth while speculating what will happen on the 1st March (old style, 14th January), 6113. For those who may be expecting a great cataclysm on this occasion I may quote some very sensible remarks from Mr. Stuart. "I do not think we can trace the cataclysms by the planets alone; because they are not the causes, but only the time-markers, dividing up the cycles in the same way that we divide years into weeks and days, and so on. So you see that though a certain conjunction might fall upon the date of a cataclysm, there might be lots more such positions without one; and we could not tell which one of the conjunctions was the fated one, unless we knew how many went to the cycle of that

particular cataclysm. But as to conjunctions and cataclysms, it might be thought there would have been such a coincidence in 9564 B.C., when Poseidonis is said to have gone down, but there was not: and either the event follows the position at a certain distance—as the heat of the day is at 3 P.M., and not at noon—or else there is an error in the date.”

“Astrological Warnings” were written to ventilate my theory that Mars is the *deus ex machina* to bring the potentialities of eclipses and planetary conjunctions into actual being. I wrote, page 750, September *Theosophist*, regarding the total eclipse of the sun on the 18th May, 1901, in Taurus 26° 34’: “this eclipse will be very unfortunate for the Czar and Russia.” Then also I wrote that as the birthday of the King of Spain was on the 17th May, he also would be “under very evil directions.” Speaking of the solar eclipse of the 11th November last, when the luminaries were in Scorpio 18°, I said it was complementary to the eclipse of the 18th May preceding, and that it was likely to lead to earthquakes, floods, upheavals, and submergences—“Now Mars entered Taurus on the 27th April, and was in exact opposition on the 22nd May, while the appalling volcanic outbursts in the West Indies commenced on the 8th May, and still continue. At page 751 will be found: “Mars is in the ascendant at Pekin so that no alleviation of its sorrows and miseries awaits China.” I mention these as Mr. Surya Narain Row claims to be the only astrologer who predicated these occurrences, as due to the solar eclipse of last November. We shall shortly know what events the conjunction of Saturn and Jupiter, in Capricorn 14°, on the 28th November last, is destined to bring about, for Mars enters Cancer on the 21st July, and arrives at the exact opposition on the 10th August next.

It is a great pleasure when one finds one's writings provoke discussion, for there is nothing so disheartening to a writer as to find his ideas and theories received in chilling silence or with listless apathy. The supreme joy is in encountering an opponent of superior attainments and ability, such, as in the last November number, I had the good fortune to find in Mr. Vasudeva Rao. The great charm of Theosophy, broad based as it has ever been on toleration and the search for truth, is the absence of all authority and the ready welcome it extends to every heterodoxy. *Roma locuta est, causa finita est*, sounds very grand and has ever proved alluring to weak souls; but we see the result to-day, petrification in place of progress. So, too, we have those amongst us, who while ready to smile at Papal infallibility, are only too eager to accord the infallibility they find so amusing when ascribed to Pio Nono, or Leo XIII., to some past or present leader of our society. I make these remarks as defining my own position, neither claiming nor desiring any acceptance of my own views, but simply inviting discussion as to their worth or worthlessness. Neither can I accept the

ipse dixit of any one, not even Mrs. Besant herself, whom we all so greatly revere on account of her forgetfulness of self in the society. Were it otherwise, the society would soon swarm with any number of Mr. Judges and Mrs. Tingleys.

And now reverting to the issues raised in the November *Theosophist* by Mr. Vasudeva Rao, may I be permitted to quote a portion of a letter from Mr. C. W. Leadbeater who, like Mrs. Besant, is himself a master in Israel. I quite agree with you that great interest attaches to Ireland and that it is in a very true sense a sacred land for us. I do not however think that its destiny is even yet entirely fulfilled, for I believe that it has still to provide the world with a great spiritual teacher as soon as the way is prepared for Him by the action of the Teutonic sub-races. And now seems a fitting moment, even though Mrs. Besant herself, uses the expression, for objecting to “and India—the ‘sacred’ land of the fifth race,” since it has no claims whatever to the title. I do not, although it would be more correct to say, the Punjab, object in the least to India being described as the “sacred land” of the first sub-race of the Fifth Race, for the Aryans overspread only a small part of India. Even now, I think, though Mr. Sinnett says ten millions, there are not a million pure Aryans under the Viceroy of India. Similarly, it would be correct to speak of Egypt as the “sacred land,” if Syria does not dispute the title, of the second sub-race of the Fifth Race: of Prussia as the “sacred land” of the third sub-race of the Fifth Race: of Greece as the “sacred land” of the fourth sub-race of the Fifth Race: of Germany as the “sacred land” of the fifth sub-race of the Fifth Race. The only two places that can claim to be the “sacred land” of the Fifth Race are Ireland (Aryland, Erin, the Island of saints) from whence the nucleus of the Fifth Race was taken, or the Desert of Gobi, where that nucleus was nourished till it became a race apart. Then, too, let us hear less of the spirituality of India, for spirituality is the distinguishing sign and birthright of the whole Fifth Race. If any one sub-race could claim any special spirituality, it would be, not the first, but the fifth, from which the nucleus of the next race is always taken, on account of its pre-eminence in spirituality and virtue. What is more, I believe the nucleus for the Sixth Race has already been taken from the British Isles, and located in New Zealand, from around and about which will arise the new continent in the South Pacific Ocean. The recent seismic disturbances in the West Indies may very possibly be the commencement, in a very small way, of the upheaval of this continent, destined gradually to come into being during many succeeding millenniums.

And while on this subject let me once again quote Mr. Leadbeater: “If we had not been expressly told that the sixth sub-race was to arise in America, I should certainly have thought that the

Russians satisfied the requirements remarkably well; for the Slav seems to me to differ from the Teuton as much as the Teuton differs from the Celt, and that race also came out from Central Asia (or from the Caucasian halting place) at a later period than did the Teuton. I have doubted in secret whether Madame Blavatsky was right in assigning the sixth sub-race to America, until I went there myself last year (1900); but now that I have seen what is going on there I admit most fully I was mistaken in that idea, and that even now the work of preparing for the sixth sub-race is clearly progressing on that continent. I believe you are quite right in saying that the Sixth Root Race is to have a new continent; but I suppose that will be for its possession when at its prime, and it will probably commence on quite a humble and unnoticed way in some country already above the sea."

To return to Mr. Vasudeva Rao, who writes: "It is not clear whether the conception of the hegemony of the world, as held by the author of the contribution in question, relates to material splendour or spiritual greatness." Since the hegemony of the world has been conferred by Providence on the Fifth Race, material splendour has always been accompanied by spiritual greatness, while spiritual greatness has always co-existed with material splendour. This Mr. Vasudeva Rao has himself virtually admitted at page 97. The hegemony of the world has been held, as is only just, right and proper, by each of the sub-races in succession, and, in each case, this hegemony has been accompanied both by spiritual greatness and material splendour. It is not quite easy at all times to follow the drift of Mr. Vasudeva Rao's arguments, for there is a sort of contradictory confusion in portions of his contribution. He begins by saying: "I do not know—and I shall be happy to have my ignorance dispelled—that any one was ever told, or believed, that the remarkable conjunction of the planets towards the close of the Nineteenth Century would produce as its chief result, or as one of its results, the regaining by India of the hegemony of the world," and he ends by saying: "Even at the present day, India has, so to speak, placed her claim for the hegemony of the world, in matters spiritual, at the bar of the world's judgment.....India will have fully established her claim to the spiritual leadership of the world." Again he begins: "the author of that article would have us believe that the twice-born of that 'selfsame period are incarnating in European races,'" and ends; "But the correct explanation of this amalgamation of castes appears to be the incarnation of Hindus in western bodies, and of some westerners in Hindu bodies, and this process has already commenced." Yet again: "the type of the Brahmana being that he was poor but wise; whereas to-day we too often find the man who bears the Brahman name not poor and wise but wealthy and ignorant," followed by, "the present day Brahmins, some of whom in subtlety of intellect and spiritual devotion, etc."

This must suffice, else the editor will be tempted to consign this entire contribution to his waste paper basket:

As regards Madame Blavatsky's repeated insistence as to "the importance of carrying the Theosophical Society through this period, of holding it together as an organised body through this critical time, and of keeping the link unbroken," the explanation is very simple. To the Theosophical Society has been consigned the task of preparing the world against the arrival of the next great spiritual teacher in 1957, for on the thorough saturation of the world with Theosophic ideas and teachings depends very greatly the measure of his success. If the Theosophical Society failed in the task assigned to it, then, instead of a great spiritual teacher, only a minor Avatâr would appear at the end of the twentieth century with commensurate spiritual results.

I am afraid I must have explained my ideas badly, for apparently Mr. Vasudeva Rao has not been able to follow the drift of my argument. I must try once more to make myself understood. Calvinism lays great stress, and very rightly too, on "predestination," although its ideas on the subject are somewhat comical. Now Theosophy explains that the elect are those who will continue progressing to the end of this manvantara while the others will be put back to another manvantara, after the next pralaya, in connection with our own solar system. But before an entity is absorbed into the Divine, Nirvâna, he must have worked out his salvation by passing through all the predestined races and rounds. If I am told that Buddha and others have attained Nirvâna without this, I reply that they began long before us in other solar systems. Therefore it follows that if a man were always re-incarnating in the first sub-race, Fifth Race, he would make no real progress, but simply remain, to use a military phrase, "marking time." The souls that, in former ages, made A'ryâvarta great, subsequently made Egypt, Syria, Persia, Greece, and Rome great. The foremost souls, the *fine fleur* of humanity, have no further need of re-incarnating in the first sub-race of the Fifth Race, for they long ago, in ages past, learnt all that that sub-race, great and glorious in its own day, had to teach them. If any now do so re-incarnate, it is either for some particular purpose, or the result of some former karma. No one disputes that as regards the Central Hindu College "the effort will not be wasted." But my contention is that if Mrs. Besant had laboured as much for America, so important just now as the future home of the sixth sub-race of the Fifth Race, as she has done for the Central Hindu College and India, the results would have been very much more satisfactory. I cannot help thinking that the leaders of Theosophy have made a serious error of judgment in having, at the outset, abandoned America to the idiotic imbecilities of Mr. Judge and his followers, until to-day their presentment of Theosophy has become "a scorn and a his-

ing" through every state of the Union. Will the success of the Central Hindu College be any adequate set-off against this?

"The letter killeth, the spirit giveth life," must be read into all theosophic information supplied to a gaping world all agog for signs and wonders. Every Theosophic rule has some thousands of exceptions, and in the Esoteric Section one early learns that most of the theosophic teachings one has hitherto complacently digested, are mere "blinds." A reference to "Isis Unveiled," vol. I, page 351, will give point to this, for there Madame Blavatsky tells us, "re-incarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature, it is an exception." Had Mr. Vasudeva Rao remembered these things he would never have written: "that the Sudras of 5,000 years ago constitute the Brahmans and Rajputs of Hindustan, it is only necessary to point out that the periods of Devâchânic rest between the interval of two earth-lives are so vast that it appears quite impossible to conceive that the Sudras of the Pancha-Pândava times ... could in this short interval of 5,000 years..... have developed into present day Brahmans." Now what are the facts? Theosophy casually states, probably on the principle that some information, however liable to be misunderstood, is better than none, that the interval between two births is usually from 1500 to 2000 years. Perfectly true as regards the more advanced entities, those now re-incarnating among the cultured classes of the fifth sub-race of the Fifth Race; but most certainly not true of the rest of the world. I suppose quite 90 per cent. of the population of India re-incarnate again almost immediately after death, or at most, after an interval of only a few months or years. The reason for this is very simple. As the Great Day of Judgment approaches, when the unprogressive are weeded out from amongst the progressive entities, those who have started comparatively late are accelerated by means of more frequent re-incarnations, so that they may have a fairly decent chance of being fitted to qualify among the number of the saved. Then again Mr. Vasudeva Rao chooses to forget that whatever it may have been before the Pancha-Pândava period, caste distinctions are, in these days, no real tests of spiritual advancement. It does not at all follow that because a former Pancha-Pândava Sudra has now-a-days been born a Brahman, that he is any nearer to being a real Brahman, a comparatively advanced entity spiritually.

I have referred to the Pancha-Pândava times, not because I myself believe that period to have been the Golden Age of Hinduism, but because the Hindus of the present day speak of that epoch as the high-water mark of their greatness. In my opinion the Golden Age of Hinduism was in the time of Rama Chandra, *vide* my "Kingdom of Ravan," in the *Theosophist* of September 1899 and February 1900. And in connection with this may I be per-

mitted to quote Mr. Leadbeater once again, for the information of Babu Nakur Chandra Biswas, and those who sided with him in the "Lanka" controversy. "I believe it is generally understood that the Ancient Lanka, through which the first meridian of the Hindus passed, was a land which has now sunk beneath the sea. Although the Sinhalese call their island Lanka, they universally admit that the ancient country of that name was considerably to the east of them, and was a very much larger territory, of which Ceylon was only a dependency. This would agree fairly well with your suggestion that it lay to the South of Siam."

Returning to the matter of the re-incarnation of the ancient twice-born castes into the present Western races; I fancy my real offence, in the eyes of Mr. Vasudeva Rao, is that I stated that the late Prince Albert was a re-incarnation of Rama Chandra. Well, as a Theosophist of twenty-one years standing I am entitled to express my opinions regardless of a scandalised orthodoxy; and I only now desire to add that the late Prince Consort was "a very perfect gentleman," and higher praise than this not even a Râjârshi, like Raja Janak, the father of Sita Devi, can claim. Prince Albert would never have repudiated his stainless wife, model of perfect womanly purity, as Rama Chandra did Sita, at the dictates of the foul rabble of Ajodhia.

I shall, with the kind permission of the editor, make one more quotation from Mr. Vasudeva Rao's article. "The five Pândavas period was the period of the incarnation of the blessed Lord Sri Krishna, on this earth, with his hosts of devotees, for the lowest developed of whom even it was probably the last compulsory incarnation on earth. The heroes of the Mahâbhârata were all highly developed souls approaching liberation, and even the ordinary herd of the twice born castes consisted largely of souls in such an advanced state of evolution, that it is highly difficult to believe that their further development could appropriately take place under the intensely Rajasic conditions prevailing in the West." It is mere "highfalutin" to speak of Rajasic conditions prevailing in the West," but if *Rajasic* conditions prevailed anywhere it surely must have been at Kurukshetra, where the Kauravas and Pândavas utterly exterminated each other after the manner of the celebrated "Kilkenny cats." If an unprincipled gambler, like Yudisthira, and polygamists and polyandrists, like the five Pândava brothers, and their common wife, Draupadi, "were all highly developed souls approaching liberation," then again, to slightly alter Mr. Vasudeva's own words, "it is most welcome news, as it, more than anything else, will buoy up and cheer the drooping spirits of European Theosophists," who are neither gamblers, nor polygamists, nor polyandrists, "such as are anxious to tread the path but are awed by the stupendous prospects of the task."

It must not be supposed that, because I point to shortcomings,

I have any antipathy to Hindus and Hinduism. On the contrary I have the sincerest admiration and respect for both. Even the sun has spots. I can see the shortcomings of Christianity and Christians equally with theirs. What can be more absurd, for instance; than the common or garden missionary, with that sublime confidence that only crass, dense ignorance can beget, and with the knowledge that he has the secular power at his beck and call, telling his bazaar audience of low-caste Hindus that they are all heathens. That audience, aware that discretion is the better part of valour, do not retort that as he worships Jehova, the phallic Jewish god, he is no better than they are. That if they do worship Mahâdeva, or the creative power, under the symbols of the *lingam* and *yoni*, that the Jewish King David did the same when he danced a phallic dance before the ark of the covenant, which must therefore have contained those self-same phallic emblems.

As regards the Krishna and the Christ Avatârs, which are so very similar in so very many respects, it is probable that, in both cases, there has been a confusion of persons. Raja Krishna S'yâma of Dwaraka, the royal Don Juan of the Mahâbhârata, whose wives and concubines outnumbered even those of the Jewish King Solomon, could not possibly have been an Avatâr. But the author of the Bhagavad Gîtâ, the Rishi Sri Krishna, who has been lost to historic view by the more meretricious attractions of his royal namesake and contemporary, must have been the Avatâr. In the same way, Jesus Christ must have been, not one, but two distinct persons, the Jew, Jehoshua ben Panthera, who is, at least, an historical character, and the Christ, probably an initiate from Central Asia, of one of the first sub-races of the Fifth Race. It is impossible to believe that a Pariah Race, like the Jews, could ever have evolved an Avatâr. The sad life-history of the martyred Jew, Jehoshua ben Panthera, was used in the Gospels as a setting for the *Logia*, or "the sayings" of the Christ. History, like Theosophy, is full of "blinds," and never are "blinds" so numerous as when it is desired to conceal the real personality of a great religious teacher from the common herd. There is no use in Mr. Vasudeva Rao asking for "incontrovertible proof" of these, or any other statements; and it is to be hoped that he does not expect those "who function consciously on the higher planes," to form themselves into committees to supply questioners with brains. Every statement appearing in a theosophic publication must be accepted, modified, or rejected by the reader, according to the intuition or insight that he possesses; and every writer must be prepared to have his statements doubted, criticised and controverted, for Theosophy scouts the idea of personal infallibility both in its leaders and in its rank and file.

THOMAS BANON.

MIND.

Deep calleth unto deep, and star to star,
In quivering waves of light, vibrates afar
And wakes the harmonies of spheres sublime
Whose heavenly music marks the feet of time—
Echoing through celestial realms supernal,
In one grand song through shoreless space eternal.
And Thou, mysterious Cause, O wondrous Mind!
All things, both great and small, in Thee I find.
The universe from out thy depths was wrought—
Took form and light and colour from a thought;
Projected through the cosmic force by Will,
Suns, systems, are evolved all space to fill.
The soul of man in empyrean sphere took birth—
God-ray incarnate in a form of earth:
Like to itself it moulds the finer clay
In fashion fair to last for one brief day;
A fitting temple for the immortal soul,
With servants that obey the will's control;
A brain to think, a genius that can rise,
A heart to love, and eyes that pierce the skies!
Mysterious Man! O spirit-ray divine!
At one with God, what destiny is thine!
For one short space to tread this earth below,
Then off for worlds beyond we may not know!
Thus through the stars from sphere to sphere to rise
Eternally, throughout the boundless skies.
Deep calleth unto deep, and mind to mind—
Thus each to each a psychic tie doth bind.
Within the drop of dew there shines a sun:
Thus God the Mind and man the thought are one.
The universe is mirrored in the soul:
Each atom has its place within the whole
Vast system—a world of smaller size,
Reflecting in its heart the starry skies:
By the same laws controlled—with the same force
That holds the solar systems in their course.
So man partakes of his immortal birth
As soul reflects his God; the dross of earth
Dims his clear vision for a little time,
Then, open-eyed, he soars to heights sublime.
Thus God is Mind; and Man, the best

And last great thought made manifest,
Created through the cosmic fires of love,
Freed from earth's bondage, seeks his home above.

[Mind.]

JOSEPHINE H. OLCOTT.

GLEAMS.

Oh those voices soft and clear
Fall but dully on the ear,
Ere our hearts are tuned to catch the mystic strain,
And we know not whence they are,
Sounds that reach us from afar,
Speaking to our souls amid our grief and pain.

And we catch the fleeting gleams,
As of something seen in dreams,
Dimly felt and only faintly called to mind;
And from out the dreamy past
Fitful, flickering fancies cast
Faint reflections of the thoughts we seek to find.

Oft the somber shades of night
Fill us with a vague affright;
Gather up the haunting ghosts of days long fled—
Shadowy somethings often near
Chill us with an icy fear,
Breathe upon our stifled hearts a nameless dread.

Sob of wind, or note of bird,
To our drowsy sense half-heard,
Faintly borne to us upon the summer air,
Gently speaks of something more.
We have known long time before,
In some distant realm we know not whence or where.

Gleam of bud or scent of flower
Calls the long forgotten hour,
Vaguely sweet with whispered words of love so dear,
Rustling bough or sighing breeze
Hints at moments such as these,
And we fain would make those fleeting fancies clear.

Dulled our eyes and dim our sight,
For we cannot read aright
All those veiled mysterious signs of mystic lore,
But in golden days to be,
We shall know and clearly see
What has seemed unreal and dimly felt before.

EMMA B. VAN DEUSEN.

Theosophy in all Lands.

EUROPE.

LONDON, May 30th, 1902.

The month has been exceptionally busy in Theosophic quarters. We welcomed our beloved Mrs. Besant on Sunday, May 4th, and although she was much fatigued by a tiresome and delayed journey from Brindisi, she soon looked more like her old self and speedily took up a heavy burden of work with her usual cheerfulness. We all rejoice that the fever from which she suffered so severely in India seems to have passed entirely away and although it has left her far from strong and more easily fatigued than in former days, we trust that she will gradually regain her former powers of endurance. The work she has undertaken is very heavy and we are now in the midst of three courses of lectures, besides special meetings and odd lectures here and there. The campaign opened at Birmingham where there was a big audience in the Town Hall to learn something of Theosophy.

The first Sunday evening lecture in the Small Queen's Hall was delivered to a packed audience and many were turned away. Over 300 members (of the T. S. only) assembled to hear the first of a more advanced series of lectures, at the Elysée Gallery on Thursday last.

Mrs. Besant has decided to give a lecture on *Theosophy and Imperialism* in the large Queen's Hall on Friday, July 4th. This will take the place of the usual reception to delegates before Convention, and will afford many who do not hear Mrs. Besant frequently an opportunity of attending what we hope will be a grand demonstration. The Hall holds nearly 3,000 people and we hope to see it packed on this occasion.

Last Saturday there was a reception for members at head-quarters to meet Mrs. Besant, which was well attended and the evening passed pleasantly and quickly.

With so many attractions filling our programme your scribe has left no time for a long report, but we are making up for many past months of comparative inactivity.

A. B. C.

AUSTRALASIA.

Mr. W. G. John, the new General Secretary of the Australasian Section, says in his letter of greeting to his fellow-members, in reference to his acceptance of this post of duty: "This means for me the abandonment of a commercial future, but some of us must be prepared to surrender in this way. Events in my life during the last few months have all seemed to lead to this acceptance of new work as a duty not to be put away, or I should hesitate still, when reflecting upon the qualities requisite in one who fills such an office. I hope, however, that the work I have been able to do for our cause in Queensland during the last seven years or so, will have done something towards fitting me for the

larger sphere I am now to fill, and that, as time goes on and I get into touch with the workers in all fields of the Section's activities, I shall be able to call out the best efforts of all, and to bring to the surface in myself the qualities that are needed to open up ever new channels of vitality and effort for the energies of the T. S. in Australia." He invites the co-operation of his fellow-workers and looks forward to "the spread of Theosophy into many corners of the field which hitherto have remained untouched." May his best wishes be realised.

Reviews.

MAN'S PLACE IN THE UNIVERSE.*

Until the appearance of Mrs. Besant's "Ancient Wisdom," the would-be student of Theosophy was compelled to read many books and essays treating of separate subjects, rather than finding in one a connected outlook over the whole subject. We welcome this small book as especially fitted to place in the hands of intelligent inquirers, for it fills a long-felt want, as did Mrs. Besant's for the more advanced student. It is very clearly written, with few non-English words to puzzle the reader unacquainted with theosophical terms, and presents a list of subjects covering the main tenets of theosophical teaching, treating each in a concise and simple manner.

N. E. W.

NUMBERS: THEIR OCCULT POWER AND MYSTIC VIRTUES.†

We welcome the reappearance of this valuable essay, which was first issued in 1890. The author has added many notes "on the notions of the Rabbis of Israel, both from those who contributed to the Mishnah and Gemara of the Talmud of Jerusalem and of Babylon, and from the Rabbis who made a special study of the Kabbalah." There is much in the science of numbers which the ancients knew and which has become obscure in meaning for modern minds, but among the books designed to somewhat explain their mysteries, Dr. Westcott's ranks among the first, and is especially to be commended for theosophical students.

N. E. W.

A SOUTH AMERICAN PAMPHLET.

Our eminent Buenos Aires colleague who writes under the pseudonym of "Lob-Nor," has done another good work, in addition to others which have preceded it, by publishing for free distribution in pamphlet form under the title—to put it into English—"Why the Theosophical Society was formed and what are its objects." Our friend is a clear thinker, and has the talent of expressing himself comprehensibly. In

* "A Summary of Theosophic Study," by the author of "The Story of Atlantis," London, Theosophical Publishing Society, 1902, Price, Re. 1-8, Postage 1½ annas.

† By W. Wynn Westcott, second and enlarged edition, London, The Theosophical Publishing Society, 1900.

this pamphlet he shows how materialistic and nihilistic were the intellectual tendencies of Christendom a quarter of a century ago, and how the deepest thinkers could see nothing but an abyss beyond the span of human life, and were beginning to believe that suicide, in cutting off consciousness, gave oblivion and put a stop to the struggle and disappointments of life. At this juncture the Watchers over the race caused the theosophical movement to take birth and under their fostering care it is spreading over the whole earth. The lecturer succinctly and impartially sketches the objects of the Society and prophesies that the outcome must be the general acceptance of the teachings of the Ancient Wisdom and the evolution of a feeling of brotherhood between man and man and race and race.

LIFE OF BUDDHA.

This little pamphlet of 51 pages compiled by A. Christina Albers, is designed to convey to the minds of children in homes and schools, the chief points in the history of Gautama the Buddha, arranged in a simple form adapted to their comprehension. We can heartily recommend it as suitable for use in schools in Ceylon and other Buddhist countries.

THE GOLDEN RULES OF BUDDHISM.*

The third and revised edition of this most valuable pamphlet, which was compiled by Col. H. S. Olcott, P. T. S., has just been issued. The additional maxims which have been inserted go to make more clear the sublime moral teachings of the Buddha. This little work has been highly approved by the friends of Buddhism in all countries and will always be in demand.

THE HINDU SYSTEM OF SELF CULTURE.

This work, based on the Pātanjala-Yoga-S'āstra by Kishori Lal Sarkar, M.A., B.L., the author of the "Hindu System of Moral Science" and of the "Hindu System of Religious Science and Art," is a small neatly bound volume of 160 pages. The book includes also an appendix written by the publisher, Sarasi Lal Sarkar, M.A., Assistant Surgeon, Chemical Department, Medical College, Calcutta, in which he explains "how far the discoveries and the researches of modern Europe comport with the facts and theories of Yoga S'āstra." This Sarasi Lal Sarkar, we understand, has won on two occasions the Elliott prize medal given by the Asiatic Society of Bengal for original scientific research.

A select number of the Sutras of Pātanjali on the Yoga system are taken by the author and rational explanations are given to show that "the principles of Yoga apply alike to the highest spheres of contemplative and religious life and to the humblest objects of worldly pursuit." There is no doubt that "the need of the modern day is to know Yoga S'āstra as a general and abstract system, irrespective of the objects to which it may be applied." *Yama* (or control), *Niyama* (or regulation) and *Samyama* (or the triple exercise in the form of Dhāraṇa, Dhīyāna, and Samādhi) comprise the chief of the eight factors that

* For sale at the Theosophist Office. Price as. 4, postage ½ anna.

constitute Yoga. The book is very instructive and we will therefore make a few extracts from it.

"To realise the first factor, *Yama*, one has to carry out the following five commandments to the very letter, viz :

1. Thou shalt not hurt.
2. Thou shalt not lie.
3. Thou shalt not misappropriate.
4. Thou shalt not indulge in excess.
5. Thou shalt not covet.

These are undoubtedly the five great universal duties without reference to rank, time, place, and circumstances."

"To realise the second factor, *Niyama*, one has to make it a point to observe the following, viz. :

1. Keep your mind and body clean.
2. Be not impatient nor too ambitious.
3. Learn to bear hardship.
4. Learn truths taught by holy men.
5. Love God above all."

The true principles of *Niyama* or observance of sound rules is laid down in the Yoga Sūtra which says : "Shut out the wrong side and contemplate on the opposite (the right) side."

The next three *yogāngas* (*āsana*, *prāṇāyāma*, and *pratyāhāra*) are, for the most part, helpful in getting control over the organs, and in introverting the mind.

Samyama is an important subject of Yoga Sāstra. It is the means of success (*siddhi*). *Yama* is control, *Niyama* is regulation, *Samyama* is the triple exercise, in the form of *Dhāraṇa*, *Dhyāna*, and *Samādhi*. You must fix your object, you must know how to keep at that object, and then you must know how to identify yourself with that object. *Dhāraṇa* is fixing the mind upon a particular object—concrete or abstract. *Dhyāna* is earnestly keeping the mind upon it, and *Samādhi* is identifying the mind with it. In other words, *Dhāraṇa* is the initial point, *Dhyāna* is the middle point, and *Samādhi*, the concluding point of the same thing. These three together made to bear on a thing constitute *Samyama*. By *Dhāraṇa* one gets a distinct idea. By *Dhyāna* one gets a clear idea. By *Samādhi* one gets into the soul of the thing. A thing is distinctly perceived when it is distinguished from other things. This is done by *Dhāraṇa*. A thing is clearly perceived when all its parts are vividly perceived. This is done by *Dhyāna*. And the thing is completely realised when its very essence is seized. This is done by *Samādhi*. When all these three are done on one object then *Samyama* is done.

All *Siddhis*—spiritual and temporal—are achieved by *Samyama*. The Divine Self within is also completely realised by this very same *Samyama*. One is entitled to be called a *Yogin* only when he has done this which is his *summum bonum*.

The very first Sūtra says : Yoga is the *Nirodha* (i.e., suppression or stoppage) of the functions of the thinking principle.

The author of this little book explains very clearly what is meant by *Nirodha* in his introductory remarks in section first of chapter I. In section second of that chapter he deals with the "process of *Nirodha*." Many are labouring under a wrong notion that by means of Yoga an

everlasting cessation of activity is secured. To quote from this book again :—"Yoga only chastens the mind and frees it from impurity. It prevents distraction and guards against falling into the pitfalls of wrong and error. It puts the will power in its proper condition of guidance and superintendence, a condition which is not secured when it yields to excitements and distractions. For when it so yields itself, it becomes identified with the impulses for the time being. The man becomes identified with impulses under other circumstances (than those of *Nirodha*). When English writers inculcate the necessity of getting rid of prejudice and passion, they in effect inculcate to a certain degree the principle of *Nirodha*. The object of *Nirodha* (stoppage) is to remove from the mind its existing prejudices and passions, and thus prepare it for the influx of pure truths and healthy sentiments. In fact junction and disjunction—yoga and viyoga—go together."

"The positive and the negative are counterparts of each other. In Yoga Sāstra the negative phase is called *Nirodha*, the positive phase is called *Samādhi*." We have already made too many quotations from this instructive little work, and we stop here by saying that it deserves to be in the hands of every earnest student. The book is moderately priced at one rupee and can be had of the publisher at 121, Cornwallis Street, Calcutta, or at the *Theosophist* Office, Adyar.

G. K.

HARIBHAKTI SUDHODAYA.

We have just received a copy of this book and find it to be the Kumbakonam edition of 1892, printed in Grantha characters and already noticed by us in our November issue of 1893. Although we do not mean to review the book again, yet we should like to say a few words now regarding an important point which was then overlooked by that reviewer and which well deserves the attention of orientalists. The work comprises twenty chapters mainly devoted to the stories of Parikshit, Dhruva, and Prahlāda. This work is said to be a *part of Nārāḍīya Purāna*. Prof. Aufrecht, relying upon Peterson's Ulwar catalogue, says, at page 236 of part II. of his *Catalogus Catalogorum*, that this work is from the *Nārāḍīya Purāna*. Again the same Professor has got an entry at page 62 of the same book to the effect that this *Purāna* is known as *Nārāḍīya Purāna* or *Nārāḍīya* or *Brihannārāḍīya Purāna*. For this entry he relies upon the following authorities :

1. Bhandarkar's lists of Sanskrit MSS. in private Libraries, Part. I, Bombay, 1893.
2. Report on Sanskrit MSS. in S. India, by Hultzsch, No. 1, Madras, 1895.
3. Catalogue of Sanskrit MSS. in the Raghunātha Temple Library of His Highness the Maharāja of Jammu and Kashmir, prepared by Stein, Bombay, 1894 (said to be a very valuable and accurate work).
4. Florentine Sanskrit MSS. examined by T. Aufrecht, Leipzig, 1892.
5. Notices of Sanskrit MSS. vol. X, Calcutta, 1892.
6. A fourth report of operations in search of Sanskrit MSS. in the Bombay Circle, April, 1886—March 1892; by Peterson, Bombay, 1894.

Now, "Brihannārādiya Purāna" edited by Pandit Hrishikesa Sāstri for the Asiatic Society of Bengal, does not contain any one of the chapters of this "Haribhakti Sudhodaya."

Turning to pages LII. and LIII. of his preface to Vishnu Purāna by Prof. H. H. Wilson, we see it stated that "in the Nārada, we have the stories of Dhruva and Prahlāda" (page LII.), and that in the Brihannārādiya "the earlier legends introduced are the birth of Mārkaṇḍeya, the destruction of Sagara's sons, and the dwarf Avatāra; but they are subservient to the design of the whole, and are rendered occasions for praising Nārāyaṇa * * * * * There is no attempt at Cosmogony, or patriarchal or regal genealogy" (page LIII.). At page LI. of the same preface, Prof. H. H. Wilson says: "where Nārada has described the duties which were observed in the Brihat Kalpa, that is called the Nārādiya, having twenty-five thousand stanzas. If the number of verses be here correctly stated, the Purāna has not fallen into my hands. * * * * * It may be doubted, therefore, if the Nārādiya Purāna * * * exists."

In a footnote he then says: "There is a copy of 'Rukmāṅgada Charitra' said to be a part of the S'rī Nārada Purāna."

Then to the 'Rukmāṅgada Charitra' here referred to may now be added this "Haribhakti Sudhodaya" too which also claims to be a part of the same 'Nārādiya Purāna.' It has therefore now become necessary to consider the question whether 'Nārādiya' and 'Brihannārādiya' are one and the same work or two different works—one a Purāna and the other an Upa-Purāna. 'Brihannārādiya Purāna' is admittedly an Upa-Purāna (see page VIII. of his preface to his edition of that book by Pandit Hrishikesa Sāstri). Nārada or Nārādiya is admitted to be a Purāna even though its very existence is doubted. At any rate, 'Rukmāṅgada Charitra' and 'Haribhakti Sudhodaya' both said to be parts of this Purāna are now in existence.

Are we then to conclude that Nārādiya and Brihannārādiya are two different works? If so the entry in the Catalogus Catalogorum must be said to be incorrect. If not we should say that Rukmāṅgada Charitra and Haribhakti Sudhodaya are not parts of Nārādiya Purāna. We shall leave these points to be decided by eminent orientalists.

G. K.

MAGAZINES.

The non-arrival of the *Theosophical Review* warrants the belief that something is wrong with the mailing arrangements at the London Office.

Teosofia—The March number of our Italian organ opens with a continuation of Mr. Leadbeater's lectures on "The Mission of the Theosophical Society." The Signora Calvari continues her exposition of the cognate subjects of "Transmigration," "Metempsychosis" and "Reincarnation." A couple of pages are next devoted to a translation of Dr. Wells' answer to the question as to whether, on the astral plane, entities in astral bodies can intoxicate themselves with astral counterparts of spirituous liquors. Notices of Mr. Leadbeater's lecture at Florence and the different subjects discussed by him close the number. Signor Calvari, in a concluding paragraph, announces the untimely

death of Signora Giuditta Arbib, a member of our Rome Branch. The May number opens with a notice of the celebration of White Lotus Day, which, it appears, extended to all the ten Branches now included within this growing Section. The three Roman Branches united in keeping the anniversary at the Roman headquarters in the Via S. Nicolo da Tolentino. The large hall was beautifully decorated with growing plants and cut flowers, and discourses were given by Mrs. Oakley, the General Secretary and Treasurer of the Italian Section, the Presidents of the Branches and the Secretary of the Roman Branch.

Bulletin Théosophique.—The May number mentions as the subjects of the last two lectures of Dr. Pascal's series, what might be called practical Theosophy, and the most important forms of the mystical side of Theosophy for the Western world as it now exists. The Egyptian, Greek and Christian symbolisms were specially considered in their relations with the mystery of creation. From the notices of Mr. Leadbeater's tour it is evident that his lectures and answers to questions have done much towards strengthening the growth of that favorable opinion about Theosophy which is springing up in France. White Lotus Day was celebrated in Paris as usual at the Sectional headquarters.

Revue Théosophique.—The May number publishes translations of a lecture on the "Ancient Mysteries," by Mr. Leadbeater at the Paris headquarters, on the 6th of that month. Following it, a translation of a fragment of Mrs. Besant's "Thought-Power," next the concluding part of Dr. Pascal's five lectures on "The Great Teachers of Humanity," and then the closing portion of an article by T. H. Martyn, on "The Bible." In his "Echoes of the Theosophic World," the Editor, M. Courmes, speaks most eulogistically of Mr. Leadbeater's lectures throughout France and says that the one which most captivated his large audience at Paris was "a magnificent development of the subject of evolution, particularly considered from the point of view of the system to which we belong and comprising the pilgrimage of the human soul, the whole illustrated with splendid diagrams of a very suggestive character."

Sophia.—Our Spanish contemporary opens with a translation of Mr. Fullerton's article on "H. P. B. and the Theosophical Society," which appears in our present number. It is so good that it will probably go the rounds of the press. There are translations from Mrs. Besant and Madame Blavatsky and original articles by Senores Lugones, Diaz-Perez and Carracido.

Theosophia (Amsterdam) for May, publishes translations from the writings of H. P. B., Mrs. Besant and Mr. Fullerton; H. C. Koopmans-Waller writes on "Theosophy for little Children," and Johan van Manen contributes an article on "Theosophical Propaganda Writings."

Theosophy in Australasia publishes the modest greeting of the new General Secretary of the Section, Mr. W. G. John. It seems to be pitched on the right key. H. W. Hunt draws a strong contrast between "The Old Order and the New," in a brief and pointed article which deserves to be widely read. "Practical Theosophy," by S. Studd, is also a very useful contribution. F. C. Ramsay, in a well-filled half-page, answers the question, "How can we Help?" We give it a place among our "Cuttings and Comments."

The Theosophic Gleaner opens with a brief article on "The Love of Jesus," by Narrain Row Varma. "The T. S., its Aims and Objects," is the first instalment of an article by J. J. Vimadalal. T. N. Panchapagesa Iyer contributes a portion of a translation of the "Atmabodha of Sri Sankarachara, and there are some important selections from current literature.

The N. Z. Theosophical Magazine gives the first portion of Mr. S. Stuart's address on "Branch Work"—read by him before the Annual Convention at Wellington in December last—also an interesting article by him on "The Alchemist's Dream." "Helping the Angels," by Auntie Loo, is excellent, and so is "The Bridge Builders," by J. E. D. "The Autobiography of a Dog" will interest the children.

Teosofisk Tidskrift for May. As the editor—much to our regret—has not sent us in English a note as to the contents, we are obliged to limit ourselves to an acknowledgment of the receipt of this number and to say that in appearance and mechanical arrangement it seems to be keeping up its standard of excellence.

Theosophie.—Our industrious little Branch at Antwerp continues to publish a circular as a means of spreading Theosophical ideas throughout their country. The number for June contains an article by Miss Annie C. McQueen on the "Conquest of the Five Enemies," translated from the *Theosophist*, notes on a lecture on "Dreams," given by Mr. Leadbeater at Brussels, and some useful notes for students.

The *Lotus Lodge Journal* is issued in London by the Lotus Lodge of the Theosophical Society. This Journal will contain from time to time, carefully revised reports of the addresses delivered to the Lodge, Mr. Leadbeater's answers to questions, and other matters of interest which will serve to keep the public somewhat in touch with the work of the Lodge.

Revue Bleue.—The publisher of this well-known, long established periodical has favored us with a copy of the number for May 31, which contains a very able article by M. Léon Cléry entitled "Suffering, According to Theosophy." The subject is treated with an ability and seriousness that leaves nothing to be desired. The writer takes for his text, the discourse of M. de Mun, President of the French Academy, at its recent annual meeting for the conferring of prizes for acts of virtue. Noticing the strenuous efforts made by the charitable and philanthropic, to diminish human misery, and the aid of science to lessen suffering with the help of anæsthetics, M. de Mun says that all he has been able to get from the moralists and philosophers is, the advice to cultivate firmness of will and the stoical acceptance of obscure fatality. "But suffering has continued to torment my conscience," says he, "the suffering of the innocent, the suffering of the just, the suffering of the child. Oh! that especially, ye fathers and mothers who hear me, the suffering of the child, a thing in itself stupid and barbarous!" Upon this M. Cléry enlarges, showing, most ably, that this is equivalent to a denunciation of the God of the Christian M. de Mun for committing this silly and barbarous punishment of the innocent, especially children. He then goes on to show that such a narrow view as this is possible only with those who consider human life as limited to a single incarnation and enlarges upon the scheme of evolution presented in the philosophy of the ancient Sages. This doctrine he traces to the Chaldeans, Persians,

Egyptians, Greeks and especially the Hindus; it was known to Moses, Hermes, Pythagoras, and the Alexandrian school, while Jesus Christ Himself imparted the secret to a small number of His disciples, warning them that He spoke in parables, because He could not be understood by all, for the time had not yet come for the Truth to be generally revealed. Instead of there being any cruelty or injustice in Nature everything was weighed in an unerring balance and every present effect could be traced to an antecedent cause; one may have to go far back in the line of the entity's evolutionary progress to find the cause, but find it one will, when the trammels of the physical body are burst and the unveiled spiritual vision can look back over the path that has been travelled. This article is calculated to do much good in France, and we are glad to know that it is to be offered to the public in pamphlet form, at the price of 75 centimes.

The table of contents of the May number of the *Central Hindu College Magazine* is abundant and the reading matter particularly good.

The Golden Chain abounds in reading matter which cannot fail to prove both interesting and instructive to the young folks.

The Arya for May 1902 contains as usual very interesting articles such as "Aspects of Crime"; "The Conversion of India"; "The Aryan Religion"; "The Yoga Principle in Sacrifices"; etc., besides notes, editorial and educational, the Voice of S'ârada, and the reviews of periodicals. Under the head of "translations" is continued the valuable "Mirror of Yoga."

The Brahmavadin for March 1902 just received has for its editorial "Renunciation and Salvation." The article "An Eastern Saint of to-day" which appeared recently in the *Theosophical Review* is reproduced. The articles in the "open column" are interesting. The number concludes with the report and speeches made at the sixty-ninth birthday celebration of Sri Râma Krishna.

The Brahmacharin for April and May 1902: Sister Nivedita's prize-essay on Caste appears in this double number. It contains also other important articles such as, "Indian progress," "Hindu Mythology," "The Expansion of Self," "Hindu Society and Religion," etc.

The Maha-bodhi and the United Buddhist World for May 1902 (No. 1 of Vol. XI.) appeared in demy Octavo size and number 2 for June is again changed to Royal Octavo size. This creates much inconvenience in binding together the twelve monthly parts into a volume. The article on "Buddhism in its relation to Sankhya and Vedânta," from the pen of Mr. J. N. Mozumdar of Jessore appears in the May number. We notice the following significant facts brought out in this article.

"Buddha flourished at the time when the transcendental speculations of the Upanishads had already made their influence felt on Hindu society, and a perusal of his recorded sayings leaves no doubt in the mind of the student that he was thoroughly imbued with the idea inculcated in them, and was preaching those very ideas to every one who was capable of receiving them, without distinction of race, colour or creed. What the sages of the Upanishads used to preach to a small number of disciples within the four corners of their hermitages Buddha used to preach to all people, not excluding the lowest of the low, to the princes as well as to the people. He did not invent a brand new religion, and send it forth to the world, labelled Buddhism. He was preaching the religion eternal, and it is a misnomer to call the religion that he preached Buddhism."

as if it lies in the power of any one to create a religion. It has been said that his teaching was subversive of the religion of the day, and that it was diametrically opposed to Hinduism. The recorded sayings of Buddha do not at all seem to bear out this contention. His denunciation was always directed against the abuses that had crept into the Aryan religion, but so far as the fundamental doctrines were concerned, his teachings were in perfect harmony with those of the Vedic Sages."

"A Section of Buddha's own followers have, no doubt, misinterpreted Buddha's teachings and have attributed to him doctrines which were current in India even before the birth of Buddha, and which were known in India as S'anyavada doctrines. The S'anyavada theory, which is now being fathered upon Prince Siddharta, had been current in India from very old times, but it never had any large following. The Buddhists who used to hold the doctrine of Nihilism were digambaras or the naked, while the followers of Prince Siddharta were strictly enjoined to be decently clothed. The subject was very ably dealt with some years ago in a lecture on the "Kinship between Hinduism and Buddhism," by Colonel Olcott."

The June number of this Journal contains three very interesting lectures delivered at the Vais'akha Mahotsava—the celebration of the anniversary of the birth, enlightenment, and Para-nirvāna of Gautama Buddha in India. The first by Babu Norendranath Sen, the editor of the *Indian Mirror*, the second by Pandit Satish Chandra Vidyabushan, the third by Miss A. Christina Albers. The orthodox Hindus and Buddhists who quarrel with each other ought to give up their quarrels on reading these lectures.

The Light of Truth or Siddhanta Dipika for May 1902 contains the following amongst other articles: Lecture No. II. on "Brahma Sūtras," "Some Disputed Points—a reply," "Saint Manickka Vāchakar," etc. Under the head of "Extracts and Notes" we find the excellent article on "The History and doctrine of the Sāṅkhyā Philosophy" from the able pen of Babu Satish Chander Vidyabhushan, reproduced from the *Maha-Bodhi*.

Acknowledged with thanks: *The Vāhan*, *Light*, *Review of Reviews*, *The Arena*, *Phrenological Journal*, *Banner of Light*, *Notes and Queries*, *Health*, *Harbinger of Light*, *Pra-Buddha Bhārata*, *Indian Journal of Education*, *Christian College Magazine*, *Central Hindu College Magazine*, *Prasnotlara*, *Theosophisch Maandblad*, *Theosophic Messenger*, *Dawn*, *L'Initiation*, *The Logos Magazine*, and *The Native States*, a new and promising publication just started in Madras.

Pamphlets—"The Foundation of the Sangha of the West," "Animism and Law," by Allan MacGregor (Ananda Maitriya).

CUTTINGS AND COMMENTS.

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

The Salem correspondent of the *Hindu*, at the close of a recent communication, says:

"I should not, I feel, omit to conclude this letter without mentioning that the Theosophical enthusiasm has also evaporated with the departure of Mr. T. N. Ramachandrier from the station. It is right that it should, for people cannot afford to get on in the ethereal world of happiness with the encumbrance of physical virtues and sooner or later must begin to realise that physical needs have to be looked after in preference to the prospective dreamy ethereal happiness."

That sustained activity in Indian Branches is so largely dependent upon the presence of a competent leader has often been alluded to in the *Theosophist*, and the above is another instance in point; however, it does not, by any means follow that the active student and worker in the theosophical field is deficient in the "physical virtues," or that he is seeking only "the prospective, dreamy ethereal happiness." A knowledge of the truths of the Ancient Wisdom—now known as Theosophy, tends directly towards happiness *here* and *now* by informing us concerning our relations to the Universe around us, to our fellow creatures and to the planes of existence which lie just beyond our physical sight. The remarks of the correspondent, above quoted, do not seem well chosen.

* *

The truly cultured man is a piece of elemental nature. He has no hate, no whim, no prejudice. He believes in the rich, the poor, the learned, the ignorant. He believes in the wrong-doer, the fallen, the sick, the weak, and the defenceless. He loves children, animals, birds, insects, trees, and flowers. He is one who is afraid of no man, and of whom no man is afraid. He puts you at your ease—you could not be abashed before him. In his presence there is no temptation to deceive, to overstate, to understate, to be anything different from what you are.

You could confess to this man, reveal your soul and tell the worst; and his only answer would be, "I know! I know!" and tears of sympathy might dim his eyes. That is what liberal culture means; that is the larger knowledge which the poet's sight and scientist's mind can resolve from the kaleidoscopic maze of life. The "universal man," to whom there is neither great nor small, learned nor ignorant, evil nor sanctified, but all part and parcel of the evolving whole, wrapped together in the mystery, majesty and meaning of the eternal purpose and plan.

Heart culture, as well as brain culture, must, therefore, be a part of the scholar's equipment, for the deeps of all knowledge are hidden within the human heart, and Emerson is right when he tells us that the heart concerns us more than the poring into microscopes, and is larger than can be measured by the pompous figures of the science-sifting astronomer.—*Science Siftings*.

Since a former attack of illness from which he suddenly and unexpectedly recovered, Tolstoy was actively engaged on his writings. He refers to the illness, with gratitude, as being a happy time, when the consciousness of the life of the spirit, liberated from that of the body, was especially dear to him, and when all that previously appeared insoluble cleared up well and easily, by the aid of his universal spiritual panacea, *self-condemnation, humility and love*. To the death of the body, Tolstoy has for long past been completely indifferent. For him the chief interest in life lies in its spiritual essence: whether it shall continue "here" or "there" is now completely immaterial to him, ready as he is for transition. Just as formerly, when he regarded as his "self" his animal life, he could not contemplate any life after death, so now he cannot imagine a cessation at death.

His close friend, Mr. Schertkoff, to whom we are indebted for the above interesting items, states "that he is not a Tolstoyan," notwithstanding personal friendship and the veneration he has for the Count as a thinker. There can only be one ultimate authority, "the inner voice of one's own consciousness." No one can more fully recognise the enormous influence for good which has reached mankind through the influence of Tolstoy, nor could I fail to appreciate with the deepest gratitude the fact that in my own individual development I have gathered more help from him than from any other living man. And yet I feel it desirable to particularly emphasise my conviction that to put oneself in the position of a disciple or follower of Tolstoy would only indicate a complete misconception of the understanding of life shared by Tolstoy and his true friends. In this sense Tolstoy is not a Tolstoyan. He has, in fact, been heard to say that from no one does he feel farther apart than from those who regard him as their leader."

Mr. Schertkoff adds this passage taken from Tolstoy's Diary of a few years ago:—

"The other day a girl came asking the question (so usual, so artificial) what she must do to be useful. Talking with her, it became clear to me that the great evil from which millions suffer, is not so much that they live in positive wickedness as that they do not live according to their own conscience. Instead of their own conscience, people take some other person's conscience, higher than their own (Christ's most frequently), and obviously being without power to live according to this other conscience, they conform neither to that nor to their own, and so live without conscience. I advised this young lady to live, not by my conscience, as she wished, but by her own. But she, poor girl, does not even know whether she has a conscience of any kind or not. This is a great evil, and it is most important that men should develop, make clear to themselves their conscience and not do as all do—choose another person's conscience unattainable to themselves, and live without conscience, and lie, lie, lie for the sake of appearing to live wholly in conformity with this selected other person's conscience.

"To speak of 'Tolstoyism,' to seek guidance, to enquire about my solution of questions is a great and gross error.

"There has not been, nor is there any 'teaching' of mine. There exists only the one eternal, universal teaching of the Truth, which, for me, for us, is especially clearly expressed in the Gospels. This teaching invites man to accept his Sonship to God, and therefore his freedom or his subjection (call it as you like)—freedom from

the influence of the world, and subjection to God, to His will—and as soon as man has understood this teaching he fully enters into direct communion with God, and has no longer anything to ask of any one."

W. A. M.

In a recent issue of *The Light of Truth*, Mr. Lyman C. Howe, a noted lecturer on Spiritualism, contributes the following statement:—

"While in Albany, N. Y., I made the acquaintance of Charles A. Nixon, of Brockport, N. Y. He is regarded, by those who know him, as a reliable man of large experience and high ideals, whose veracity is unquestioned. He has studied and practised hypnotism and he claims to have demonstrated thought-transference, mind-reading, etc., and is ever on the alert to find an explanation of spiritual phenomena, within his sphere of experience in telepathy and other phases of the occult. Hearing of an extraordinary test he had received at one of Maggie Waite's public seances in Albany, I sought and obtained, through the kindness and courtesy of E. A. Doty, 33, Elberon-place, Albany, N. Y., a personal interview with Mr. Nixon, that I might get his testimony first-hand; for all second-hand testimony is under the ban of suspicion. The liability to memory-lapses, and to imperfect understanding of the words of another, weakens the force of all second-hand testimony. Hence, I sought a direct statement from Mr. Nixon himself, and carefully questioned him in the presence of E. A. Doty and Mary, his daughter. The gist of it is summed up as follows: He was in the audience when Mrs. Waite was giving readings and tests, and she stepped some distance toward him, and addressed him directly. She requested him to make a note of what she was about to say. He did so in writing.

She said: "I see you are going to receive a book from a great distance; it seems as if it is coming across the water, a great way off. The voice says, 'to prove to you that this is not mind-reading [he was so regarding it in his thought but had not said so], I give you these names which you do not know. When the book arrives, if you will turn to page 1,493 you will find these names—five in all.' Three of the names mentioned were known to Mr. Nixon, but he knew nothing of their being in a book. He was expecting a record from London, England, with certain names he wanted to use, but supposed they would be on a fly-sheet or in a small pamphlet, and hence her location of the name on "page 1,493" impressed him with the absurdity of the message. In just two weeks from that day he appeared at the same hall (May 5th, 1901), with a perfect verification of the message received two weeks before—about the time, or a little before, the book started from London to cross the Atlantic. The five names, just as she gave them, were found on page 1,493, and two of them were utterly unknown to him, as was the existence of the book and the page on which they were found.

Now this purported to be given to the medium by a "voice" and the voice to be by a spirit out of the mortal organism. It gave information unknown to anyone on the American continent, and of a nature that seemed so improbable to the recipient as to cause expressions of positive conclusions then and there. After making the record, and promising to report to the meeting when the book arrived, he turned to a friend and said: "I shall never have to report on that." But he did, and acknowledged that it spoiled his theory of mind-reading or telepathy, so far as that experience was concerned, and I suspect it made a Spiritualist of him. "Facts are stubborn things."



Origin of the present revival of Buddhism in India. Babu Norendro Nath Sen, in his address before the Buddhist anniversary meeting recently held in Calcutta, stated as his candid opinion that—

“The foundation of the Buddhist revival was laid with the establishment of the Theosophical Society in India more than twenty-three years since. Not that the Theosophical Society has had for its avowed object the revival of the Buddhistic propaganda in India, but it has helped to interest educated Indians in Buddhist literature, much of the Theosophical literature itself being very closely connected with Buddhistic lore. Many of the Theosophic terms in general use are purely Buddhistic.”

How can we Help? The following from *Theosophy in Australasia* we reproduce in the hope that it may be the means of inducing our readers to put forth regular and persistent efforts along the lines suggested:

“The all-important question that must ever be uppermost in the hearts of all true Theosophists is:—How can we help to raise the world? How can we lift something off the load of misery and apprehension that is ever crushing out all hope and happiness from the lives of the patient and long suffering poor?”

The answer to this question is found in Mrs. Besant's priceless little book on “Thought-Power,” and we must ever be grateful to her for pointing out to us a gateway to the Path of Service which is ever open to all. We may be poor; we may be little known; we may not have the gift of ready speech; but there is no one too poor, too bashful, too humble to use the great power of thought, which may be his, for the helping and uplifting of his fellowmen. You may be a hermit; you may bury yourself in the forest, far from the busy strife of the world; you may be alone and unheeded in some mighty city, yet this power is yours, and nothing can take it from you. Never need we complain that we have no opportunity of doing good; never distress ourselves that there seems no way in which we can help, for the way is always there, and it is for us to seize and use it while we may. So shall we take our part in the glorious work of the Masters, who are ever looking for those willing to enter their service, thus lifting a little of the heavy Karma of the world.

Truly great thoughts make noble lives, and it is only by Wisdom that we can put an end to pain.”

F. O. RAMSAY.

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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER IV.

(Year 1893.)

IN the compilation of my Diary Leaves I have now come to the point where I must discuss the date of the first teaching by H. P. B. of the theory of reincarnation. In the first volume of my O. D. L., I enter fully into the subject (*vide* Chapter XVII.), citing passage after passage from her writings and mine to show that we—I, at any rate—were not then in possession of this most important key to the whole system of Eastern philosophy. Of course, it is no concern of mine why we were not taught it, and when I say “we” I mean myself and the personality whose physical body was functioning as the chief amanensis of the Great Teachers. I do not believe that the mystery of the incongruity of the New York teachings of 1875 and the later Indian ones can be explained, at least to the satisfaction of those who attack the problem from the standing point of literary criticism: to those who have the power to lift the veil and study the question from the inside, this difficulty vanishes. But students limited to the physical plane, cannot be expected to receive as final the explanations of advanced pupils of the White Lodge. The conclusion to which I long ago came was that it must just be left as a mystery.

On the 7th of June documentary proof came to me that a certain “Dr. A. Martinez” who headed the newly formed group at

* Four 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 of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

Buenos Aires, and procured from me a charter under false representations, was the expelled "Dr. Alberto de Das" of Spain. His South American pseudonym was in reality the surname of a respected lady medium and clairvoyant whom he had got under his hypnotic influence. In our March number I give some interesting details about this picturesque confidence-man, whose latest public appearance has been at Washington, D. C., under the name of "Dr. Sarak;" and by the last American mail I have received the information that he had actually persuaded a credulous group—including two or three of our own members—to pay him \$500 for a charter from the "Esoteric Lodge of the Grand Masters of Thibet!" To what absurd lengths will not human credulity go. My correspondent writes that the exposé in the March *Theosophist* had "blocked Count Sarak's little game. The little company had already been initiated * * * in a back room where Sarak had set up an altar, and ranged around the pictures of his masters (a villainous set of faces) before which he performed in a white robe." The next step taken by this person was an astral attack on a certain lady who had taken part in exposing him. Our correspondent says: "she had a severe blow or shock in the region of the solar plexus, and she would not go to bed alone at night, so a companion who was quite psychic, stayed all night with her, and this lady plainly saw Sarak's astral attempting to do some devilment. For a day and night Miss—fought off his influence." Of course these statements must be taken for what they may be worth, but it is certainly true that this is the third or fourth case reported to me by the victims, where ladies have been persecuted and terrorised on the astral plane by men who had the power to function there and whose assaults were prompted by a spirit of revenge or lust. Some strange confidences are made to me in my travels and I feel it my duty to warn the reader that such things are possible and that their safety can only be assured by their summoning to their aid all the will-power of which they are capable, on the lines laid down by Mr. Leadbeater, Mrs. Besant and all other experts in these subjects. If my readers care to see what horrible risks are run by those who rashly cross the threshold between the physical and the astral planes, let them read the literature ready to hand, including the works of Des Mousseaux, Sinistrari, Eliphas Levi, Francis Barrett, H. P. B., and our own more recent writers. During my long foreign tours of 1900 and 1901 three cases of such combats on the astral plane came to my notice, and quite recently one of my dearest and most valued lady colleagues has reported to me her own similar experiences.

It appears from my diary for 1893, that my time was fully taken up during the greater part of the month of June, in hunting up materials for this historical retrospect. On the 21st of that month however I had word from Dharmapala to the effect that "two

Burmese millionaires" would "advance the Rs. 1,00,000 to buy Buddha-Gya;" but my recent inquiries at Rangoon inclined me to receive the assertion with several grains of salt. My caution was warranted for, a month later, I received from Moulmein, from one of these two rich Buddhists an offer of the Rs. 1,00,000, if I "would buy the property for him," that is, in his name and not that of the Maha-Bodhi Society.

The famous letter of the late Professor Max Müller denying the existence of any esoteric meaning in either the Buddhistic or Brahmanic scriptures was received by me at Adyar on the 4th of July of the year under review. I have referred to it more than once in my writings but, now that the eminent Orientalist is dead and gone and can write no more on the subject, I think I had better quote from his letter (written at Constantinople, June 10th, 1893) his unmistakable condemnation of the views of all believers in an esoteric interpretation. Professor Müller says:

"Now with regard to your letter,—I can quite understand your feelings for Madame Blavatsky, particularly after her death, and I have tried to say as little as possible of what might pain her friends. But I felt it my duty to protest against what seemed to me a lowering of a beautiful religion. Her name and prestige were doing, I thought, real mischief among people who were honestly striving for higher religious views, and who were quite willing to recognise all that was true and beautiful and good in other religions. Madame Blavatsky seems to me to have had the same temperament, but she was either deceived by others or carried away by her own imaginations.

"There is nothing esoteric in Buddhism—Buddhism is the very opposite of esoteric—it is a religion for the people at large, for the poor, the suffering, the ill-treated. Buddha protests against the very idea of keeping anything secret. There was much more of that esoteric teaching in Brahmanism. There was the system of caste, which deprived the S'udras, at least, of many religious privileges. But I do say that even in Brahmanism there is *no such thing as an esoteric interpretation of the S'âstras*? The S'âstras had but one meaning, and all who had been properly prepared by education, had access to them. There are some artificial poems which are so written as to admit of two interpretations. They are very wonderful, but they have nothing to do with philosophical doctrines. Again there are, as among the Sufis, erotic poems in Sanskrit which are explained as celebrating the love and union between the soul and God. But all this is perfectly well known. There is no mystery about it. Again, it is true that the Vedânta Sûtras, for instance, admit of an Advaita and a Visishtadvaita interpretation, and the same applies to the Upanishads. But all this is open and nothing is kept secret from those who have passed through the proper education. Besides, in our time all MSS. are accessible,

and the most important S'âstras* and their commentaries have been printed. Where is there room for Esoteric doctrine? No living Pandit or Mahâtma knows more than what is contained in MSS. though I am quite aware that their oral instruction, which they freely extend even to Europeans, is very helpful towards a right understanding of the Sanskrit texts and commentaries * * * * You can really do a good work if you can persuade the people in India, whether Buddhists or Brahmans, to study their own religion in a reverent spirit, to keep what is good and to discard openly what is effete, antiquated and objectionable. If all religions would do that, we should soon have but *one* religion, and we should no longer call each other unbelievers and Giaurs and commit atrocities like those in Bulgaria in which the Christians were quite as bad as the Mahomedans. Nothing can be more useful than the publication of the old texts—critically edited and trustworthy translations. My "Sacred Books of the East" have opened people's eyes in many places. I found them at Constantinople. I am sorry to say I cannot continue the series. We have lost £3,000, and neither the University of Oxford nor the India Office will vote more money, still, some one will come hereafter and continue the work."

I think the best thing to be done is to leave Professor Müller's views on Esotericism to be dealt with by the "living Pandits" themselves. We can only regret that the illustrious Western scholar should never have been able to visit India and to discuss this important question with able Indian Pandits who know that man's consciousness is able to grasp the ultimate truth by functioning on a plane higher than that on which the dictionary, grammar and encyclopædia are milestones by which a man's progress towards the attainment of knowledge is marked.

Mr. Judge and his party were guilty of a bitter injustice towards Mrs. Besant, and in his case was added the sin of a base ingratitude. No one who has ever heard her defending absent friends who have been maligned, can have the slightest doubt that with her, loyalty to those she loves or respects is an overmastering impulse. I have heard her publicly defending H.P.B. when she rose to great heights of eloquence. Being herself trustful and scrupulously honest, she did not believe it possible that Mr. Judge was not the mouthpiece of the Masters, that he claimed to be but, on the contrary, was deceiving her and others with cold cynicism. I recall these incidents when reading my diary entry of July 25th

* The word S'âstra must surely not be taken as that only which is printed or written down, but must include whatever instruction the Guru gives his disciple. Every sacred book of India is but a certain block of religious teaching supplemented by the verbal interpretations, commentaries and additions imparted by the Guru. Is it not true that one is constantly meeting with blanks in the texts where the reader is referred to the teacher for explanations which cannot be made public, but can be imparted only to those who "deserve" and have made themselves fit for it? Prof. Müller himself admits that these teachings are very helpful towards a right understanding of the Sanskrit texts and commentaries; but his error is in supposing that they are "freely extended even to Europeans."

(1893) where I note the receipt by that day's foreign mail, of angry letters from her to Messrs. Edge and Old, formerly members of the London staff, but then transferred to that of Adyar. These young men had taken exception to some puerile views and mis-statements of fact recently made by Mr. Judge, and their letters to friends in London had caused a great sensation and aroused in the minds of the Judge party the bitterest resentment. Mrs. Besant was then at Home and under the influence of the pervading sentiment among her friends—who, at the same time were Judge's—she read the letters in question: to myself she wrote in plaintive terms about their alleged defection and said that America would cut off my money-supplies if I kept the young men here. It was a sorry business that such a noble soul as she should have wasted sympathy over so ignoble a person. Messrs. Old and Edge do not seem to have been much influenced by her letters, for in the *Theosophist* for July of that year will be found their answer to and criticism upon Mr. Judge and his utterances, in an article entitled 'Theosophic Freethought,' which will repay the trouble of perusal.

My diary now brings us to one of the most painful episodes in our Society's history, the defalcations and suicide of the then Treasurer and Recording Secretary, Mr. S. E. Gopalacharlu. It is not a pleasant thing to dwell on, and yet, being historical, I cannot gloss it over. He was a contributor to the *Theosophist* and to a few foreign periodicals, a member of the E.S.T., and while being quite an exemplary character, in the estimation of the public, he also enjoyed the confidence and esteem of his theosophic colleagues. As Treasurer of the Society he had in his charge the money belonging to several funds, the contents of which were kept in the Government Postal Saving Bank, and the pass-books were in his official name. Among these funds was one called the H. P. B. Memorial, containing nearly 4,000 rupees. At a certain time it was decided that this money should be transferred to the Indian Section account, and he was notified accordingly. Instead of handing over the money, however, he committed suicide and a subsequent examination of his books showed that he had been systematically defrauding the Society. To myself, as President, he had rendered false accounts and shown the pass-books of the Savings Bank in which the entries were falsified. In this way he had also deceived the official auditors who made the usual financial report to the Convention of 1892. His colleagues had been also deceived about his private life which we found had been the opposite of blameless. Besides robbing us he had obtained his wife's valuable jewels by false representations, had pawned them, and spent the proceeds in dissipation. He had also embezzled and spent the hard-earned savings of a relative. In a written statement discovered after his death, he declared his intention to kill himself with a dose of poison obtained at a designated shop, and wished us

all to understand that he had deliberately cheated and robbed us, to procure the means of enjoying life as much as possible while the chance lasted. A more cynical, heartless and selfish dying message could not be imagined. His defalcations amounted to nearly Rs. 9,000, a very small sum in dollars and pounds but a large one to poor people like ourselves. On hearing the news Mrs. Besant, then in London, showed her characteristic unselfishness. She had just received a small legacy of £50, and this sum she cabled me. Miss Etta Müller, Mr. Keightley and other generous friends, started a subscription and ultimately the losses were all made good. Some of that class of people who are always wise after the fact, and always saying what ought to have been done, ventured the opinion that if we had only suspected Gopalacharlu's honesty we might have adopted precautions to prevent his stealing our money. But that is the very point, we did not suspect him; quite the contrary, for, as above stated, there was nothing in his life or conversation to make us withhold our full confidence. How often the thing happens that a man who has been a shining light of probity, perhaps a friend or relative of our own, suddenly gives way to a stress of temptation at a critical moment and enters the downward path. In my annual address at that year's Convention I said: "Every year we read in the press of all civilized countries, of similar and far worse offences by trusted officers of the soundest banks and the most carefully managed public companies and private business houses. The fact is that the world's vast business is transacted on the basis of mutual confidence. In Sir Henry Maine's "Ancient Laws," pp. 306-307, we read that, as regards the multiplicity and astounding complication and success of great frauds,—

'The very character of these frauds shows clearly that before they became possible the moral obligations of which they are the breach, must have been more than proportionally developed. It is the confidence reposed in and deserved by the many which affords facilities for the bad faith of the few, so that, if colossal examples of dishonesty occur, there is no surer conclusion than that scrupulous honesty is displayed in the average of the transactions which, in the particular case, have supplied the delinquent with his opportunity.'

There is no reason in the world why the Theosophical Society should expect to be more exempt than any other, from these misfortunes. Those of us who are its managers have just to do the best we can to protect its interests and then let the law of Karma work out its effects.

I will mention an incident of this period, not because of its own special importance, but for the sake of its general bearing upon the subject of the secessions and periods of unrest through which we have passed at different times. In the year under review, two of our Parsee members of Bombay who had been among our most active men, suddenly seceded and began a course of bitter newspaper attacks upon the Society. As they had been until then enthu-

siastic members, both of the Society and of the Eastern School, their conduct was quite incomprehensible. But on the 14th of September I received from a mutual friend at Bombay, a letter written him by one of the seceders, saying that the reports and scheming of a certain person, a crony of the late Treasurer, had driven him and his friend out of the Society. Now the point to observe is this: that there is nothing whatever in the management of the Society, the prosecution of its work or its treatment of its members, that affords a valid excuse for deserting and denouncing us; such faults and mistakes as there may be among the officers, are venial and as a general rule our work is well done and unselfishly. But in this body of ours as in all others in history there are a few individuals moved by ambition or personal spite, who plot to create trouble for the pleasure it gives them to make their neighbours suffer: jealousy and envy are most commonly the active motives. What happened in this Bombay case has happened in others, and when one comes to study to the bottom the great Judge secession, one finds these passions, with vanity added, the springs of conduct.

Having been suffering from nervous debility, a re-action from the excitement which I had been passing through, I went for a change to my cottage in the mountains for three weeks, and then sailed for Colombo, to arrange with the Buddhists for the receptions of Mrs. Besant and for her lectures. I reached there on the 30th of October, and from that time onward had my hands full with a variety of business, such as inspecting schools, meeting committees, consulting with the High Priest and explaining who Mrs. Besant was and what had been her public services. She and Countess Wachtmeister arrived on the 9th of November, late in the evening. From 2 to 8 P.M. a thousand people, including 200 of our boy pupils and 125 girls, had waited patiently for them and then dispersed. They landed at about 9 o'clock the next morning. At our headquarters, three engrossed addresses were read to them in the presence of a large crowd, and at the Sangamitta school, where they were to be the guests of Mrs. Higgins, another address was read by the prize girl of the school. Mr. R. C. Dutt, C.I.E., the respected Hindu publicist and historian, and other passengers breakfasted with us, and altogether a charming impression was made on our ladies by their reception in the Island. At 2 P.M. we took train for Kandy. We were escorted from the station to our lodgings by a great torchlight procession and the whole Buddhist population of the town lined the streets and made noisy demonstrations of welcome. At 8-30 P.M. Mrs. Besant lectured in the Town Hall on the subject of "The World's Great Needs." The large audience was deeply impressed and excited to enthusiasm by her eloquence, frankness of speech and sympathy for the views and aspirations of the Sinhalese people. The next morning was devoted to a drive around the lake, visits to temples and a prize distribution at our local High School.

We returned to Colombo by the 10-40 A.M. train and were given a garden party at the Sangamitta School. Mrs. Besant lectured in the evening at the Public Hall to a packed audience. H.E. the Governor and Lady Havelock, H.E. the Commander-in-Chief, and most of the influential Europeans and other inhabitants of the town were present. The audience listened with the closest attention to the lecture, and the applause at the end was vehement. There was great disappointment because of the impossibility of her giving a second lecture. The impression made upon the Buddhists may be gauged from a remark that was overheard as the audience were passing out. "There is not much use" said an enthusiastic Sinhalese man, with his eyes sparkling, "in our getting the priests to preach Bâna to us when we can hear lectures like that;" and really the remark was justified, for I doubt if the basic Buddhist doctrine of Karina was ever more clearly or attractively expounded in the Island before. With these two lectures the great Indian tour of Mrs. Besant, 1893-4, was inaugurated and the success which crowned them was but a foretaste of that which followed her throughout.

On the 12th we went from Colombo to Galle by train. At all the principal stations the children of our Buddhist schools cheered her with their piping voices and swarmed like bees outside the door of her carriage. Flowers they brought—loose, in bouquets and in wreaths. At Ambalangoda the children read an address to her, and at one or two other stations where the train made but brief stops, written addresses were handed in to her along with the tribute of flowers. Reaching Galle at 3 P.M. we had an enthusiastic reception at our Mahinda College, from the 200 or more pupils, and Mrs. Besant lectured to a very large mixed audience of Europeans and Sinhalese. In the evening, at our quarters, there was a display of fire-works and an exhibition of that weird and striking devil-dancing for which Ceylon is famous. We drove around Galle the next day; at 3 P.M. I lectured by request on "The Aims and Work of the Maha-Bodhi Society;" at 8-30 P.M. Mrs. Besant lectured in the great dining-hall of the Oriental Hotel. This closed our visit at Galle.

We rose on the morning of the 14th at 4-30 A.M. and took the train an hour later for Colombo. At Panadure, often miscalled Pan-tura—the place where occurred the famous controversy between Megittuwatte, the Buddhist champion, and the Reverend Silva, a missionary, in which the latter was completely worsted—we had arranged to stop over one train to enable the citizens to present an address to Mrs. Besant and to hear her lecture. Our local branch there has a fine large school building, and in that the meeting was held and addresses were given by Mrs. Besant and myself. The journey was then continued and we reached Colombo at 5 P.M. On the following day I took the ladies to pay their respects to the High Priest Sumangala, after which Mrs. Besant laid the corner-stone of a new school building that Mrs. Higgins was planning to build

on a piece of land given her for the purpose by Mr. Peter de Abrew. This was the last public act of Mrs. Besant during her present visit to the Island, for the next day we crossed over to Tuticorin to take up the Indian tour proper.

H. S. OLCOTT.

IMMORTALITY.

THE great theme which has exercised the thought of philosophers, stimulated the song of poets, and warmed the heart of even the simple and the unlearned, *must* have a permanent interest for every child of humanity. Life is so choked with immediate urgencies as to how to prolong or cheer it that the idea of an after-life often becomes blurred or forgotten; but hours come when these sink away in some strange fashion, and the hereafter looms up as a vague wonderment or an uncertain tradition. Drop by an effort of will the whole encircling mass of occupations, ambitions, pleasures, and at once there is disclosed that enduring question "What does it all mean; why are we here at all; where are we hence to go?" Each philosophy or religion answers it after its own manner. Some avow absolute ignorance, holding that no knowledge of the unseen can ever be attainable. Some proffer probabilities from analogy, justifying hope of a future from known facts in the present, and by arguments from the structure and the intuitions of man. Some assert immortality as a fact, but sustain it either by a claimed revelation or by testimony that a person once dead had returned to life. But none of this seems to possess the full quality of demonstration; there is a hidden sense of insecurity which occasionally breaks out in a frank avowal that, after all, faith is the ultimate assurance, a faith which shall not scrutinize the testimony too mercilessly, and which shall supplement evidence with trust. If you ask the Christian on Easter-Day how the resurrection demonstrates immortality, and in what way the re-appearance of a God certifies to the permanent life of men who are not gods, his first bewilderment will end in the production of a text and an insistence on the historic teaching of the Church. Point out that a text is only final to those who accept its authoritative origin, and that a chain of believers is no stronger than one unless it hooks itself to some verified fact, and he has to fall back upon faith in both the book and its custodian. Then you leave him to strew the symbolic flowers on the graves of his departed, knowing well that the flowers and the doctrine will wilt away during the year's materialism, and need annual renewal every succeeding spring.

Of course the various analogies and arguments have force. The almost universal conviction of a future life *must* have a cause. So diffused a fact in human nature, enduring through all centuries and climes, cannot be an accident. And the only

adequate cause must be an underlying reality, smothered somewhat beneath the hourly press of things of sense, yet sending through them to the surface its inextinguishable aroma. Nature could not have deliberately spread broadcast and affirmed with numberless analogies a pure illusion, misleading, cheating, tantalizing her countless children. The truth she impresses on the human spirit is not a less truth than that re-uttered each year in the springing into fresh life of the plants and flowers. And all those many apparitions of departing spirits hastening for a moment to a beloved one far away, for one brief glance on the way to another life, cannot all be vagaries of the imagination or unsettlement of the nerves. Nor may we dismiss multiform legend and story and myth as mere idle fantasy, designed by and for the credulous, but vacant of any fact. There must be an under-stratum of reality, something which was the genesis of so wide a crop.

Certainly, too, the metaphysical considerations are cogent. They were so to Socrates and Plato, and they have not lost their force as they have been multiplied by later minds. That decay need not reach entities outside the borders of decay seems a rational proposition, as also that the true "I" is not the body it merely dwells in. Life cannot well be thought of as a separated fragment from the great storehouse of vitality, a sip from the everlasting waters which each man takes as he enters existence and then dies away, only to be followed by a never-ending series of disconnected successors, himself obliterated, as they shall be in turn. This is a feeble, a purposeless succession. Surely there must be continuity of the individual, not merely of the mass.

And so one might go on, justifying the instincts of humanity, crediting its anticipations, verifying its reasonings. Yet there would be no advance. All would be an iteration of old insistences, the heir-looms of the race. The cry is still for certainty, evidence, assurance. "If one went unto them from the dead, they would believe," embodies the conviction that only direct testimony can be final, nothing short of it creating more than probability. One hears this at times among the orthodox, some unsatisfied believer finding the old doubt revive even among the Easter hymns and the solemn asseverations of the Burial Office. And if it escapes occasionally from those who are supposed to be at anchor, how wide must be its presence among such as are drifting and tossing upon the waves, to whom Easter is but a sun-myth and the Burial Office a beautiful ecclesiasticism!

How intense is the eagerness for proof is evidenced in the career of Spiritualism. A very new pursuit, less than half a century in years, encumbered with frivolities and absurdities and frauds, many of its leading practitioners exposed in grossest impositions, destitute of a philosophy and never ranging beyond phenomena and marvel, it has nevertheless secured a following of millions and

a continuous journalism largely supported. Why? Simply because it professed to give demonstration of what men desired but could not verify; visible, audible proof of survival after death. If a form presented itself in the exact likeness of the departed, reproduced his very tones and thoughts and phrases, showed familiarity with events known but to it and the one left here, was indistinguishable from the earthly body, what possible explanation was there other than that the dead still lived and could appear, under fitting conditions, once more among us? Anxieties too were soothed. For all brought back the unvarying story of a happy environment, free from all the pains which had desolated life, and with none of the disasters foretold by theologians. All without exception had entered summer-land, and rejoiced to tell survivors of its peace and blessedness. Thus conviction of the reality of soul-survival was re-enforced by grateful assurance as to its quality, and separated friends could commune across the border, those on the hither side re-assured as to the existence and satisfied as to the lot of those beyond. No wonder that Séance-rooms have been crowded, and tears and doubts effaced from many a heart!

But there was another aspect to the matter. Apart from the general character of mediums and the uncertainty of genuineness where tests were resented or refused, it became gradually evident to more intelligent examiners that the representations of spirit life were generally incongruous and often grotesque. It seemed to make no progress. The so-called spirit maintained precisely the interests and habits of the age at which he left the body, children forever playing with toys, men stationary at the point of their departure. No new truth was given out, no valuable fact imparted, only the old commonplaces perpetually repeated. Nor did any philosophy of the system arise. In all these years some intelligent generalization of the phenomena might be expected, some framework of law and order and rationale. But nothing has emerged. Materializations go on, and spooks from various lands and epochs appear with assurance that all is well, but the field is still barren of any other fruit. If immortality is to receive vindication, it must surely be on better grounds and with larger promise. And so Spiritualism has failed and is failing.

Although Spiritualism is not a contribution to the proof of soul survival, inasmuch as its so-called spirits are really accounted for in a very different way, it is right in this, that nothing short of direct evidence as to continuous existence after death can be satisfactory. I do not mean that each one of us need receive that evidence personally. There may be very ample, even conclusive, proof that mid-Africa has been explored, even though we may not meet the explorer himself. One may be entirely satisfied as to the researches of Charcot in hypnotism, while wholly unable to conduct

such researches oneself or to have an interview with Charcot. There is such a thing as reliable testimony. It may seem unattainable in such a matter as *post mortem* states, yet this may be only because the testimony has not become known to us, or because its source is still strange in thought. If such testimony exists, if the witnesses can be shown altogether reliable, if their statements are explicit and receive collateral verification, the satisfaction may be as complete as if the topic were mid-African vegetation or the hypnotic marvels of La Salpêtrière.

One of the boons of Theosophy is the production of just such testimony. There is very clear recognition of the fact that certainty as to immortality is the imperative demand of the human heart, and that guess-work or tradition or argumentation will never satisfy it. There must be proof. And so, along with very copious exposition of what principle in man it is which survives, and what is the exact effect of death, and what are the conditions and steps to immortality, it brings forward as witnesses those who have undergone death many times, who are able at any time to enter the region of the so-called dead, who know what mental and spiritual processes have place there, who are themselves proof of a continuous life, and who have communicated to us such facts as may dispel doubt, remove anxiety, and arouse energy. I mean the MASTERS.

This term is very strange to Europeans and Americans. They have been accustomed to think of men only as they experience them—various in character and capacity, but always as inhabitants of fleshly bodies, and never surpassing what has been supposed the limit of human nature. And yet with this has been a recognition of what are called “angels,” beings of a higher grade and different nature, existing and working after methods we cannot understand, able to manifest in human form and with human speech, but generically as distinct as is a bird from a fish. Theosophy has simply connected these ideas, insisting that there are such beings as men and such beings as angels, but that the one is a more advanced form of the other, a later stage in evolution, a higher development on the same lines. And of all this it gives proof, demonstrating the existence of Masters, exhibiting their powers and faculties, quoting their testimony as to the evolutionary processes which have elevated them to their rank. It is the kind of evidence adapted to our receptivity as human beings, partly of sight, partly of act, partly of rational considerations which exclude alternatives. It is quite as conclusive as that which has induced belief in the fact of angels—indeed, even more so, for it superadds to tradition and record the direct evidence of living witnesses, and, still further, the demonstration of continuous communication now given by Masters to those so engaged in their work. That communication is important, and Theosophy emphasizes the fact of

Masters because they are immediate, existing deponents as to the spheres and events of which we can learn in no other way. With their comprehensive knowledge of realms unseen by us, they can give the information we otherwise vainly seek.

Of course our present time does not permit a demonstration of the existence of Masters, and it must suffice to say that such demonstration is furnished from an historic chain of belief; from an equally historic chain of testimony; from credible living witnesses who have seen, conversed with, received letters from them; from direct indications that they are participating in the great revival of spiritual interest now in progress. When the epoch arrived, at which conditions were ripe for a hopeful effusion of truth upon the highest subjects possible to man, these exalted beings promptly used it, commissioned an agent to effect the organizing and teaching work demanded, co-operated with her associates by furnishing facts and counsel, and have since then provided further instruction as need arose. In the books they inspired and the letters they wrote, we have the outlines of a spiritual philosophy quite ample for satisfactory settlement of the great questions of life and destiny, all of it authenticated by those who have access to immemorial records, to inspection of the Astral Light, and to various states and planes inconceivable to us, and who have tested, examined, experienced the postulates of the philosophy at every point. As they are veritable men, however elevated above our grade of humanity, men who have reached that elevation through many incarnations, their own existence is proof of soul-survival after death; and as they can from their vantage-ground survey the evolution of all forms of life, they are able to explain its nature and the laws which rule it. Hence we are right in turning to Masters as Teachers we may trust, in accepting their expositions, not as dicta which it would be blasphemous to oppose, but as instruction which it would be foolish to reject.

The old doctrine, old as humanity, however locally obscured, the doctrine voiced by the messenger and agent of the Masters, is that immortality to the soul is not certain but conditional. To put it somewhat more explicitly, no one of the individuals we meet on earth is necessarily to persist as such throughout eternity, but may do so or may not according as he complies or not with the conditions to eternal life. In other words, he is not a possessor of immortality, but a candidate for it. Yet the assertion is meaningless unless it is explained and justified.

Unfortunately our word “soul” is very indefinite, and is constantly used in senses quite diverse. In respect to terminology the Eastern Sacred Books have far the advantage of us, for their language provides a word for each separate object. Yet to both East and West there is common perception of the fact that our interior self, the thinking, feeling, desiring, willing Ego within, is dual in its nature. We instinctively perceive that it has a higher and a

lower disposition, the one fine and good and aspiring, the other coarse and bad and degrading. It is not, so much that these are antipodal qualities in the same organism, after the manner of positive and negative magnetic poles in the same bar, as that they are antagonistic natures in the same being, each striving for conquest of the other. When much introspection has accompanied a devout life, this antagonism becomes clearly seen and sharply felt. St. Paul was a case in point. He says, "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. . . . The good that I would, I do not; but the evil which I would not, that I do. . . . For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. . . . So, then, with the mind I myself serve the law of God, but with the flesh the law of sin." In this emphatic language he contrasts the antagonized natures which are perpetually in conflict within every man who has not wholly succumbed to one or the other.

Theosophy interprets the fact more fully, and avails itself of Eastern terms to render it more explicit. It says that the thinking principle, that which reincarnates over and over again into human life that it may acquire all experience and win its way to perfection, is called "Manas." It is individualized by being born as a human being; united, that is, with a body and its brain and other apparatus. Having become thus fitted with the necessary adjuncts for thorough exploration and knowledge of the whole human plane, it is in a position not only to begin that exploration but to determine what its quality shall be. On the one hand, its Divine, heaven-born quality attracts it to the realm of spiritual interests and life—the spiritual principle called "Buddhi;" on the other hand, its connection with secular matters, carnal tastes, fleshly propensities attracts it to the realm of physical interests and life. The one tendency is towards spirituality, the other towards animal passions and desires. These passions and desires are summed up in the word "Karma," and so it may be said that Manas tends either Buddhi-ward or Karma-ward. That which tends towards Buddhi and unites with it becomes really Buddhi-Manas; that which tends towards and unites with Karma becomes Karma-Manas. But these parts are opposed and antipodal; a dual nature appears; and the constant struggle between the two is that which was so vividly pictured by St. Paul and as clearly seen by all the mystics of all the ages.

Now in the realm of Karma there is nothing of an immortal type. The high intellection of pure Manas is so, being direct insight, instantaneous perception, that which we name "intuition." But the union of Manas with a human organism forces it to function through the brain, and the brain is a narrow and imper-

fect channel for such working of intelligence, restraining its flights, limiting its operations, crippling it in times of disease or weariness or decrepitude. Thus the lofty sweep of intuition is narrowed down to reason, a partial and inaccurate movement of Manas itself. But partiality and inaccuracy have no eternal worth, and so mere rationalizing, however strong or vivid, does not partake of immortality.

Still less can this be said of the interests and the emotions growing out of temporal affairs. Those concern questions of support, business, profession, family management, recreation, political advance, social reform, and the countless matters which spring up in personal and community life. They are important, even necessary, but they are related only to the plane of existence whereto they appertain, and cannot continue on into the finer and more elevated planes which must supersede this when its purpose shall have been fulfilled.

Even less can the emotions and desires rooted in our animal nature possess immortality. Hunger and thirst and lust, greed and jealousy and spite, must belong only to the region of the fleshly. They have their life in the domain of the material, and find no nutrition in the pure air of that spiritual world which is everlasting.

But if Karma and all its contents are not enduring, neither can be Karma-Manas which is the thought expended on them. As they disintegrate and disappear, so must it. Immortality is not for the flesh nor for the love of it.

The opposite of all this must be true of Buddhi, the spiritual principle. That has to do with the whole unseen, supersensual world, with the world of the real. Theosophy holds that there is one eternal, changeless, unconditioned Reality—"A'tma" in Eastern phrase—far above the transitory forms we know on earth. That Reality displays itself through a vehicle—Buddhi. At the opposite end of the long-drawn line is the world of matter, that mass of atoms perpetually changing and dissolving and re-combining, never stationary for a moment, deluding those who suppose it permanent or established. And between these extremes is a region which shades gradually off from one to the other, becoming stable as it nears the Buddhist display of A'tma, mutable as it nears the world of matter. Just in proportion as a living entity dissociates itself from its physical ties, dropping the perishable elements in the physical realm, taking on more and more of supersensuous quality, does it merge into that which is eternal. This is not an act but a process. Nothing in Nature reverses its character or alters its relations instantaneously: in slow and orderly sequences of change the great developments in evolution go on. And so that which is of double quality, partly enduring, partly transient, must, if it is to be trans-

ferred to the permanent, transformed into immortality, steadily approach both the nature and the home of spirit.

Thus it is with the dual Manas. Drawn by countless threads of interest and desire, it may affiliate with the Karmic realm, losing hold of higher thought, unmaterial pursuits, loftier aspiration, and so gravitate to the region which because material is mortal. Or, pressing upwards in the sphere of spirit, finding its true concern in the real and the enduring, sensing the distinction between the transient and the everlasting, gaining satisfaction as the unseen becomes vivid and the material paltry, it may steadily disconnect itself from those interests which are temporal and adhere to those which are eternal. In the former case it becomes identified with the life of the seen and physical world, a world subject to all the vicissitudes of change and flux and death, and so must share its destiny; in the latter, it is identified with the life of the world unseen and above matter, unreached by decay or the accidents of time, and so participates in its perennial quality. It has immortality because it is one with the immortal.

To revert to Eastern phraseology, Manas, the thinker, the re-incarnating principle in man, has habitually turned its thought to the interests which have enduring value; it has become united with Buddhi, the Spiritual Soul; the spiritual nature suffuses and vivifies it; it is now deathless since spirit is. In the triple character of A'tma-Buddhi-Manas, the Ego which was but a candidate for immortality, which had the option and chose and strove aright, has vindicated its candidateship, has attained its aim, has made conclusive its destiny.

A. FULLERTON.

(To be concluded.)

PARACELSUS.

ROBERT BROWNING was first amongst the writers of last century to penetrate the dark cloud of odium, ridicule and misrepresentation, which for three hundred years had hidden from acknowledgment and gratitude, the reformer of scientific methods, the student of nature, the man of genius, who revolutionised the art of healing, whether of internal malady or of wounds. Much had been said and written of Philip Theophrastus Bombast von Hohenheim, but very little had been said and written in his favour. For the man did not come with quiet germination like a grain of mustard-seed, but with violence and upheaval like a volcano. Two thousand years of ignorance and slavish obedience to authority lay heavy upon the stultified mind of his age, and only the mighty throes of a Herculean passion could rend the tomb and release its prisoner.

In the early thirties, Robert Browning was attracted to the study of this astonishing nature. The lives of him, in every lan-

guage, and dating from the sixteenth century, were all tainted by the same misprision which thwarted and blighted his career. That by Oporisnus, his unworthy secretary, formed their basis, and its slanders were supplemented by those violent passages in his treatises and lectures which seemed to support them. There was no effort to discover the real man either in his actions or in his writings, until Browning, with equal powers, saluted this gifted soul, and appraised him not by the infamous depreciation of his contemporaries, but by his own treatises; those marvelous revelations not only of knowledge, but of the authentic student and pioneer, ardent, indomitable, painstaking and sincere, with a rarely exemplified faculty for sifting the true from the false, and a power as rare for correlating all that he exempted from suspicion and recognised to be solid gain. When "Paracelsus," the poem, appeared in 1834, its readers were startled by the poet's choice of a charlatan as its subject, and some of them were sent by it to study the man, Paracelsus, from this fresh and surprising standpoint. The poem, as we know, was read by few in those days and recognised by fewer. But its day was to arrive half a century later, when scientific development had strengthened men's minds, and ethical progress had opened men's hearts to the poet's teaching. There can be little doubt that in England its success heralded a new literature respecting Paracelsus, whose treatises were translated and edited by Mr. Waite, and whose life was re-written from Browning's standpoint. The concluding ten years of last century form an epoch for students of Paracelsus, and the first year of this saw the publication of Professor Nitzhammer's admirable Life, compiled with that scholarly painstaking which is a characteristic of German research, and all the more remarkable for its justice to the man, that he was well-known to be sympathetic towards the Reformation, while his biographer holds high place in the Catholic Church.

But Browning died before these lives were written, and was acquainted with only the earlier and calumnious accounts of his hero, whom he may be said to have re-created through the poet's supreme gift of veracious vision.

It is as a help to the full understanding of this greatest of Browning's poems, that I venture to recall the main facts of Hohenheim's extraordinary career. These take each a place in its inspired record, mantled with fitting detail and throbbing with a subjective life which we admit to be the impulse, reflection and action of the man portrayed.

In the ninth century the holy Meinrad left the shores of Lake Zurich and climbed up the Etzel where he built himself a hermitage. But finding that meditation was impossible on the heights from which he could too well survey the lake and villages clustering round its banks, he moved downwards, over the stream

expectation of its gold-producing faculty. Either really, or figuratively, he expected from the labours of alchemy some fundamental result which should confer on the successful experimentalist some almost divine power of diagnosis and of remedial wisdom.

It should be here interpolated that Paracelsus was a profoundly religious man; that amongst the studies prosecuted under Trithemius was a most careful reading of the Bible, with whose books he had a very unusual acquaintance, and that from every one of his treatises we can gather his extraordinary faith in the omnipotence of the Creator and Preserver, God, to whom he always looked for direction, and from whom he confidently expected a fuller revelation of the forces hidden in nature. It has been suggested that he was in some degree affiliated to the Benedictine order, and that his celibacy was due to vows taken at Sponheim—but this is not substantiated, and he remained unmarried, so far as we may divine from his works, because he felt that upon him rested that high commission to break asunder the bonds of ignorance and darkness, and to bring to the dawning a new day for the healing of the nations, and that if entangled either in domestic cares or in the degenerating influences of vicious living, he could not fulfil what he believed to be the will of God for the world through him.

The results of his residence at Schwatz were of great importance, both to himself and to pharmacy. He discovered no philosopher's stone and realised that the search was like "threshing empty straw," but he did discover, or at all events begin to apprehend, what became one of his fundamental principles, when long after, at Beritzhausen, he published his whole system of physiology, that within all that exists there are healing powers either for the body or for the spirit, and that these are to be diligently sought out by the help of chemistry for the one sort, by the help of revelation for the other. "The true use of alchemy," he asserts, "is not to make gold, but to make medicines;" and again, "Through nature we enter medicine."

Already well acquainted with all that the Greek philosophers had taught, up to the system of Aristotle, he held for foundation their division into elements, and subdivisions into metals, stones, animals, vegetables, etc., but from that point he subdivided and catalogued anew.

In fact this extraordinary power of exact discernment was his most distinguished intellectual faculty, and led him to form theories of comparative physiology, and even of something like evolution, so far in advance of his own time that they have been overlooked for centuries as monstrous, and have only during the last fifty years received endorsement from men of science. But what occupied him chiefly at Schwatz was his discovery of the wide prevalence and important properties of sulphur, mercury and salt. Amongst metals he analysed zinc, bismuth, iron, lead, quicksilver, antimony; penetrating to their medicinal uses and achieving such preparations of

each as could be made practicable. Some of his preparations were largely used a generation ago in private life, as a certain grey powder administered in jam to unwilling little people, who are still alive. He made other investigations as to the chemical rather than medicinal uses of minerals, and of the gases generated by their means.

It is difficult to be quite sure of the order of his wanderings, but probably he now visited the more important of the German universities and made himself acquainted with the condition of the faculty of medicine at each, soon discovering that mental stagnation was not confined to Switzerland and Bavaria. He went south, therefore, to Italy, from university to university, hoping to find some sympathetic germination in the country most renowned over Europe for its physicians. The hope was disappointed both in Italy and in France. It was in despair at the dry scholarship of all these famous centres that he determined to turn his back upon the universities and to find, in intercourse with those who lived in closest touch with nature, that other learning of experience of undestroyed mother wit and wisdom, which might help him to new research, direct and unconventionalised. We know, on his own authority, that he visited the Netherlands, Denmark, Sweden and Russia, after a comprehensive tour through Spain and England. He may have visited Morocco from the south of Spain, but this is not substantiated from his writings, although we can readily suppose him eager to follow up what the south of Spain and France must have taught him about Moorish science. He was certainly well acquainted with all that had been done for western Europe by the Moorish conquests in laying the foundations of universities for mathematics, astrology, alchemy and medicine. From the wilds of Russia and sojournings amongst its Tartar Nomads he passed into Lithuania, Hungary Dalmatia and the Danubian provinces. We only hazard the order of his wanderings, although we know that he was well acquainted with all these countries. His new method of acquiring knowledge was to mix with all sorts and conditions of men. He says: "In whatever place I found myself, I zealously and diligently made enquiry for all that was known as to the illnesses of the place and the medicines used, and this not only from the doctors, but from barbers, bath-servants, wise women, dealers in black magic, alchemists, monks, from nobles and men of the people, from the learned and the simple."

He made special research into the treatment of wounds received in battle, and for that purpose held the post of surgeon to the army in Venice, the Netherlands, and Denmark. No means by which the diseases of a country and their treatment could be understood was neglected by this courageous man. He lived with nomadic tribes, with gipsies, sharing their hardships and their freedom, and watching with acute attention their healing processes, most of these learnt straight from Nature, and availing more than all the pharmacy of

Avicenna. When in later life, these wanderings were made a reproach against him, he answered, straight to the point: "Do you think by staying at home and turning fruit over in the oven to acquaint yourself with the diseases that obtain throughout the world? What you want to know you must seek after, and he who seeks after God must go to God, who says: 'Come unto me.' If perchance a strange disease came to the oven-corner doctor, what could he do? but, had he gone where that disease is common, he would know what it was and how to treat it."

ANNA M. STODDART.

(To be concluded.)

YOGA.

PART I THE SYSTEMS OF YOGA.*

AMONG the most prominent teachings contained in the Hindu Scriptures is that concerning the subject of Yoga, on which many instructions are given. For there Yoga is recognised and systematically taught. Now Yoga is the union or identification of the lower self with the Higher, of which the lower is but a reflection. So that the means followed for this union will depend very much, in their source, upon the ideas formed by the different followers of these systems, about that higher nature of which they wish to gain a knowledge. For many different systems of Yoga are taught. We read at the end of the Chhândogyanishad how that an enquiry was made about the nature of this A'tma and, through ignorance, how sheath after sheath in which the Self is hidden, was mistaken for that great one, "Brahman the deathless, the fearless;" until by direct perception (aparoksha) in the mind of the pupil the unreality of these lower kos'as was perceived. First the body was mistaken as the highest, then the lower vehicles of consciousness, but at last all these were recognised as only "resting-places of the unembodied one." For these lower sheaths are different aspects of the Self, working on the different regions of the universe, vehicles of that one Life which underlies all, of Him "in whom all these spheres have ceased." Of these many systems of Yoga, on which we find instructions laid down in the sacred books, we will study first the lower aspect, the three divisions of Hatha Yoga, that which deals with the lower sheaths: later, taking into consideration the methods of Raja Yoga, the system which deals with the higher nature; for an understanding of these different systems is necessary towards a right discrimination of the subject.

HATHA YOGA.

In the study of Hatha Yoga we find two main aspects of it, physiological and psychic, of which the psychic again can be divi-

ded into two. In the practices for physiological results effort is directed to gain control of the involuntary muscles and some physiological processes. These functions of the body are governed by the sympathetic nervous system and are not normally under the control of the will which, in this stage of evolution does not regulate the lower physical processes, such as digestion, but is utilized for higher intellectual effort: so that the centering of it on physiological activities and the striving for complete control over such lower functions of the body, tends not only to disturb such functions, and to cause a diseased condition of those organs, but by the withdrawal of this energy from the cerebro-spinal system, the weakening of the intellect may be produced, while the only result that is gained by its successful practice is the ability to directly influence the physiological processes of the body and to produce phenomena of its organs. The beating of the heart, within certain limits, can be regulated; vomiting can be produced at will; the practice of swallowing 16 feet of tape, as laid down in the *Hatha Pradipika*, facilitates the gaining of this control over the involuntary muscles of the throat and diaphragm: the peristaltic action of the intestines is also sometimes brought about. When the deeper physiological processes, such as digestion, are controlled, the mind becomes weaker as to intellectual effort and may indeed altogether break down, owing to the withdrawal from the brain, of its energies. Thus not only is all effort directed towards gaining a perfect control of the body alone, a faculty which disappears at death, but the results produced by these methods of practice are contrary to evolution, since a lower grade of consciousness is thus evolved, analogous to animal instinct. In Raja Yoga the control of the body is gained by the tendencies of the lower kos'as being brought under the control of the higher, which rules by its preponderating activity. The body is made to render automatic obedience to the Thinker, but its functions are not interfered with. In Hatha Yoga the process is effected by the constant centering of the attention and will on the functions over which control is wished to be gained and, as the nerve-cells in those locations are thus stimulated, their activity is increased and by practice their consciousness becomes able to be influenced by the will.

The psychic aspect of Hatha Yoga depends on a similar theory. All over the body are found nerve-cells and nerve-fibres of both kinds—both cerebro-spinal and belonging to the sympathetic nervous system. There are seven main collections or ganglia of these sympathetic nerve-cells in the body besides very many smaller ones. These collections are called plexuses and also contain nerve-fibres. The spinal cord also contains groups of cells. Now the function of every nerve-cell is consciousness, or to serve as a vehicle of consciousness by its reception of stimuli. Those of the brain are the ones through which consciousness functions in the astro-physi-

* Read before the Edinburgh Lodge, T. S., November 1901.

cal world. Those of the sympathetic system apparently have no aroused consciousness, although in cases of disease they are often the source of many vague feelings which, if allowed to predominate over the normal consciousness, produce many nervous disturbances. Now this division of Hatha Yoga depends on the arousing of these cells into active consciousness to serve as centres for the reception of stimuli other than those coming through the senses, and the control of their functioning is gradually to be gained by the will which grows in its struggle with their dawning sensations. The strain on the brain and nervous system is tremendous, but an increased rapidity of the Jiva's evolution is also a permanent result. And this psychic aspect of Hatha Yoga is of a dual nature, depending on the underlying motive. One of these paths of evolution has for its object the evolving of astral faculties, the gaining of siddhis, the vivification of the internal aspect of the Manomayakos'a to serve as a vehicle of consciousness, while the other path is motivated by devotion (Bhakti). As the evolution of this body is that of a comparatively low kos'a, not only will the consciousness fail to penetrate the illusions of the sheath of intellect, which is thus with the remaining higher kos'a, left undeveloped, but, from the identification of the Ego with these lower sheaths and from its experiences arising from these internal and external stimuli, separateness and individuality will be accentuated. For from the long experience of the Ego working in the lower kos'a and acquiring faculties for the further growth of the relatively lower self, the individuality of the Ego, which has for its source the growth of the lower self by the possession of faculties, now largely increased by these abnormal energies, may be so greatly accentuated that its elimination later may cause much effort and delay. For the general principle of this practice is to cause some expansion of consciousness so that the will-power can be exercised in its control and, being without the motive of devotion, the higher nature is left undeveloped while the modification in the lower vehicles of consciousness are thus attempted to be subdued by the developed will alone and not by the preponderating activity of the higher nature, as in Raja Yoga. The Kârana—s'arira is thus directly injured by the preponderating growth of this lower self for, not only is life withdrawn from the higher for the growth of the lower, but this separation and individuality prevent spiritual evolution where the individual is identified with the universal: if the activities of this higher Self are to preponderate, the lower kos'as must not be so largely vivified. And not only are these psychic results of Hatha Yoga impermanent, the faculties aroused from below and disappearing with the loss of the lower sheaths at death, but a general sensitiveness to astral impressions is also carried over to the next birth which, unless combined with great development of the higher nature, will be a source of danger by the transmission of these influences to the mind. In Raja Yoga the higher sheaths

are nourished in order that their activity may rule the lower self: its psychic faculties are aroused by the growth of this higher nature which, working from above, thus vivifies the lower vehicles of consciousness. But in the Hatha Yoga practices with Siddhis for object, the three lower sheaths alone are affected—the Annamayakos'a or physical body, the Pranamayakos'a or physiological sheath, and the psychic aspect of the Manomayakos'a: the two higher, the sheath of the Higher Manas and of Buddhi, are only affected in so far as violent astral disturbances can reach the plane of intellect. The higher manas cannot be obtained by this method of Yoga through these chakrams in the body, for it depends on a higher evolution; again, while the functioning of the astral body is performed through differentiated organs, it is said that the mental body "has become one only."

(Mândukyopanishad 5.)

The practice of Hatha Yoga with Bhakti for object is a system which partakes of the nature of Raja Yoga. For the effort is directed by the motive to the higher regions of the astral plane, and the energies of the higher sheaths are also called into activity from the similarity of their nature with this underlying motive. For virtues in the lower sheaths are the reflections of spiritual energies in the higher energies which form, as it were, organs and faculties in these higher sheaths of consciousness, by the growth of which they are gradually vivified and serve for the Thinker to dwell in as vehicles of consciousness on the higher planes. For by the gradual building up of the higher sheaths by the Raja Yoga methods, deliberately nourishing them by following the threefold path of Yoga, the activity of the higher sheaths begins to preponderate, and, the life being gradually withdrawn from these lower kos'as, a transference of the consciousness is effected and the Thinker at last dwells in the higher which has thus become a fit vehicle of consciousness.

And so, in the main aspects of its methods, Raja Yoga does not so actively war against the modifications of the material of these lower sheaths, and thereby cause a great reaction in the astral body, often deepening the lower impression in the mind, but the higher mental ideas are substituted in place of these lower vibrations. By deliberately vivifying the higher matter of these sheaths it shakes out the lower forms of consciousness. "As the disappearance of an appearance makes an observer no observer of it" so the lower disappears by the greater activity of the higher.

MANTRA YOGA.

And there is another system of Yoga which primarily affects the matter of the lower vehicles of consciousness and, in its highest aspect, is said to be of great assistance also in the higher science. This is Mantra Yoga which depends on the great system of vibration

by which all forms are built up in the universe. A Mantra is a sentence composed of syllables which produce a definite set of vibrations when uttered. On the lowest planes the vibrations show themselves as sound, but in the higher region (Bhuvâr-loka) the vibrations play on the subtler matter of the psychic body, making it vibrate in accordance with the mantra. The greater the knowledge with which this is done the more potent the result. By the continual repetition of these sounds the lower bodies are harmonised and, if the thought embodied in the Mantra is also repeated in the mind, the lower nature becomes quiet, and the mind is thus enabled to concentrate itself on the higher states of consciousness, and to receive from them vibrations which it builds into itself; this concentration is aided by the same syllables being constantly repeated and by the harmonious arrangement of these lower vehicles by them. The foundation of all mantras is in the sacred word. We read in the Mahâbhârata how that in olden days this system was very prominent and of many results produced by it, definite faculties being evolved in the psychic nature, built up or roused into activity by these vibrations constantly playing upon them. And the higher aspect of this form of Yoga is its real aim and purpose. For this quieting of the lower mind is said to render more possible, by supplementary means, the activity of the higher, whose characteristic is not thought, but who is "of the nature of knowledge;" for with the ceasing of thought in the mind the lower sheaths are lighted up with true knowledge, clearly visible as to their illusions, viewed in the higher aspect of this truer self.

RAJA YOGA.

In the theory and practice of Raja Yoga we find that the nature of mental consciousness is studied and that the evolution of the higher mind and the concentration of the intellect thus accompany the moral training and control of the astral consciousness necessary in any form of true Yoga (Kathopanishad 2 : 24). So that the conditions and evolution of a higher consciousness are here considered in addition to the control of the astral nature. Now consciousness is the Chit-aspect of the one Life working in and in connection with matter. Its extent is measured by the ability of the matter to respond to impacts or vibrations, and this faculty of consciousness is inseparable from matter, although in the lowest forms of this union its manifestation may almost be hidden. The consciousness in the lowest forms of matter shows itself as affinity. There can be no Prakriti without Purusha, the two are but aspects of the one Life, and consciousness is inherent in every form. A thought form possesses the life and consciousness which are inseparable from the materials of which it is made, easily responding to impacts of similar nature, and the kos'as of the A'tma which are formed from the matter of the astral and the mental planes similarly have an independent

consciousness which belongs to the matter of which they are builded, and which functions in a semi-independent manner according to its nature and the karmic aspect of its potentialities, thus the various Karmas of consciousness and desire depend on the various grades of matter built into the body, and the nature of astral and mental consciousness will be proportionate to the materials of which these vehicles are composed. Higher and higher types of matter are built into these kos'as evolved by the deliberate selection of the higher self, manifested in the lower bodies as a reflection of the A'tma, who strives to use these vehicles for his purpose and to control their independent activity. And by the methods of Hatha Yoga control is gained over the life dwelling in the various forms of matter of which the sheaths are made, and Raja Yoga also systematically builds up these bodies with the matter, and therefore the consciousness, which is selected by the dweller in the body. It is the control of this sub-conscious consciousness, as it were, that forms the first step in practical Yoga. Otherwise the consciousness in the matter of these kos'as seeks its independent further growth and the dweller finds himself in conflict with this lower life. The life in this matter is thus brought under the control of the self, and the independent sensations of the body and astral natures are made to render obedience to the mind which controls them by its over-preponderating activity and growth of will. At first the matter in these bodies with its own sub-conscious consciousness, unaccustomed to a method of vibration which is foreign to its nature, resists the restrictions of the higher mind; but when different matter with its different consciousness is built into them by effort, the life in these sheaths becomes thus not antagonistic to the mind. And therefore it is said in the Upanishad that both systems of Yoga are necessary. For not only are the lower modifications to be destroyed but the higher aspects of the different sheaths must be vivified.

"One thing is verily obtained from devotion to Him as Destroyer, another thing from devotion to Him as Creator: for by a knowledge of the Destroyer alone death is overcome, but, knowing both these together, by devotion to Him as Creator also, liberation is obtained." (Is'opanishad 13: 14.)

For Hatha Yoga also, brings this matter under control by development of the will, but while the mind is thus taken up by its ascetic observances, the objects of which perish at death, the vivification of the higher nature is neglected. For unless new matter is built into the sheaths, their power of response to subtler vibrations does not increase.

And with regard to the various methods of consciousness related to the seven regions of the universe we read that each region is formed of seven great divisions of matter, manifested according to their density: each division, of the nature of the region to which it belongs, has predominating in it the quality of one of the seven

principles of the septenary classification of man. Thus to all these divisions, although of the same region, the consciousness is different, for the seven divisions of each region answer to a different type of vibration.

PRAKRITIC CONSCIOUSNESS.

Mantras and Slokas produce changes in astral and prakritic consciousness.

Prakritic-Objective.		
Prakritic-Etheric.....	Muscle-tired instinct.	
Prakritic-Prāna-Kāma.		
Prakritic-Kāma-Manas.....	Trees after rain.	
Prakritic-Manas.....	Animal instinct and reasoning.	
Prakritic-Buddhi.....	(Cohesion).	
Prakritic-Atma.		

Hatha Yoga
and
Mantra Yoga.

ASTRAL CONSCIOUSNESS.

Astral-Objective	} Materialized—mixed with physical matter.
Astral-Etheric	
Astral-Prāna.....	Instinct.
Astral-Kāma.....	Region of vice.
Astral-Manas	} Highest regions of Astral Plane.
Astral-Buddhi	
Astral-Atma	

MENTAL CONSCIOUSNESS.

Second stage of Ahankāra.

Manas-Objective.	
Manas-Etheric.	
Manas-Prāna.	
Manas-Kāma.....	Intellectual Pedantry.
Manas-Manas.	
Manas-Buddhi.....	The Yoga of nonseparateness.
Manas-Atma.	

Raja Yoga.

BUDDHIC CONSCIOUSNESS.

Buddhic-Prakritic I.
Buddhic-Prakritic II.
Buddhic-Astral I.
Buddhic-Astral II.
Buddhic-Mānas.
Buddhic-Buddhi.
Buddhic-Atma.

But of the conditions of the higher consciousness dwelling in these lower bodies and functioning on each plane we read of four states only. Each region has for it but these four conditions of consciousness, and by the transcending of these states one by one, is Yoga more nearly obtained by passing into the higher regions. For in these higher regions an expansion of consciousness takes place by reason of the subtler matter of the higher sheath. The practices of Raja Yoga are the means for the attainment of this higher consciousness; but knowledge is not sufficient without devotion.

The lowest of these states, considered with regard to mental consciousness, is Vais'vanara, that in which the mind observes

external objects: its energies are directed outward to receive external impressions. As there is no inhibition to these outside things it readily responds and, as the vibrations reach it, the consciousness is moved by them, but it takes no independent action, although from the method of its growth there is evolved in it by the action of the Gunas many internal stimuli similar to these external activities.

The second condition is Taijasa in which the consciousness deals with internal objects: external stimuli are inhibited and it works within itself. Outside impressions are thus unheeded, the consciousness being indrawn, centered on its own productions, and so strong is their attraction that the internal activity preponderates over the outer: but still this activity is irregular, the objects are many and many are the organs for their production.

On the third state, that of Prājña, we read that the consciousness "has become one only." It has transcended the attractions of internal stimuli and is centered in itself. Neither external impressions nor internal modifications affect it, as the action of both is inhibited. On one alone it rests and transcends the sequence of time, but with high development of the lower mind the conditions of objectivity remain.

The fourth condition, Turiya, exists partly on one plane and touches the region above it. It is not a consciousness of external things, nor a consciousness of internal things: it passes beyond the one object of consciousness and is behind the region of mental modifications. Beyond thought, not to be defined; all things have ceased in it, and in its expansion it crosses over objectivity. For so are these conditions of consciousness described in the Mandukyaopanishad.

Beyond that region with its four conditions of consciousness the next highest plane is attained, and to the divisions of this also the four conditions are correlated.

And the practices of Yoga are followed for the passing through of these states, one by one. The first stage is that of Vais'vanara, in which the image of an external object is taken in the mind, and all other external stimuli are inhibited. The out-going energy of the lower mind working through the senses is directed inwards and repeatedly brought back from the attractions of the senses. Some of the methods of Hatha Yoga are useful as aids to control the impressions of Manas coming through the senses: for the senses by themselves have no activity,* it is the mind that acts in them and they are but its organs; they have no modifications apart from it, and since external stimuli come through them to the lower mind, it is by the control of them that the mind is steadied. The impression on these centres must be diminished

or inhibited. By the Hatha Yoga process of the fixation of the sight on one object without straying—a large object, so that the practice may not be injurious—not only are many stimuli prevented from passing from these senses to the mind which shapes itself into the object that it sees, but the mental concentration on an internal object is also aided, both from the formation of a mental focus, as it were, and also from the steadying of the mind which is induced by this method. The stimuli coming through the sense of hearing and other senses are inhibited through deliberate exercise, and the energies of the mind are withdrawn and centred on this internal modification. The body is also trained by Hatha Yoga to a position (Asana) in which it is motionless, that no sense of feeling may penetrate the consciousness.

The second stage, that of Vais'vânara-Svapna is the inhibition of internal stimuli which would disturb this concentration. The external senses may be controlled but the mind may follow an internal modification of its own. External stimuli are inhibited, but the attraction of an internal impression may draw the attention away from its object. So that an internal thought is taken—no longer an image for the superior attraction of an idea is used which, by its nature, lifts the mind above those internal stimuli which are similar to external activities. Therefore indifference (Vairâgya) to desire is necessary for concentration, as the objects of desire must fall away from the mind and not cause unsteadiness by superior attraction. For it is desire that causes the mind to assume various forms.* The third stage, or that of Vais'vânara-Sushupti, is that in which all impressions 'have become one only.' The mind is held centered on this one idea, free from desires, free from the stimuli of external objects, of internal modifications and of mental concepts. In the forgetfulness of the personality and lower mind by absorption in this one, there thus becomes more possible the realization of identity between the thinker and the thought. For it is said that "he who thus knows becomes of the same nature with that on which he thinks." But for this identity to be realized, the lower individuality and the illusive consciousness of self must be destroyed, since Ahankâra makes objective everything that comes within its consciousness. And this duality cannot be transcended without elimination of desire, since to the "Thought-Producer" everything appears as an object of experience.

The fourth condition of consciousness stretches beyond the region of thought. In the Vais'vânara-Turiya state an expansion of consciousness takes place, when even the one idea is transcended in the mind which, seeking by devotion to rise even above the plane of relative objectivity, the higher region is attained, beyond thought and without duality. And on these highest conditions of Samâdhi

* Patanjali's Yoga Sûtras i. 12.

it is written in one of the teachings on Yoga in the Mahâbhârata given by Vasishtha: "When the activity of the senses has altogether ceased, and the mind is perfectly free from every purpose, unconscious of itself and with no object before it, the dweller in the body having transcended its methods of working, then is there possible a complete identification between the knower and the known and the Yogi is thus able to behold the Supreme."

(Mahâbhârata S'ânti 307.)

"For He"—the Supreme—"is Yoga, and the Lord of Yoga who can be approached by Yoga alone...Whatever is highly mysterious in the several branches of the Vedas, in the Upanishads, in the Purânas, and in those sciences which deal with the soul, is that great god, even Mahesvara. And he always dwells in Burning-grounds. Men worship that supreme Lord in that place where none but the courageous can go: for his forms are many and terrible."

(Dronaparva, p. 693.)

M. A. C. THIRLWALL.

(To be continued.)

THE IDEAL OF GOD.

VIEWED THROUGH RELIGION, ASTRONOMY AND THEOSOPHY.

(Concluded from page 617).

THEOSOPHY.

LET us now see whether Theosophy—the Divine Wisdom—can help us to enlarge and ennoble the conception of God obtained through Astronomy.

Theosophy has been accused of Atheism, Pantheism and Polytheism; and, in spite of the apparent impossibility, it may be said to be all of this. It is Atheism of a personal, limited, passionate, vindictive, fallible and capricious God, as represented in fact by so many intolerant sects. But if God is to be considered as the Absolute, Infinite, Impersonal, Perfect Cause of Causes, All-Embracing and All-Pervading, then Theosophy is the highest kind of Pantheism ever conceived, and offers the purest and plainest exposition of the Oneness of Divinity, which permeates everything and is everywhere, from whom all come and to whom all return. At the same time, Theosophy might be considered as a kind of Polytheism, because it admits that the Absolute does not create, except ideally and as a whole; but that the work and details of Creation and Evolution are attributed, entrusted to and carried on by various Divine Hierarchies from the Absolute to the Creator, these Hierarchies being intelligent entities, limited in their own existence and powers, but still so far above humanity, that they may well be called "Gods," Devas, and be considered as such, but not worshipped by us, as the Jews actually worshipped their creative Elohim.

As Mrs. Besant so tritely summarizes them, the essential tenets of Theosophy in this matter are as follow:—

I.—One Eternal, Infinite, Incognisable Real Existence, Absolute or Parabrahm:*

II.—From THAT, the manifested God, unfolding himself from Unity to Duality, from Duality to Ternary or Trinity (three Logoi, Brahma-Vishnu-Siva):

III.—From this manifested Trinity, many Spiritual Intelligences, guiding the Kosmic order:

IV.—Man, a reflection of the manifested Trinity, therefore a Trinity fundamentally himself, a spark of the Three-in-One..... ("Ancient Wisdom," p. 5).

To these points may be added three more, taken from H. P. B.'s "Secret Doctrine":

V.—The eternity of the Universe as a whole, but periodically the playground of numberless worlds, incessantly manifesting and disappearing (vol. I, 74) through alternate divine periods of activity and rest:

VI.—The fundamental identity of all Souls (lives), with the Universal Over-Soul or Logos, the latter being himself an aspect of the Unknown Root (*Ibid*, p. 17):

VII.—The working up of all Souls through all degrees of intelligence, from the lowest atom to the highest Archangel, in other words universal evolution, in which progress is obtained only through personal merit and effort, without any capricious privileges or undeserved help:

From the first postulate, that of One Unknown and Unknowable Absolute, the Rootless Root of All Things, the true God of Gods, who does not create, we can gather that, although everywhere and all permeating, IT is also formless and unmanifestable

* The Hindu conception of Parabrahm will perhaps be better realised by a quotation from a work on Yoga containing gleanings from the Upanishads which qualify it as follows: "The Almighty, All Comprehensive, Omnipotent, Omnipresent, Omniscient, Inconceivable, Indescribable, Incomprehensible, Immutable, Inscrutable, Infinite Spirit; Supreme, without corruption, the Fountain of Truth and Glory, Ocean of Mercy and Justice, Source of Love and Delight, without Cause, Self-Existing and Subsisting, without Origin, Unborn, without beginning and without end, All-Pervading, Eternal; that never wastes, without decay, Inexhaustible, and Indestructible; without Sound, Touch, Form, Taste or Smell; without Body, Luminous, Brilliant, the Light of Lights; All-Wise, the Preserver, the Destroyer, the Creator of Creators, the Subtle, the Glorious, the Only Witness, the Invisible, without Life and above Life, yet the Life of Real Life; above all things and all beings, without Mind, yet the Ruler of Mind, the Perpetual Spring of Eternal Joy and Happiness, Invulnerable, Pure, Untainted by Sins; the strength of the weak, the Loving Protector of the helpless, the Bridge to Immortality. Whom the Sun does not manifest, nor the Moon and Stars, the Eternal and undecaying Bliss".....The notion carried by these accumulated epithets is that, though all things are in and from God, yet God is not any one thing, but is incomprehensibly above all, so that HE or IT can have none of the attributes of limitation; it has also been attempted to describe God by negations—or what the Absolute is *not*, as in the "Stanzas of Dzyan"—but both methods show that the One and only One cannot be understood or in any way pictured or expressed by us, in our present stage of evolution, and that all religious attempts at such a description must fail ignominiously, and really do more evil than good.

as well as unthinkable. Hence, whenever in the various sacred Scriptures a God is represented as having manifested, limited himself in a form, whatever the form may be, it cannot be the Absolute, the Eternal One or True Father-Almighty, but merely some one of the lower, though still divine, Hierarchies or Powers. Moreover, manifestations on this Earth must belong to earthly Hierarchies. Thus, according to the Kabbalah, the God who appears in the Bible, whether in the burning bush or elsewhere, can only be Jehovah, one of the inferior Sephiroths, not the highest Ain-Soph, or simply—as often acknowledged—some Angelic messenger. In all past history Divinity has never manifested, except under man's form.... "God reveals himself only as man can bear it...in proportion to his congruity...and only through human mediums of such nature as can receive the communication...all human theories about God have filtered down to the race through human channels"...and consequently "are always more or less tinted, mixed with the thoughts and opinions of the medium," ("Spirit Teachings," pp. 64, 94, 119, 204.)

Thus, all the World's Saviours or Messiahs, exponents or founders of new religions, or more properly of new aspects of the basic religion, have been men—holy men certainly, but still men—although every one a "Son of God," Krishna, Lao-Tse, Zoroaster, Buddha, Christ, to say nothing of mere reformers like Confucius and Mahomed, Luther or Calvin. As the old Greek Sage correctly said: "Be sure that all the Gods ever adored by men did once exist as human beings," or, in other words, even if divine, they had been incarnated in physical bodies; and it is mentioned in the "Secret Doctrine," that even the "Manu" of a new race has to personally incarnate into it, and that also all the "divine" Teachers of early humanity mentioned in the primitive legends of all races, had to do the same. This does not detract aught from the divine nature of Jesus, but brings Him to where he belongs, viz., to the Hierarchy of Cyclic Helpers or Saviours of the Race—Perfected Men—one of whom comes at each racial epoch called the 'Zodiacal Month,' of 2160 years more or less; even Peter admitted that Jesus was only "a man," "approved of God," "of the seed of David," who was "risen by God to sit on his throne" and who was "made by Him both Lord and Christ." (Acts II. 22, 30, 32, 36). Thus Jesus is especially the human representative of Pisces—he was called the Fisherman—who came in due time to "His" people, who knew Him not, as before Him had come the various Saviours of Aries, Taurus, Gemini, Cancer, Leo, etc., whose mark can be traced through history, and who are supplemented by subsidiary ones at intermediate periods of from six to eight hundred years (3 times 7 making 21).*

* Thus can one begin to understand how, without belittling Jesus' character, it could have been said that....."the attributing to a man (Jesus) divine honour,.....is a mischievous error which derogates from the duty to his God.....They, from a too strict adherence to the literal text of the Scriptures (a text which they

Of the second postulate, the Three Primitive or Universal Logoi, little can yet be said; they are still too near to the Absolute. We can only imagine Them as the Three-in-One Source of all the essences of life and form, of Spirit and Matter, the preparation of which forms the great universal substratum or basis on which every thing will be builded and created by the proper creators. This theosophical idea is pretty well hinted at in Genesis, where, "In the beginning" the Spirit of God—not God Himself—moves on the newly started but still formless Heavens and Earths, and, by Word—or the force of mental Will—successively brings forth the different varieties of creation. Here, the God of the Bible, the Father, ought to correspond to the First Emanation, or Unmanifested Logos (the First Creative Power from the Absolute); and the Spirit of God—with the Verb, Word or Holy Ghost—to the Second and Third Logoi. Theosophy fully accepts that mystery of all religions, the Holy Trinity, in its aspect of these three primitive Logoi—One out of the Other, or One with three aspects, One in Three and Three in One—each with a different mission over the new Kosmic field of manifestation or Kosmos as a whole. But, out of Them emanate other great Hierarchies, especially the Septenary one called Rays; and this brings us to the third postulate above mentioned, viz., the emanation of various series of, to us, equally unknowable Powers or Angelic Beings—divine though inferior entities—to whom the multitudinous, inferior details of creation and evolution are entrusted. These begin to be really the only "gods" that man can attempt to picture. But here the subject grows in complication. "Coming forth from the depths of the ONE existence, from the ONE beyond all thought and speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the "Manifested God of the Universe he has thus outlined." ("Ancient Wisdom," p. 41). But each Solar System is a Universe in itself, consequently this one Logos here just referred to, and already inferior to the Primitive One, is now called a Solar Logos; he is the special Creator and Ruler of a Solar System, each particular Solar System thus having such a Creator. Here, the Oriental philosophy admits that there are "Crores"—tens of millions—of "Brahmāndas," Universes like ours, all co-existing, and each having its special Brahma-Vishnu-Rudra for its creation, preservation and destruction; moreover, each one of these Solar Logoi, although He still is as it were the direct representative of, or emanation from, the highest Divinity, or Absolute God; and although He really is the "Supreme," the Source of all life within the limits of his Universe and sphere—wherein He is truly Almighty; nevertheless, through His own action and sacrifice, He is limited and circumscribed within the

have not understood the spirit of which they have never grasped), have dishonoured the great Father of Him and of all alike, and have impiously, albeit ignorantly, derogated from the honour due to the Supreme alone."...("Spirit Teachings," p. 91).

limits of His own Universe; so that "our own Brahma-Vishnu-Rudra" (i.e., our Solar Logos) could not, "even if he chose to try, measure, review, know and understand all the other similar Logoi," in the same way as those various others are also limited, to their particular systems or Universes, "although all these various Solar Logoi at times assemble together to do homage to the absolute Devi, Lalita or Para-Devi, the Supreme Mother," the ruler of all, the Over-All or Parabrahm (at the times of Universal Pralayas). From this can be seen the conclusion that we, as creatures of our Logos, "Our Father in Heaven," have nothing to do with all those other Logoi, nothing in common with the other high Cosmic Hierarchies, neither with the Absolute Father as such.

Each Solar Logos thus starts the World especially entrusted to His creation and care, with its Sun or Suns, and their attendant planets; He guides them through those changes of life and rest, growth and decay, experiences and progress we call evolution, something on the principle of the boy and his top, starting it, letting it spin and waiting for it to naturally exhaust itself, when He takes up the living energy and starts it going again, on a similar law to the *in* and *out* breathings of the Great Breath. But even the Logos has to submit to the common law from the Absolute; He has to lay down His work and rest, after which, in a kind of re-incarnation, He is re-emanated to attend to other worlds; re-born, phoenix-like, from the ashes of the previous one.

In the above notion of the independent Solar Logoi, although all emanating from the same One God or unity, there is however yet one link more to be mentioned, and it is this: that every Sun is really one of a group of seven, whose Logoi are consequently more closely connected; and this law is beginning to be suspected even by astronomy, for bold astronomers already claim that we are influenced by or belong to four different Suns, besides our known and visible one, these others being called Equatorial and Polar Suns, on account of their inferred position in respect to us; that these other Suns are not especially perceptible as such to our sight is no proof of their non-existence, since, even in our own system, our Sun seen from Uranus or Neptune would appear only as one of our small planets does to us. Some bolder scientific thinkers go even farther, far enough to admit of a mysterious Central Sun, some mighty orb, that rules and guides that path in space of our own Sun, which was alluded to above; only these scientists make of this the central Sun of the whole mass of Suns and stars, while theosophists would probably call it only the seventh (or first) Sun of the septenary group which our Sun is especially related to, though there may also be a real higher centre for the whole, visible. There are undoubtedly other systems outside of that one milky way system. And here, in order to show still better the inexhaustibility

of the subject from the teaching of Theosophy, it may be useful to remind the reader of the fact that seven planes or kinds of matter constitute the whole Kosmos and its sub-divisions, each plane having its especial creations and the lives appropriate thereto. But only the matter analogous to our physical plane, the fourth of the seven, is for the present, visible to us, perceptible to our senses, all others above and below being invisible; so that, even if all the Suns we see—which belong to the same physical or fourth plane—were to be extinguished and dead, there still might be—as indeed there are—teeming millions of others in different phases of evolution, belonging to the six other planes or conditions of matter and life, and never to be seen by us; whereby, in this respect also, our visible Sun must be the fourth of a special chain of seven, the other six absolutely invisible from our physical plane.

However, under Himself again, each Solar Logos has also special Spiritual Intelligences—also Trinitarian in essence—who take more especial charge of the various dependent planetary bodies, and who are sometimes termed Planetary Logoi or spirit. These further emanate sub-divisions of subordinate powers, sometimes alluded to as 'Sub-Rays,' to whom are also attributed distinctive marks, like the seven prismatic colors, and from whom issue on each planet the various corresponding inferior lives, which are moreover distributed, on our Earth—according to their stage of evolution—through three of the four known kingdoms (human, animal, vegetable and mineral) and three more elemental kingdoms which we do not yet perceive and realise. There are also many intermediary Hierarchies of which we know nothing, some connected with, others entirely and forever disconnected with, the human wave, but forming, as a whole, a very complicated system—not Polytheistic—which in the Christian Creed is merely hinted at either as the Hosts of the various Angels and Archangels, Cherubim, Seraphim, etc., or as Demoniactal Hosts. Yet these numberless emanations are an absolute necessity; "reject, ignore or make away with them, and the mystery of Being and mankind, will never be unriddled, not even closely approached" (S. D., I., 430, o. e.).

Finally, coming down to the human race, it is apportioned into several great races, corresponding to the seven rays to which we all respectively belong, each directly under a special ruler—Manu or Adam—with such divisions into septenary sub-races, family races and tribes, each again under their particular starter and ruler; and this only is where Jehovah comes in, from his own avowed choice, as the special ruler and "King" of the Jews—a Tribal Manu—of whom we have made our Supreme God!

Now, from this vast and bewilderingly complex scheme, so insufficiently sketched here, can we not realise that the man-made, dwarf-Gods or Leaders, the "Almighties" of Sectarianism, are only pale echoes of the terrestrial Hierarchies dependent

on our Solar Logos, who is our real "Father who art in Heaven," while by Theosophy, the idea of the Divinity is re-instated in its profound majesty, in its Infinite, indescribable Glory and in its unthinkable, uncognisable Real Existence. Moreover, in this theosophical conception and ideal we have essentially a Creator who starts His Universe by submitting it to the all-pervading Law, from the Absolute, that will rule it naturally while carrying within itself its own vindication, Karma, the Law of Cause and Effect, of action and reaction, with no possible chance of evasion or caprice, of favoritism or injustice; and with this law as a basis, there is no need—as in the Christian creed—of a "personal" deity, ever watching personally over each and every individual, to keep him in the right path. With Karma, all acts naturally carry their own consequences; "As ye sow, thus shall ye reap," without any possible vicarious atonement; and, with this inexorable law, all intervention or interference, even for forgiveness, by any personal Being, however mighty, could only bring injustice and chaos, the rule of caprice and exceptions instead of that of order and law. Thereby we may also see the explanation of the apparent contradiction between the intuitive though erroneous idea of fate, or of predestination by God, and that of the real "free-will" of the creature; for, to each Ego is really given the power of making his own destiny by free-will under the law. We can kick against the law and be kicked by it, or we can work harmoniously in accord with it, thus helping our own evolution, whilst the kicker only hinders, retards and punishes himself; but every one alone makes his own future. Furthermore, with the Christian's ideal of God, and with the mere pitiful reason of "God's Will," the facts of good and evil, of the so-called "Fall," and of the "providential" sufferings of those best beloved by that God; the facts of wars and the triumph of injustice, of epidemics and accidents of every kind; of contradictory, conflicting and supposed damnable beliefs and creeds, etc., are all inexplicable and unjustifiable, while, under Theosophical light, they appear what they are, merely unavoidable steps and factors in the scheme of divine evolution and progress, ruled by infallible Karma.

Of course, the schemes of life and evolution, and the forms used, cannot be identical in all the Solar systems, each Logos carrying out his special plan; but, as said before, Theosophy, in accord with modern astronomy, asserts that all the millions of Sun-Stars with their attendants forming systems of their own, are all abodes of life—none useless—thus giving us a clearer notion of the uncountable numbers of separate lives and creatures throughout the great Kosmos, as well as of infinite conditions and varieties of life, which would take us, poor mortals, "eternities" to live through and experience. It must however be noticed here that, even admitting of the other Solar systems being organised, according to the great law

of Analogy and Correspondence, on bases absolutely similar to our own—which they are not—yet the highest of the human Adepts cannot go out of our Solar system; they can explore and know only what belongs to this system, but cannot reach in consciousness any of the other innumerable universes, nor “are they even allowed to speculate about them.” This is another proof that we have nothing to do with the other solar Logoi and other Kosmic Hierarchies, being bound to this earth until the great Day of “Be with Us.” How can we therefore believe in the “Almighties” of human religions, each one of which we are requested to accept as the only Supreme?

Finally, for ourselves, in Theosophy—aside from the immeasurable evolution of the Kosmos—we find the promise, even while on this earth or in this Solar System, of unthinkable progressions of existence, enough to satisfy the most ambitious human soul, the prospect of eternities of ever more useful lives, intermixed with blissful periods of rest in “the Bosom of the Eternal.” And it must be acknowledged that the very idea of infinite numbers of worlds teeming with infinite varieties of creatures outside of our system, as postulated by both Theosophy and Astronomy, offers still better food for thought for understanding the limitless possibilities of our own future of infinite evolution, thus suggesting much brighter prospects of continuous desirable existence for ourselves than the narrow Christian hope of “Paradise,” with its “eternal” psalm-singing monotony.

But, before we can soar so ambitiously, let us more modestly try to realise the possibilities of the present life and evolution on this planet, to which we are now bound and will remain bound until we have exhausted all the experiences, knowledge and progress obtainable on and through it. In other words, it ought to be sufficient for our present aspirations to realise what we are, and what we are here for:—“Man, Know Thyself”—before trying to argue on the Absolute, or even on the “Almighty.” One sure thing, we are here not to run away and die in order to go to a limited, personal God, for a fool’s paradise of void prayer; but we are here to live, in order to do our duty to the Creator who placed us here for His purposes—not for ours—and our Duty to those with whom we have been placed and for whom we must work and sacrifice ourselves, also to do our duty to ourselves. Yet the only asceticism admitted by Theosophy is the curbing of the lower instincts and of the selfishness they breed, in order to allow the higher promptings their full scope, and thus accelerate our own evolution—by the fulfilment of all duties—until the time when we shall be ready to go back to our “God,” with the harvest He has sent us to gather, and ready for the more sublime tasks He may have prepared for us.

In conclusion now, as to the ideal of Divinity, there can be no hesitancy between that offered by Theosophy, corroborated by

Astronomy, and the one given by Churchianity. It is true that Theosophy shows that all religions originate from one Source,—the old Sophia or Divine Wisdom—and this accounts for the divine teachings of Christ and for the many excellent things, quite theosophical, existing in Christianity as well as in other creeds; but how sadly the creed parading under Christ’s name has been dimmed by the accretions and misinterpretations of ignorant bigotry! So however good it may have been in its time and for the purposes it had to accomplish, the torpid Christianity of the past, which is still that of the present Churches, can only exist through what bred it, viz., ignorance and superstition. Without any desire of disparagement, it must be impartially remembered that Christianity is the progeny of a cycle of darkness and dense ignorance, in which intolerance and superstition took the place of the withdrawn occult knowledge of previous brighter ages. It was moreover the natural religious expression of the influence of the zodiacal Pisces, a dual sign in which bad and good are constantly counterbalancing each other, this accounting in part for the evil, the cruelties, the wars, massacres, persecutions, and tortures which have been committed as a duty by Christians in the name of a God of Love and Peace. But the power and effects of such a religion are waning with the end of the “Pisces-month” (2160 years), which is going to be replaced by a cycle of a very different nature, that of the mystic man or water-bearer, Aquarius, “which is the sign of the Son of Man in Heaven,” . . . “when all the promised things shall be” . . . who will be the Saviour of this new cycle.

There can be no doubt however—and all who can read the signs of the times agree on the point—that if Christianity is to continue, it will be successful only after thorough reformation through Theosophy (as some of the more liberal and foreseeing dissenting sects are already quietly inclining to, by making theirs all the theosophical tenets) and, essentially, after adopting a broader and truer ideal of Godhood. But, unless thus radically modified, in a couple of centuries hence, Christianity will be a thing of the past, like so many previous creeds, still followed only by the few laggards of the race, who yet need its discipline or cannot understand any higher teachings and still have a bump of credulity proportionate to the tacit faith in priestly authority which it requires. This may appear a pessimistic view; but other minds than those theosophically inclined admit that . . . “a new revelation is needed,” . . . and moreover that . . . “the time may be far nearer than people think, when the old faith, so clumsily patched up by man, will be replaced by a higher and nobler one” . . . (“Spirit Teachings,” pp. 87, 112, 131).

Then, in anticipation of those times of change, let those men and women who are not satisfied with the present Christian ideals of God and of religion, whose souls are hungering for a rational,

living belief, which the dry husks of the Creeds fail to give them—and there are millions of such Souls, who, for want of something better, yet cling to the unsatisfactory forms—let them free themselves from the shackles of Theology, and turn to Theosophy. Therein they will find all the lucid explanations, all the satisfaction and consolation they may wish, and through these they will at last obtain the true peace—"that passeth all understanding"—that peace that the Churches ever promise, but nearly always fail to give.

A. MARQUES.

EASTERN AND WESTERN IDEALS.*

RECENT writers in the *Theosophical Review* have emphasised the difference of ideals between the East and the West. They say that the East and the West must be left to themselves in order that in the scheme of evolution of the human race there may be two separate fields for growth and development. These articles are likely to leave an impression upon the ordinary reader that fundamentally there are two ideals to be worked out, one by the East the other by the West.

As a matter of fact it cannot be so and it is not so. There can be but one Truth, there can be but one ideal for humanity to aspire after. The teachings of the world, as given by Sri Krishna, Lord Buddha, the Christ, etc., etc., are in essence identical. The parable of the "lilies of the field" and the other ideas of the Sermon on the Mount have been given by Sri Krishna in the Bhagavad Gîtâ in a more systematic and complete form. Self-effacement or self-sacrifice is the rule of life inculcated by all religions. In fact sacrifice is the law of nature. Sacrifice of personality for the individuality—forms for life. The great Purushasukta inculcates this law in an allegory. The lower forms of life are sacrificed for the higher forms of life. The theory of evolution is now differently read by thinkers in the language of sacrifice. The present is sacrificed for the future. The tyranny of the present, the care for the present, should be subdued and the aim of life should be shifted from the present to the future of the race. As Count Tolstoy says: "Real life is willing submission to the law of renunciation—not as science tells us, in voluntary subjection of our bodies to the laws of organic existence. Self-renunciation and love are the two great solvents of man's mistaken ideals of life and happiness.....active love annihilates the desire for the welfare of animal individuality as the aim of life."

In the lower stages of evolution, the sacrifice is unconscious; when we reach man it becomes more and more conscious until it culminates in the glorious renunciation of a Buddha.

* [Substance of a lecture delivered by Mr. P. Narâyana Ayer, at the Hall of Theosophy, Madura, in March 1902.]

Till the centre is formed, and strengthened, *i.e.*, till the individuality is formed, till "I-ness" or Ahamkara is formed in man, there is an apparent emphasis given to the importance of selfishness or personality. But this is only a temporary phase in the scheme of Evolution. The late Professor Huxley felt the difficulty of explaining the law of evolution when applied to the ethics of man. He disposed of it summarily by saying that the law of the tiger and the brute did not apply to man's ethical evolution, and that the cosmic evolution is opposed to the ethical evolution in man. When the mânasic principle is formed, *i.e.*, when the individuality is formed, man is asked to practise self-effacement. At the first blush it may appear absurd. It seems to tell us to retrace our steps backwards. We have wound ourselves up, till now. We are asked to unwind ourselves. Is that the meaning of the religious instructions given by the world-teachers? Are we asked to become brutes once again, then minerals again? Are we asked to become dead inert stones? Not at all so. Retain the individuality, retain the centre, but expand the circumference as the wave force expands in a still sheet of water when a stone is dropped. "Self" in man is in essence the "Self" or God of the universe. God is, whose centre is everywhere and whose circumference is nowhere; man is a fixed centre or spot whose circumference is nowhere; so says Swami Vivekananda. It seems that man becomes God, rather man is a potential God. "Kill out sense of separateness. Kill out desire for sensation. Kill out the hunger for growth. Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

("Light on the Path").

The immortal Gîtâ did not teach the religion of dissolution and death of individuality; did not teach the religion of indifferentism—as is misunderstood unfortunately by some of our people. "United to Buddhi, abandoning the fruits of action, cleave thou to yoga. Yoga is Wisdom in action." It means, subdue the separative tendencies of manas, go to the Buddhic plane and work therefrom.

"Even performing all actions continually, taking refuge in Me, by My grace he obtaineth the internal, indestructible abode.

"Abandoning mentally all works in Me, I thy chief good, resorting to Buddhi-yoga, have thy thought ever on Me.

"Thinking on Me, thou shalt conquer all obstacles by my

Grace; but if from egoism thou wilt not give ear, thou wilt be destroyed utterly.

"If, taking refuge in egoism, thou thinkest, 'I will not fight,' to no purpose thy determination; nature will constrain thee."

Read the Gîtâ through and through, you will find that the "individuality" is not to be destroyed and it is to become more and more expanded.

Now you see that the ideal of man—or rather before man—is the law of renunciation.

Now we shall see how far this ideal is followed or practised in life, in the West and in the East.

In the West, its civilization is at present marked by two features, self-assertiveness and the tyranny of the present. "Eat, drink and be merry for to-morrow we die," is not an inapt representation of this feature. The philosophy of sacrifice—or self-effacement, the gospel of the Christ—may be uttered once a week from the pulpit of the church. There is an exuberant growth of individuality. The aggressive and assertive individuality is the general rule of the West. The military spirit which boastfully says that the whole world is intended for the Teutonic, or rather for the Anglo-Saxon race, is becoming more and more pronounced. The war-cry of the West—my home, my country—is only a magnified form of selfishness. Every national movement in the West is a modification of this tendency in some form or other, though veiled now and again in a gossamer garb of altruism. The "White man's Burden" is simply a euphemism for enslavement of the coloured races by the dominant white race. Let me not be misunderstood. I do not deny that there are cries in this wilderness of selfishness from such sages as Carlyle, Ruskin, Emerson and Tolstoy. They are oases in the desert—not yet sufficient to fertilize the whole expanse of sand. But in the midst of this sad spectacle, the theosophical movement is opportune. It is confidently expected that the true church of Christ will yet reign and the Philosophy of Lord Buddha and the "Song celestial" of Sri Krishna will convert "this life of tears into a life of song."

Now let us look at the East. In the East, the ideal of self-abnegation has been grossly misunderstood in practice. It has given place to the philosophy of indifference, fate or fatality, of idleness, langour. The mildness you see about us is due not to the philosophy of contentment, not to the consciousness of the evanescence of life and its belongings, but to the curse of idleness which is only a pronounced form of selfishness. The Bhagavad Gîtâ is our code of spiritual philosophy and ethics. Note its environment. The occasion on which it was given out is the battlefield, to a man of the world, to an ambitious Kshattriya. Its lesson from beginning to end is "Perform action, dwelling in union with the divine, renouncing attachments, balanced in success and failure." "Thy business is with

the action only, never with its fruits. So let not the fruit of action be thy motive nor be thou to *inaction* attached." Now mark the word "*inaction*." In his despondency Arjuna refused to do his Kshattriya - Dharma (duty) and spoke the philosophy of idleness; but the great Avatâra opened Arjuna's eyes to the great mistake he wanted to commit and taught him the philosophy of *action in the world*—not the philosophy of *inaction in the forest*. "The mildness and meekness of the Hindu" which are placed to our dignity, if analysed will reveal only intense idleness as the proximate cause of the apparently noble qualities attributed to us. I need not dilate upon this tendency in us as a nation, as it is at present. Sri Krishna has stated in the Gîtâ, chapter xvi., how two tendencies, *Divine* and *Asuric*, control and guide the world. In spite of itself, and unconsciously, the Hindu race has been drifting for many, many years, into the Asuric tendency. The basic ideal of the Dharmas of the four castes, *i.e.*, *self-effacement*, has evaporated. The spirit is gone, only the forms remain. "Caste distinction, far from implying caste *duty*, means only caste *dignity*." I do not wish to hold up the mirror to the thousand and one sins or faults which are affecting our nation, analyse every bad custom or any bad habit of ours, at the bottom you will find idleness or selfishness. The collapse of the Hindu race is impending. But those that guide humanity will not allow it to fall or to die. The noble Theosophical Movement has greatly stemmed the tide of this tendency. Efforts are expected of us from within the race, to take upon ourselves the responsibility of the future of the race. The times are propitious, the environments are favourable and halcyon peace reigns under the British rule. We must not, ought not to sleep the sleep of fatality and irresponsibility, we must awake, arise and seek out the goal of our race.

P. NARAYANA AYER.

THE ORDINATION OF ALLAN MACGREGOR.

A PAMPHLET has been received from Akyab giving particulars of the Ordination of Mr. Allan Bennett Macgregor as a Buddhist Priest; and as this is the first case of the kind, it will be interesting to give some of the leading particulars. Mr. Macgregor was born in London in 1872, he was the son of a Civil and Electrical Engineer, and from childhood up received a training in science and ultimately became an analytical chemist. In the address which he delivered at the time of his ordination, he said that the result of this education was to make him repudiate the Christian religion and become a materialist. And yet his freethought did not give him happiness, it only plunged him into darkness. The great problem of the Unknowable rises gigantic and menacing beyond the point to which their studies and sacrifices have brought the Martyrs of science; "a happiness which deep religious feeling confers," says he, "is not for the agnostic, its sublime aspirations are absent from his life; and the

poorest who deems that the justice of the Universe may be subverted by his prayer, is happier for his ignorance than is the wise man for his learning; for our science has but brought to us the knowledge of this world of death, it has given us no inkling of the greater world beyond." It was the reading of Sir Edwin Arnold's "Light of Asia" which attracted him to Buddhism; and once that he had entered into that line of study he was obliged to pursue it until, having given up his family, friends, name, profession and country he has sought shelter from the world, in the calm retreat of a Buddhist monastery. The ceremony of his Ordination occurred at Akyab on the last Wesak day (the full-moon day of May), according to our calendar the 21st of the month: he had been ordained as Sâmanera (novice) on the 8th of December last, by Lamma Saradaw of Akyab. Three years ago he came from England to Ceylon and pursued his studies under Revata Thera, in Matara District. Having expressed the wish to enter the Buddhist Order in Burma, Dr. Tha Nu of Akyab made all the necessary arrangements; and the Sâmanera removing to Akyab, studied Pali, learned the duties of a Bhikku and prepared himself for the momentous Ordination. The incidents of the day are thus described in the pamphlet in question:

"Five days before the Ordination, the Priests invited from outlying districts began to arrive, and took up their quarters in Kyarook and Shwe Zedi Kyongs. They came by twos and threes, they came by fives and tens, till the vicinity of the two Temples resembled Anurâdhapura in the days of its glory, when 'the whole town was golden with the Robes of the Priests.' Nor were the Buddhist laymen of the town behind the Brethren of the Yellow Robe in their efforts to do honour to the occasion. Under the able organisation of U Mra U, Maung Htoon-Chan and others, arrangements were made both for the Ordination itself, and for the feeding of the assembled Priests. When there were twenty Priests, the townspeople brought food enough for forty; when, on the last few days, some seventy Priests were present, there was food enough for a hundred and fifty; and when at last the appointed day arrived, everyone had only words of the highest praise for the excellence with which the whole of the arrangements had been effected. Mr. Htoon-Chan was indefatigable in his efforts to amuse the visiting Priests, initiating them into the mysteries of the Phonograph and Telescope, and entertaining them with magic-lantern pictures of some of the great Buddhist Shrines in Ceylon."

It is known to those who are familiar with Buddhist ceremonials that the Ordination of a priest must be held in a place which is cut off from the outer world, so to say; sometimes it is in a building erected on posts out in the water of a pond or river, sometimes in a building around which are placed stone posts at a certain distance from the walls to indicate that privacy is required. At the Arakan Ordination under notice a large straw launch of the Flotilla

Company was secured and also a large freight shed or godown for the subsequent public reception.

"At 2 o'clock in the afternoon, the procession started from Kyarook Kyong for the wharf. First came the venerable Shwe Bya Saradaw, the chief officiating Priest, in a carriage; then the long line of seventy-four Priests, glorious in yellow silk; then a band of musicians armed with pipes and cymbals and big drums, and last of all the Priest-elect with his chief Dâyaka, Dr. Tha Nu, in a carriage—a privilege accorded to him by reason of his late illness. At the head and tail of this long procession marched men bearing golden flags; and, as one watched it slowly passing through the dusty roads, the people kneeling as it went, one understood a little of the nature of the hold this great ancient Religion has on the hearts of the people, one understood how great a part that Religion has in all their lives.

At length the wharf was reached, and here all was in readiness. The launch had been tastefully decorated with long festooned streamers of fresh flowers, the floor of the godown strewn with mats to seat the public. Priests and Priest-elect passed on to the launch, which was then moored in mid-stream. As soon as this was done, the workmen left the boat, and the ceremony commenced in right earnest. The Sâmanera having been stationed as far as possible away from the Priests, they proceeded to form themselves into a Saugha, each Priest in low tones confessing his faults to his neighbour. Then a picturesque interlude occurred. Taking a vessel of water, Shwe Zedi Saradaw went to the bow of the vessel, and scattered water thence on the river below. On this wise, still scattering water, he passed round the whole vessel from stem to stern and from stern again to stem. This process is called the "Cutting of the Sima," and typifies the purification by water, of the vessel, its separation from the world without, and its consecration as a water-sima.

This done, the Kammavâca, or Ordination Ritual, was proceeded with. Kneeling at the feet of the venerable Shwe Bya Saradaw, the Sâmanera thrice begged him to grant his sanction and support, and to become his spiritual superior; whereunto the Saradaw replied, "Sâdhu, Sâdhu," "It is well, it is well;" and the Sâmanera then retired to the other end of the boat. It is usual here for the Acariya or Tutor to explain to the Priest-elect the meaning of every sentence in the Kammavâca in Burmese; but, the Sâmanera being unacquainted with that language, Shwe Zedi Saradaw recited the explanation in English—probably the first time this language has been used in the Ordination of a Buddhist Priest.

After about half an hour the ceremony came to an end. The three 'Natti Acarivas,' Kyarup Saradaw, Pannalankara Saradaw and Shwe Zedi Saradaw, kneeling in the midst of the assembly,

chanted together the sacramental words—'This candidate desires Ordination under the Venerable Tissa. He is free from disqualifications. * * * * The assembly gives the candidate Ordination under his superior, the Venerable Tissa. If any of the Venerable Assembly approve the Ordination of the candidate under the Venerable Tissa, let him be silent; if any object, let him speak.' Thrice the resonant Pâli rang out over the water, followed each time by a dead silence. Then, bowing to the assembled Priests, the three Acariyas proclaimed, 'The candidate has received Ordination from the Priesthood under his superior, the Venerable Tissa. The Sangha approves the Resolution therefore it keeps silence. Thus have I understood.'

This terminated the Ordination Ceremony, and the newly consecrated Priest knelt before his Superior to receive his priestly name. 'A'nanda Metteyya, Sâsanajotika-bhikkhu!' was the name thrice proclaimed by the Venerable Shwe Bya Saradaw, and thrice acknowledged by the new Priest.

The launch was then towed to the shore, and the Assembly broke up, all going together to the large godown, where the public were waiting. After the presentation of various offerings to the new Priest, the latter rose and delivered an Address in English, setting forth the programme of the work he intends to do for the furtherance of Buddhism. At its termination, a more condensed Address, on the same lines, ably rendered into Burmese by Dr. Tha Du Aung, was read by U Mra U, and then the whole proceedings came to an end; the Priests returning to their Temples, and the people to their houses, all having good reason to congratulate themselves on the unqualified success of the work for which such extensive preparations had been made."

One can't help remarking that the priestly name—A'nanda Metteyya (Maitriya)—conferred upon the young Englishman, was rather pretentious, for Maitriya is the name of the Buddha who is to come at the end of the Yuga and lead mankind into the full knowledge of the Arya Dharma, and into the peace which will result. Mr. Macgregor maps out a very ambitious programme for himself thus:

"Herein, then, lies the work that is before me, the Cause to which I have devoted and consecrated my life: to carry to the Lands of the West the Law of Love and Truth declared by our Master, to establish in those countries the Sangha of His Priests. To do this, it is necessary first to obtain from each country men of education and of some ability to speak or write on Buddhism, who will come to the East, and receive the requisite Ordination, and acquire a thorough knowledge of the Dharma; this work I have already commenced on a small scale. * * *

In ten years' time from now, exactly twenty-five centuries will have passed since first our Lord, in the Deer-park near Benares, set in motion the wheel of the Good Law, and opened the Way of

Liberation unto men. And I propose to inaugurate the advent of our twenty-sixth century, to celebrate this two-thousand-five hundredth Anniversary of the Foundation of the Kingdom of Righteousness, by initiating in that year the promulgation in Western Lands, of the teaching of our Master, by establishing in that year the Sangha of His Priests in England, America, France and Germany and, perchance, in other countries. By that time the necessary ten years will have elapsed from my own reception into the Sangha to-day; and we shall thus be able to confer the Pabbajja and Upasampada Ordinations in those countries. From what I know of England and France, and from what I have learned from competent persons in America and Germany, I am convinced that, were this Dharma thus preached in those countries by regularly ordained Bhikkhus, its extension would be rapid, and its success immediate: and, if this were so, then the effect upon those nations would be well-nigh incalculable.

I shall be careful to select as postulants for admission to our new Sangha only men of education, and some ability to write or speak well on Buddhist subjects; for uneducated men would only serve to bring our movement into ridicule, especially when we go to the West.

I shall make it one of the conditions for admission to our Sangha that postulants should agree to promote Buddhism on Buddhist principles; that is, we would extend wherever possible the knowledge of the Good Law, whether by writing or by public lecturing; we would in like manner answer any attacks which might be made against our Faith; but would never permit that any of our members should revile or abuse any form of religious belief held by others; believing always that the Truth is all-conquering, and will triumph in the end; whilst abuse and ridicule of the Faiths of others can breed but hatred and heart-burning, and is a method moreover, opposed alike to the letter and the spirit of our Master's Teaching.

Such is briefly the work that lies before me, the work for which I appeal for help to all Buddhist Peoples, whether in Arakan, Burma, Ceylon, Siam, or in Western lands. And, knowing well how all Buddhist Peoples love this great peace-giving Faith of the Buddhas; knowing well how that Faith has given them love and compassion and the burning wish to help all things that suffer life, I feel sure that I shall not appeal in vain. Workers are needed in every important town,—men of eminence who are willing to promote the new Buddhist Society, and to administer the secular affairs of the New Sangha; to receive contributions for its support and work, and for the subsidising of our official Journal which is soon to be.

If we can succeed in this, then to-day, which has seen the foundation in embryo of this new, this Western Sangha, will mark

the commencement of a new era in the history of our Religion ; a Religion which, albeit the first Missionary Faith in the world, has for centuries relaxed all missionary effort. And, looking back upon the days of old, upon the history of those races amongst which Buddhism has been propagated ; seeing how, wherever that Faith has gone, it has altered the very life and nature of the peoples that have accepted it, altered them vastly for the better, it seems to me that the introduction of that Religion into Western Lands will bring about a new and a happier era in the mental and moral histories of those peoples ; will bring about an era of broader-mindedness, and of a greater pity, a wider compassion and a grander nobility than we have hitherto deemed possible ; that it will stem the ill flood of irreligion and mere commercialism which is to-day threatening the destruction of those nations ; that it will bring about the growth of a higher and a wide-spreading altruism, tending towards the consummation of an ultimate international fraternity, whose watch-words shall be Peace and Love, its guiding principle the promotion of a newer and a grander conception of the meaning of civilisation."

He proposes to call the body that he hopes to bring into being, "The Buddhist Sangha of the West," and is enjoying the bright vision of a conversion of many nations and kindreds to Buddhism. "If this should be so," said he to his audience, "then you who have this day inaugurated in my person this new Sangha of the West, will have been the initiators of a missionary effort which may change the face of the civilized world."

Well, let the young man dream his dreams in peace and let us all hope that when his day of disillusionment comes, as it has to all of us his predecessors, he may have the pluck and perseverance to stand alone and fight his fight and, if it need be, die at his post, courageous and undaunted.

H. S. O.

THE RELIGIOUS PARLIAMENT EXTENSION.

BY a curious coincidence the same overland mail brought me a circular addressed to me personally by Dr. Paul Carus, Dr. C. C. Bonney and Dr. John Henry Barrows, and newspaper notices of the death of the latter gentleman, a few days before it left Chicago. Dr. Barrows had been suffering for about a fortnight from an attack of pleuro-pneumonia which ended fatally with a failure of the heart. He was one of the most liberal and most widely known clergymen of America and his death at what might be called the very prime of his career is a great loss to the world. To his indefatigable zeal and energy was largely due the success of that unique and most important historical event, the Parliament of Religions at Chicago in 1893, which was organized on the exact lines upon which the Theosophical Society has been building since 1875. When he visited India in 1896 he came to Madras to lecture and was received by a Joint Committee representing all the great religions active in our city. Of this Committee I had the honor to be a member and at the request of my colleagues made to our visitor, at the close of his last lecture, the farewell address of the Committee on behalf of the Madras public. He and a number of his Theological Colleagues breakfasted with me at Adyar, and during my visit of last year to Chicago Dr. Barrows called on me at my hotel and renewed our pleasant personal relations. It will be hard to find a man so well fitted as he to assist Drs. Bonney and Paul Carus to carry on the work begun by the Parliament of Religions and now continued by a committee of promotion organized under the title of the Religious Parliament Extension.

The circular letter sent me reviews the history of the Parliament of 1893 and contains the following admirable sentiment :

The principles of the Religious Parliament are merely a practical application of the Golden Rule, and a realisation of the religion of love in the domain of religion, and we believe them not only to be just and salutary and wise, they afford also greater and more extended facilities for missionary work on a higher plane, and can only help to contribute to the spread of the truth, whatever it may be.

The Committee of the Religious Parliament Extension of Chicago deem it advisable not to lose the vantage-ground that has been gained, and to keep together those elements which are inspired with the hope of continued friendly international and inter-religious relations. And so we purpose to keep on file the names of all those who are glad that the Religious Parliament took place in Chicago, who would help to extend its beneficial influence, and who look upon it as the seed-time for a future harvest, that is developing slowly, but with certainty, in the hearts of mankind. We propose to keep on file the names of the religious leaders who constitute at present the consulting members of the

Religious Parliament Extension, and we desire to keep the list complete, and correct it from time to time.

The Rev. George T. Caudlin, Christian Missionary at Tien-Tsin, China, has thus formulated the basis of union on which the extension is organized.

The Members of the Religious Parliament Extension covenant with each other as follows :—

1. Personally never to speak slightly of the religious faith of one another. This does not debar the kindly and reverential discussion of differences which exist, nor the frank utterance of individual belief.
2. Officially to promote by all means in our power, by oral teaching and through the Press and by whatever opportunity God may give us, a spirit of brotherly regard and honest respect for the beliefs of others.
3. To discourage among the various peoples all such practices and ceremonies as, not constituting an essential part of their faith, are inimical to its purity and are the strongest barriers to friendly relations.
4. To promote all such measures as will advance reform, progress and enlightenment, political liberty, and social improvement among the people of our own faith and nationality.
5. To regard it as a part of our holiest work on earth to enlist all men of ability and influence, with whom we are brought into contact in the same noble cause.

All who are willing to assist the Committee personally, or to suggest the names of persons suitable for active membership, or for honorary membership of the Parliament Extension, should address Dr. Paul Carus, Ph. D., Secy., P. O. Drawer F., Chicago, U. S. A.
H. S. O.

“LIGHT ON THE PATH.”

FROM “NOTES ON STUDIES.”

“These rules are written for all disciples : attend you to them.”

Who and what is a disciple ? He is one who receives instruction from another, or who accepts teaching from another whom he looks upon as a guide. This definition might apply to the youth in school or the Thibetan Lanoos with his Guru or Master ; in either case it is a chosen discipleship, implying an ardent, willing follower and a learned preceptor. Here we have a preceptor who says :—
“These rules are written for all disciples.” Then no one is excluded who chooses to listen, and when one so chooses it is the best proof that he is ready for what is to be said. How much good it will do him depends on the use he makes of the information, although none of it can be wholly lost. Then comes the command :
“Attend you to them.” How ? By careful consideration, by striving to understand the innermost meaning, by living, as well as learning, the Master’s word ; by dividing the good thus received with those of less able mind or body, and endeavouring to be a credit to the school which one has the honored privilege of attending.

“Before the eyes can see they must be incapable of tears.”

Tears are the outward indications of emotion which has its center in the kamic body and may have myriad different causes. Men weep for joy as well as sorrow. The range of human emotion runs from the high treble notes, down to the deepest bass, depths from which come no sound, but the tears flow, tears which burn into heart and brain and leave dreadful scars to mark their course. Yet they are blessed tears because through them the mind is awakened to higher thought and the soul learns to respond to the sorrows of others. We cannot enter into their feelings until we have had a like experience. But, as time goes on, we learn to control the outward sign of grief ; the present disappointment soon merges into past recollection, and each new trial leaves us stronger and more reliant than the last, when finally we are able to look over and beyond surrounding difficulties into the restfulness of future promise, with serene heart, and then—we see.

“Before the ear can hear it must have lost its sensitiveness.”

The ears are the organs which respond to sound, and sound is perhaps the most confusing of all qualities in nature. It is only by discrimination, by control of the will, that we learn to protect our inner consciousness from being disturbed by the constant cross-currents of sound that vibrate in every key. Familiarity and habit also help us to pass many sounds unnoticed. But the more highly evolved an entity becomes, the more sensitive it is to sound, and the more danger is incurred, so that with increased sensitiveness should come increased will-power to counteract it. The psychic body has its corresponding organ of hearing, and to one nearing the opening of psychic power it is well to bear in mind that if one cannot control kamic vibrations when shielded by the physical body, it were better to reflect carefully before going out of it into the astral where the vibrations are a thousand-fold more intense. If we cannot combat with and conquer conditions on this plane, we certainly cannot on the higher planes. We must learn to stand unmoved, unswayed, uninfluenced, unresponsive to these lower influences, and then we may say the ear has lost its sensitiveness.

“Before the voice can speak in the presence of the Masters it must have lost the power to wound.”

The presence of the Masters is a sacred place into which one comes only through the gate of sanctification. In the first place there is a distinct longing for another and more satisfactory existence than that obtained through purely material contacts, and the soul reaches out until it finds something to cling to, when there is a gradual transformation of the old bodies and purification has actually begun. The most radical proof of change is in growing con-

sideration and sympathy for others, in avoiding to wound the feelings, in tactful discharge of duties and responsibilities without friction or irritation. These practical demonstrations in carrying on the Masters' work in the world in time brings the disciple more and more in harmony with the even flow of Their nature, so that some day, when the Master's voice is heard, he wonderingly experiences the power to answer.

"Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart."

Every individual soul has to pass through certain experiences before it can be considered fit to enter into the Master's presence. Many there were in the time of Christ who knew him not, because they had not had these experiences, and it was like throwing pearls before swine. The true disciple goes down into the valley of the shadow at times and the feet of the soul are bathed in blood wrung from the heart by repeated trials and suffering, but of this is born the triumphant divinity latent in every human form. Like the phoenix springing from the dead ashes of the past the spiritual man rises to his Master's side confident of the God within him and of the welcome he will receive from the Blessed Ones. Well done thou good and faithful servant—enter thou into the joy of thy Lord."

RESUME.

Every action in the Universe, from the greatest to the smallest, is governed by LAW and order; therefore when a disciple enters upon the Probationary Path he must expect to submit to rules and regulations which, if obeyed, will bring him to the desired goal. The four requisites, as set forth in the previous pages, show in a measure what kind of training he can expect to undergo, and the results which will follow. But it is like setting out on a journey through unknown countries, without guide or compass, so far as outward appearances are concerned. All the traveller knows is that somewhere is a "Promised Land" which if reached, will more than repay the dangers and weariness of his search; but how he can get there is the anxious question of his mind. What shall he do? In what direction shall he go? And so he starts blindly, yet courageously, out to meet his destiny.

GERTRUDE B. GREWE.

[To be continued.]

Theosophy in all Lands.

THE SCANDINAVIAN SEVENTH CONVENTION.

The General Secretary, Mr. Arvid Knös reports that the Seventh Annual Convention met at Copenhagen on the 18th and 19th of May. It was very well attended and the old officers, including the Executive Committee, were re-elected. Certain changes in the rules of the Section were decided upon. The best feeling prevailed throughout. On the first day of the meeting—May 18th—it was voted to grant a charter to a new Branch at Keruna, a mining place, far within the Arctic circle and to the north of Boden which until now has been the northernmost Branch of the Society on the globe. Mr. Knös writes: "The interest in Theosophy is very great up there amongst the workmen in the mines, and if some leading force would take the movement in hand there ought to be every prospect for Theosophy to advance and spread in that part of our country. The name of the Lodge is 'Karnel.'" How very wonderful it is to see our movement spreading to the remotest parts of the earth.

Reviews.

CHHARAKA-SAMHITA.

We have pleasure to acknowledge the receipt of part XXVIII. of the English translation of this ancient Sanskrit medical work, by Avinash Chandra Kaviratna. This part concludes the division called "S'ārira," and begins the next division called "Indriyasthānam." Indications of longevity of new-born children, instructions about examination of the nurse to be appointed for the child, instructions as to what her character, the qualities of her milk, and her food and drink should be, and as to what medicines should be given her for correcting the defects of her milk, are among the most interesting items treated of in the division concluded. What particulars should be examined by the Physician in order to ascertain the remnant of one's period of life, and other points of interest in that connection are set forth in the next division begun in this part.

VIJAYINI KAVYAM.

We acknowledge, with pleasure, the receipt from Calcutta of a new Sanskrit Epic Poem called Vijayini Kāvya, in twelve cantos, by Śrīśwara Vidyālakāra Bhattachārya. The book has been carefully edited with occasional notes in English by Kokiles'wara Bhattachārya Vidyaratna, M. A., and is dedicated to the Mahārāja of Cooch Behar. The Poet's theme is the life of Queen Victoria, and the accession to the throne of King Edward VII. The Poem reflects great credit on the author, and is a neatly printed Octavo Volume of 282 pp., issued from the Girīśa Vidyaratna Press, 24, Girīśa Vidyaratna Lane, Calcutta.

G. K.

MAGAZINES.

The June *Theosophical Review* has not been received by us. In the July issue, M. W. Blackden, in a thoughtful article, presents the results of his endeavours to arrive at something intelligible in relation to "The Mysteries and 'The Book of the Dead.'" In his excellent essay on "The Abiding Presence," Mr. A. H. Ward says, in reference to the opposition which mysticism has encountered at the hands of the formal religionists of the Churches, and the secular powers: "But the wind bloweth where it listeth, for all that, and when the time is ripe, neither thrones, dominions, principalities, nor powers, can drown the Voice of the Silence, or quench the light which illuminates the spaceless soul. To this stand as witnesses poets, saints, prophets and philosophers, down the long procession of the ages." Further on he says: "When the Author of Peace enters the mind, an eternal patience will develop, an æonic tolerance of sin, error and discord, for these are obviously ignorance; and a discrimination which sees in the light of knowledge, and recognises the true, the good and the beautiful, beneath the manifold illusions of the world, will confer that peace which passeth understanding."

Mr. B. Keightley concludes his interesting article on "Cardinal Nicholas of Cusa," Mr. Mead writes on "The Canonical Date of Jesus;" Mrs. Lauder offers some brief but appropriate "Notes on 'Ulysses' as dramatised and performed at Her Majesty's Theatre;" and Mr. Edgar Loam contributes a short paper on "Happiness." He says in his closing paragraph: "Happiness is the degree of clearness with which we can see the divine Life: 'Blessed are the pure in heart, for they shall see God;' and this will show itself in the amount of sympathy we can give our fellows. If we can prove to our own satisfaction that happiness is altruism, or the giving of love for love's own sake, little remains for us to do here but practise altruistic sympathy; that little will occupy many lives, but the end is sure." Mrs. Besant commences an important series of articles on "The Evolution of Consciousness," first taking up "the beginnings" in the solar system taken as a whole. The matter requires much study and, as she says in the first paragraph: "none of us may at present hope to do more than master a small portion of its complexity" *** We shall not attempt any review of it, as we hope it will, in due time, be issued in book form; then all our readers can have the opportunity of purchasing and studying it. In "Three Mystic Toils," Mrs. Wilkinson sets forth the beauty of certain extracts from Lord Lytton's epic poem, "King Arthur," first published (anonymously) in 1848. He, however, acknowledged his authorship in the edition published in the year following. These extracts are taken from the VIIIth Book of the epic, and are expressive of noble sentiments. Mr. Fullerton, in "No Religion Higher than Truth," contributes a few paragraphs in reply to an article by Mr. Knox, in the March number of the *Theosophical Review*, in which he objects to the utility of "blinds," but agrees with Mr. K. in his ideas about the utterance of truth (or untruth). To this Mrs. Besant adds a few words. She says: "But most of us do not regard 'blinds' as methods of deception. 'Blinds' are methods of conveying truths by symbols and allegories, intelligible to the instructed, but unintelligible to the casual reader. The intuition and intelligence of the earnest and serious student are developed by their study and when the development of in-

tuition and intelligence has reached a point at which the student is capable of grasping the truth, the truth is seen. The use of the 'blind' prevents the careless and often scoffing reader from getting a distorted idea of a truth he is incapable of grasping, and then protects him from a dangerous perversion and the truth from ignorant ridicule." As to truthfulness under all circumstances, she says: "Believing, as I do, in the law of karma, I cannot believe that a temporary trouble due to truthfulness is as serious a matter as the poisoning of the stream of human trust and confidence by telling a lie. The persecutor may kill my body, but why should I add to this evil of his causing, the worse evil of increasing treachery and deceit within human society? Shall I not do more to neutralise the results of his evil on society by answering it with fearlessness and honesty, than if I answer it with cowardice and double-dealing? It seems to me that it is by the light of the law of karma that we must guide our steps. Nor can we overlook the all-important fact that only those who are true can recognise truth. If we, by falsehood, set up in our subtle bodies the discordant vibrations of untruthfulness, and then come into contact with a truth, this truth will produce further dissonance in us, as a true note makes discord with one that is flat. This dissonance will cause us to regard the true as false, and will thus wholly mislead us. We need to tune our nature most delicately into perfect truthfulness, since thus only can we distinguish the true from the false in all that surrounds us. Hence we cannot afford to introduce false notes into our nature, for we thereby lose our sensitiveness to truth." This number closes with one of Michael Wood's excellent semi-occult tales.

The June number of *Theosophy in Australasia* reprints the excellent article by Mrs. Besant, entitled, "A Lodge of the Theosophical Society," and publishes a thoughtful essay by W. G. John on "Three-fold Theosophy," which is chiefly devoted to 'Ethics.'

The *N. Z. Theosophical Magazine* publishes the remainder of Mr. Stuart's Convention address; an article on "the Divinity of Christ," by Marion Judson; the conclusion of "Helping the Angels," by Auntie Loo; "The two Friends," by Agnes Davidson; also poetry and other matter.

The *Theosophic Gleaner*, gives us the concluding portion of Mr. Vimadalal's lecture on "The Theosophical Society, its Aims and Objects;" a translation of "Atmabodh;" an "Anecdote of Robespierre;" together with interesting translations and selections. There is also a long report of the recent important White Lotus Day proceedings at the Blavatsky Lodge, Bombay. The speeches of Mr. Gostling, the President, and Mr. Sutcliffe, were particularly noteworthy. Mr. Gostling claimed that Reincarnation could now be proved from the revised translation of the New Testament, for the many passages formerly translated "living forever" and "dying forever" are now translated "living for the age" and "dying for the age," this "age" clearly meaning the period spent by the soul in the other world, ending in a return to earth to inhabit a new body and gain further experience of earth-life, described in Rev. xx. to be a period of 1,000 years, or a millennium."

Theosophia, (Amsterdam) for June opens with an account of the proceedings on White Lotus Day. Then follow translations from the

writings of H. P. B., Mrs. Besant, Alexander Fullerton, and Michael Wood. There are also notes on "The Theosophical Movement," and "Golden Thoughts."

The "Arya" for June 1902, just to hand, contains some excellent articles. "The Underlying Physical Basis of Christianity and Other Religions," by Dr. William Sharpe, is an article that deserves to be read and pondered over by all students of comparative religion. The "Aryan Religion" (concluded), by Dewan Baltadur Raghunātha Rao, is very useful to beginners. "Yoga principles in Sacrifice" (continued), by S. Ramasawmi Iyer, is one of those articles of his on Hinduism, that deserves to be published separately in book form. The other articles,—translations, extracts, editorial notes, etc., are equally interesting. We uphold the Editor's views regarding the *Bhāgavats*. "The Late Dr. Bucke—A commanding Figure in Literature," an extract taken from *Toronto Saturday Night*, is the concluding item of this interesting number.

The *Dawn* for July 1902 contains, amongst others, the following excellent articles that will repay perusal:—"Philosophy of the Gods," concluded, by Hirendranath Datta, M.A., B.L.; "Hindu Society and Hindu system of education," a refutation of the views of the Rev. Dr. Whitehead, Bishop of Madras, by M. K. Bhattacharya; and, "Antiquity of the Art of Writing in India," by Golokbehary Mukhopadhyā.

Acknowledged with thanks:—*The Upanishad Artha Deepika* (V. Mundakopanishad), *Indian Review*, *Mahā-Bodhi Journal*, *Indian Journal of Education*, *Christian College Magazine*, *Pra-Buddha Bharata*, *Central Hindu College Magazine*, *Prasnotara*, *The Review of Religions*, *The Vāhan*, *Light*, *The Golden Chain*, *The Theosophic Messenger*, *The Arena*, *Phrenological Journal*, *Banner of Light*, *Harbinger of Light*, *Notes and queries*, *Health*, *Theosophisch Maandblad*, *L'Initiation*, *The Logos Magazine* and *Teosofisk Tidskrift*.

CUTTINGS AND COMMENTS.

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

On the 4th of July last, Swami Vivekananda, the distinguished pupil and disciple of the late Ramakrishna Paramahansa, departed this life, at Howrah, a suburb of Calcutta, in the 40th year of his age. His brief but brilliant public career dates back from 1893, when he astonished all America by the eloquent orations in which he defended the Hindu religion and expounded the doctrine of the Vedānta. The scene at the platform in the great hall of the Parliament of Religions at Chicago, when the meeting broke up, as described in the local newspapers of the day, was most striking. Many of the first ladies in the audience crowded round him in a state of great excitement, overwhelming him with compliments and trying to get a chance to touch his hand, or even to intercept a glance of his eyes. So completely had the Western public been deceived about the character and attainments of the inhabitants of India, that this quaintly garbed man with the brown skin and deep, penetrating eyes, whose platform

oratory challenged comparison with that of the best American public speakers, came flashing before them like a brilliant meteor. Their first impressions were deepened by his subsequent public lectures: he was invited to all parts of the States, and remained in the country until 1897; disciples of both sexes gathered about him, a Vedānta society was formed, several of his fellow-pupils of the Paramahansa went to the States and are still working there, and a demand for ten more helpers was, it is said, recently sent him.

Vivekananda's health has been feeble ever since his return, and his death, although sudden, has not much surprised his friends. The Swami has left behind him several works of a religious character, but it is as an orator and public teacher that he will be longest remembered. He had a strong personal magnetism and was naturally combative. It can hardly be said that he was a friend of the Theosophical Society nor a believer in the assistance of our Great Teachers; still, he was an intense Hindu and a most able expounder of the school of philosophy to which he belonged.

H. S. O.

For the benefit of those who are interested in Electrical science we re-publish the following from the *Engineering Magazine*:—
High-Frequency Electrical Oscillations.

In a very interesting address recently delivered before the Western Society of Engineers, and published in the *Journal* of the society, Mr. Arthur V. Abbott presented a good account of the effects of high-frequency electrical oscillations, and in a general way made some of the possibilities of high pressure oscillations clear.

After some general discussion of the nature of oscillations, exemplified by the pendulum of a clock, Mr. Abbott proceeds to show that in every electrical circuit there are four quantities which claim attention; first, the force present in the form of electricity; second, the resistance which is encountered in transporting the electricity from place to place; third, the electrical inertia, or inductance, the property which demands time for the transfer of electricity; fourth, the capacity of a circuit to contain an increasing amount of electricity with increasing pressure.

At every moment after a definite amount of electrical force has been impressed upon a circuit, it is found that the quantity of energy dissipated as heat, plus that stored in the magnetic field around the circuit, is exactly equal to the original quantity, and that if the electrical pressure be removed, the magnetic field and the capacity give up and restore the energy they have absorbed. This is a complete analogy to the original mechanical illustration of the pendulum.

After a number of lecture-room experiments to illustrate resistance, inductance and capacity, Mr. Abbott proceeds to show some of their effects. In general it may be said that resistance acts to dissipate electrical energy, while inductance and capacity operate to store up and retain the energy in such a manner as to permit it to be subsequently recovered. Curiously also, inductance acts in a manner opposed to capacity. When a circuit is electrified, inductance acts in a manner opposed to motive force that opposes the transfer of electrical energy, while on the other hand capacity acts as an elastic electrical tank that courts an inrush of current.

Mr. Abbott describes an arrangement by which these properties may be utilized to produce electrical oscillations of high pressure and frequency, and with this apparatus some remarkable phenomena may be produced. Taking the 110 volt continuous current from the Edison service mains and passing it through a rotary transformer, an alternating current of the same voltage is obtained, and with a frequency of 133 periods per second. This current then goes to a static transformer,

which raises the pressure to 10,000 volts. Across the leads from the transformer is placed a condenser, composed of sheets of tinfoil immersed in oil, and from the condenser the circuit passes to the primary of a high-frequency coil, being interrupted by a spark gap of five aluminum balls, this giving every opportunity for adjustment and variation.

This arrangement permits the production of discharges between the terminals of the high frequency coil with a pressure of about 200,000 volts, and a frequency of 178,000 to 616,000 per second.

The effects of such a system are similar to those of static electricity produced by the largest Holtz machine. With the very high frequency, sparks no longer pass between the terminals, but instead each pole emits a violet brush which envelops it in a pale flame shooting a foot or more into the air. Sparks may be drawn to the finger with perfect safety, for owing to the high frequency there is no sensation. A glass plate placed between the terminals does not stop the sparks, as in the case of an ordinary induction coil; on the contrary there is a network of sparks spread over the surface of the plate, which is soon pierced. Many curious phenomena similar to nodes and loops of vibrating solids are produced, and vibrations may be set up in exhausted tubes without the use of any connecting wires or terminals. The number of experiments and illustrations of the effects of such oscillations is unlimited, but they all go to give a deeper insight into the fundamental constitution of the universe than has been previously possible.

The atomic theory of Dalton assumed that matter was resolvable into a comparatively small number of different elements incapable of further analysis by any process. Physically each element could be reduced to particles of very minute yet perfectly appreciable dimensions, called atoms, while an attempt to subdivide the atom would, if it could be conceived of as successful, result in its destruction, at least in the material sense.

Recently it has been shown that by electrically acting upon many of the elements in the gaseous state it is possible to split up the so-called atoms into portions that are from 1,000 to 2,000 times smaller than all preconceived ideas indicated possible. Such bodies have now received the name of corpuscles, and we are further confronted with good evidence that the corpuscles obtained by electrical analysis from different elements exhibit the same physical properties, or, in other words, that corpuscles obtained from hydrogen are the same in all respects as those obtained from oxygen. This leads to the very startling proposition that in an ultimate analysis there is only one kind of matter, and that the whole physical universe is but a vast phantasmagoria of Protean changes, wrought by one fundamental form of force, acting on a basic form of matter.

A most commendable charity, in itself, is that undertaken by a committee acting for American Christians, viz., the sinking of wells to supply drinking water to the poor Pariahs. Three have been recently sunk in the Tinnevely District, Madras Presidency, and three were sunk sometime before. To give to these wretched outcasts a supply of pure drinking water is a charity indeed.

A correspondent of *The Hindu*, writing from Palamcottah, under date of July 6th says:

"The Pariah Well-Fund Committee at Palamcottah, had, with their usual tact and foresight, arranged to celebrate the Coronation week of our great King-Emperor by opening three wells for the use of the Panchamas of the Tinnevely Taluk. Accordingly, for some time past, the Committee had been executing itself in sinking three suitable wells worthy of the generosity and broad-mindedness of the American Christians in three different Panchama settlements of the Taluk, one at Ko-

lavanikkapuram, almost in the heart of the Palamcottah Municipality a second at Purankulam, about a mile and a half from the Tinnevely bridge station, and a third at Aravankulam, three miles distant from the Palamcottah Municipal limits. When the efforts of the Committee had been crowned with complete success, and when everything was ready for the opening ceremony, there came, alas! on the eve of the Coronation day, the sad and heart-rending news that the Coronation had to be put off owing to the illness of the King-Emperor. ** But, the Committee thought it desirable not to delay the opening ceremony of these wells, and thereby afford to the poor hard-worked Panchamas the benefit of the fresh, sparkling waters of these wells in the hot summer season. Accordingly, on the evening of Friday, the 27th June, the Purankulam well—the fifth well—the gift of the Americans, was opened by Mrs. Winckler, wife of Mr. E. Winckler, B.A., Principal of the Hindi College and one of the members of the Pariah Well-Fund Committee. There was a decent gathering at the ceremony; but the most noticeable feature was the presence of a good number of the Pariahs of Samasthanapuram, Panchama settlement, a suburb at the eastern limit of Palamcottah. The sixth well—the well at Aravankulam—was, according to the notice issued, to have been opened by Mr. N. David, B.A., B.L. Sub-Magistrate of Palamcottah, on Saturday, the 28th June. But owing to his unavoidable absence the well was opened by Mr. Muhammad Hussain Saib, Secretary to the Palamcottah Municipality. The Pulavanikapuram well was opened on Monday, 30th June, at 5.30 P.M., by Miss Asquith, Principal of the Sarah Tucker College, Palamcottah, one of the best institutions for girls in all Southern India. Dr. Usman Sahib expressed his hearty sympathies in the work and promised to render to the Committee whatever service he could do as the Chief Medical and Sanitary Officer of the District, in the way of pointing out to them the needs of the Panchamas scattered abroad in the outlying suburbs and hamlets of the district and of helping them in the choice of suitable sites for sinking wells." We have not space for the whole of the report.

The following which we clip from *The Times of India*, gives a brief account of a Yogic phenomenon the Yogi. which may still be seen occasionally in India:

Yogi Maharaj Adwaitanandji, a Hindu holy hermit from the Himālaya mountains, who arrived in Bombay about five weeks ago, is putting up with his five *chelas* or disciples in his Yoga Mandir, Kalbadevi Road, Bombay. He is much venerated by the Hindus on account of his mastery in the Yoga philosophy, which is otherwise known to occult students by the name of "transcendentalism." Mr. Mangaladas Jamnadas, who established the Yoga Mandir, requested him to show some Yoga exhibitions to the people of Bombay, and in May he showed a *samadhi* or trance process in the presence of a committee of medical gentlemen, composed of Dr. Sir Bhalchandra Krishna, Dr. Sambhare, Mr. Shankar Daji Pade and Mr. Keshavram Parshotam. The trance lasted for full 40 minutes. The second exhibition was in the Mandir of Narsanglalji, Valabhachari Maharaj, Kalbadevi Road. It took place on the 5th ultimo, in the presence of spiritual leaders of the Bombay Vaishnav Hindus. Among those present were several Vaishnav Pandits and Acharyas. The trance in this case lasted for about 55 minutes. On the 28th ultimo, the Yogi Maharaj went into his third trance, in the Yoga Mandir. Questioned on several points regarding the subject over which he had attained a mastery, the Yogi Maharaj gave explanations to his interrogators. He said the Yoga practice was in former times pretty general in India, but now it was confined to a select few, who resided in the Himālayas, or performed their asceticism in the Vindia Mountains. The practice of Yoga was conducive to betterment of body and health of mind. The several postures, which at first sight appeared difficult, became easy by practice. According to the Atharva Veda,

Yoga was attainable by the Parsis equally with the Hindus. He had found out religious formulas from the Parsi Scriptures answering in all respects to the *Saptakshar*, *dwadashakshar*, and *OM* of the Vedic Yoga. After this the Yogi Maharaj went into a trance, which lasted for fifteen minutes.

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Dr. Arthur Richardson, Principal, Central Hindu Science and College, Benares, delivered in the Town Hall at Saharanpur, two public lectures. In the course of a very interesting discourse the lecturer said that his highest ideal was to serve the Mahatmas, whom he called the Lords of Humanity, beings who, having attained perfection, were working through their agents for the good of mankind, and of whose existence he had personal knowledge though he could not give any scientific proof. He touched on the theories of rebirth and Karma. At the termination of the lecture certain questions arising out of it regarding the Mahatmas and the doctrine of reincarnation were asked by Messrs. Dewhurst and Yusuf Ali, and some others, to which the lecturer replied.

The second lecture, given under the presidency of Mr. A. Yusuf Ali was on Modern Science. It was still more interesting. The learned lecturer traced the rise and growth of science during the past three centuries. He showed how the scientists, who at an earlier stage were regarded as materialists and opponents of religion, were gradually arriving at results which went scientifically to verify the Mâyavêda philosophy of the Vedânta. He showed further how the discovery of what the modern scientists called ether, which itself was matter, helped thoughtful minds to realise the truth of the Hindu belief that the physical body was an illusion and that the Ego or self alone was real.

Dr. Richardson is, I understand, engaged in some original research in chemistry in the Central Hindu College Laboratory, on the same subject, to which he had devoted not a little time and attention under Professor Ramsay before coming out to this country six years ago.—*The Hindu*.

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The Indian press has not given as much notice as it deserves to the splendid experimental demonstration just made by our eminent Bengali scientist, Prof. Bose, of the pulsation of the Universal Life throughout the Universe. His lecture at the Imperial Institute on the 12th May last, with experimental illustrations, was one of the most important in the history of modern science. In a manner to convince the most cautious men present, he proved the truth of the postulate of the monistic philosophers of India, that throughout the universe is perpetual vibration, the pulsation of the divine life, streaming out from centres of accumulation and reaching all suns, all worlds and all the minutest particles which compose them. It is a happy day for India that one of her own sons should thus be able to prove, in the presence of the wisest western scientists, and by using the very methods he learnt from them, that the Rishis and other ancient sages of Aryavarta knew and taught the secrets of nature, generations and æons ago, before western civilisation was born or western science dreamt of. From a report of the meeting in London above referred to, we quote the following paragraphs:—

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"At the end of the lecture given on the 12th May at the Imperial Institute, on the above subject, Prof. Howes, LL.D., Sc., F.R.S. (successor to Prof. Huxley at the Royal College of Science), thus drew attention to the biological importance of the discovery. Prof. Bose came as a pioneer in so far as it was he who first discovered and announced before the Royal Society in May 1901, that these electrical responses are common to animals and the simpler types of plants. It is impossible to any of us who have not attempted to confirm the experiments of the kind exhibited to-day, to form the slightest idea of the difficulties which would beset us in the work. These difficulties he has overcome in a marvellous way, and it is a matter of gratification that some of the facts which he discovered and published a year ago, have subsequently been confirmed by a leading English physiologist. Nothing was more striking than the fact that the electrical phenomena in plants, he has discovered are the common property of all living tissues—contractile and non-contractile—of muscle, of nerve and of the vegetable cell. We are coming to a time in which we shall more than ever realise the truth that organic nature is one in all its forms, that the plant and the animal, that the multi-cellular and the uni-cellular organisms, in all questions relating to the universe at large, are bound up functionally and structurally in one. And I venture to say that the facts Prof. Bose has brought before us testify more than ever to the truth of that great generalisation, and that the time is not far off when many problems relating to the great mystery of life will be solved through the study of life processes in simpler types of plants, and I would add the hope that Prof. Bose may not be long in finding the clue."

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The ravages of an unknown animal of monstrous form among the herds and flocks of Kangra Valley *Is it Lycanthropy?* have terrorised the people thereabout. It appeared, to those who first saw it, an unclassifiable non-descript. The latest reports are to the following effect, as stated by a correspondent of the *Madras Mail*:

"A Kulu correspondent writes of the strange animal we referred to in our issue of the 21st ultimo:—"The mysterious beast that has done so much damage to cattle in the south-west of the valley disappeared directly the sepoys that were sent against it from Mundi arrived, and has not been heard of since. The sepoys waited over three weeks, could find nothing, got tired, and went back. The Sinore 'rupti' lumberdar tells me it killed 27 head of cattle, six goats, and two bears, but did no harm to human beings or dogs. The general opinion of the villagers seems in favour of its having been, a *bhut* in the shape of an unknown beast! The Balu lumberdar also reports that three cows were killed in his district, making thirty head of cattle in all!"

A *bhut*, as readers of "Posthumous Humanity" have learned, is the astral double of a practitioner of black magic, transformed into animal shape and working evil to those whom it can effect.

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We have received from a correspondent, Mr. T. A. protest. Sadasivaiyer, an emphatic protest against our allowing the publication of certain terms used in "Astrological Warnings" (see pp. 623-624, July *Theosophist*), in referring to the heroes of the Mahâbhârata. We admit that the protest seems somewhat justifiable from the Hindu point of view. Our correspondent says further:

"Theosophy is tolerant towards all opinions, but its fundamental principle of Universal Brotherhood makes it obligatory that a member, when expounding what he believes to be truth, should

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express it in the way which will be least offensive to his brother members. Before he expresses an opinion that might cause offence, he must also take *reasonable* care and precautions to ascertain its truth.

A high class magazine like the *Theosophist* is expected to contain articles only from people of mature and sober understanding, written in temperate language. Theosophy might, to use Brother Banon's words, 'scout the idea of personal infallibility both in its leaders and in its rank and file,' but it does not follow that there is no difference among Theosophists in learning, wisdom, devotion and a reverential spirit."

We must decline to publish any further controversy on this subject.

The silent spread in Western countries of the doctrine of Reincarnation is once more shown in the case of a Methodist clergyman in the State of Illinois, who has been advocating the doctrine both from his pulpit and in the press. What is the effect of this startlingly heterodox conduct, is to be seen in the following report which we quote from the *Chicago Record Herald* of May 13th last :

Rev. Columbus Bradford, who must answer a charge of heresy for his advocacy of the doctrine of the reincarnation of souls, is well known in Chicago, where from 1896 to 1900 he was pastor of St. Paul's Evangelical Church at Longwood. Until his recent dismissal he was pastor of the Methodist Episcopal Church at Okawville, Ill. and was remarked for his very liberal opinions in religious doctrine. Dr. Bradford finds grounds for his belief in reincarnation in the passage, "Ye must be born again." The human race, he says, is in process of rising from animalhood to angelhood. He thinks that the soul is born again and again into new bodies, and this action continues until all possibilities of human development are exhausted. These views and their elaboration Dr. Bradford has incorporated into a book which has shocked the religious sensibilities of the southern Illinois conference. The case will be prosecuted by Rev. Dr. J. W. Van Cleve of East St. Louis, and an adverse decision is regarded as almost certain, owing to the extraordinary character of Dr. Bradford's teachings.

In the *Theosophist* for last March there was a review notice of a strange book called "Birth a New Chance" in which radical views are expressed as to several important contradictions in the Bible, to which the reader is referred for further information. The author is this very Mr. Bradford, and the action now taken against him for heresy was only to be expected. Should he be expelled from the Christian Ministry, it would do the Church no good, for it would only give the wider publicity to Mr. Bradford's book, for his criticisms of the Bible are unanswerable.

A leper patient is now being treated at the Belgatchla Hospital by a Native Doctor named Pandit Kriparam. He claims to have made many cures of patients who were in the most advanced stages of this fearful disease, and demanded of Dr. Kar, the physician in charge, that he should be given an opportunity of showing his skill. After a good deal of discussion one patient was turned over to him. The *Amrita Bazaar Patrika* of July 7th, reports the result as follows :—

Before admittance he was shown to us, to Dr. Kar and others, and his photo was taken. Indeed, he was in a most pitiable condition. That was eleven days ago. After six days were over, Dr. Kar wrote to say that the man was improving wonderfully. Impelled by curiosity we went yesterday to see the patient and found him quite a different man from what he had been. There is very little doubt that he is on the sure way to recovery. This Pandit Kriparam is an enthusiast, as his father was before him. The father too it into his head to find cures for the different forms of leprosy and spent vast sums after the inquiry. He effected wonderful cures in his time. He died and his son took up the matter with equal or even greater zeal. He has travelled all over India in search of medicines. Every medicine was subjected to rigid experiment before adopting it and he now considers himself to be the victor. There are various forms of the disease and stages too. One medicine will not suit the other; a medicine suited to one stage will fail when applied in another stage. To make the matter short he has no single specific in his possession; but he has a large number of medicines and a system of treatment. Some of these medicines are very poisonous and they should be manipulated only by skillful hands. Thus he has medicines for the purification of the blood and for expelling the poison from the system, medicines for curing sores, and medicines for softening the skin. He has now become so confident of the success of his treatment that he is prepared to treat any patient however bad his condition may be. The Belgatchla case shows that he is not an idle boaster.

Swami
Abhaya-
nanda.

The Franco-American Lady known as Sawmi Abhayananda and who is a member of Golden Gate Lodge, T. S., of San Francisco, is now visiting and lecturing in India in the interest of the Gîtâ Samaj. This is an organization for the promotion of the religious teachings of the Vaishnava Saint and alleged Avatâra or Sri Krishna, Gauranga. The followers of this sect largely supplement their readings and discourses with music and dancing; allowing themselves to be carried away to a great pitch of enthusiasm. In this they resemble the Salvationists and the Camp-meeting revivalists of Christendom, and it would appear, from the newspaper accounts, that their public services throw them into a state of nervous hyperexcitability.

The lectures of Sawmi Abhayananda in Bengal are conceded by all the press to be both able and eloquent.

The following strange narrative of occurrences *A Wonderful Tree* in Burma is copied from the *Madras Mail* :—

A vernacular newspaper of Mandalay gives a strange piece of news about a bodhi tree (*Ficus religiosa*). It is well known that the *ficus religiosa*, which is not unlike the banyan tree, is the sacred tree of the Buddhists, on account of Gautama Buddha having attained the supreme knowledge of the Way to Nirvâna under it; hence such trees are held in great veneration and honour by his followers in all Buddhist countries.

A bodhi tree has just grown miraculously in Sagaing, and devout persons flock there to see it. Not far from the Sagaing railway station lives a certain Ko Chay Pyu, a devout worshipper of

two images of Buddha. Some time ago, he dreamed that one of these statues came to his house to get a meal. Such dreams do not come for nothing, and all Sagaing was on the tiptoe of expectation for further developments, the more so perhaps as at about the same time many residents clearly saw a brilliant meteor, about the size of a hpoongyi's begging bowl, crossing the sky above a renowned monastery. The hpoongyi of that monastery had also dreamed that a bodhi tree would grow in a vase placed near a euphorbia tree close by the house of Ko Chay Pyu, and that nothing but pure water should be thrown therein; he was also admonished to apprise Ko Chay Pyu of the fact; and he therefore sent some people to tell him of his dream. But these were not all the omens. On a hill near Sagaing, called Ye-ta-goon-taung, lives a holy man known far and wide. That holy person, too, four or five days after the hpoongyi's dream, came to Ko Chay Pyu's house in the night, and informed him that he had dreamed a sacred bodhi tree would soon grow near his euphorbia tree. And the tree suddenly shot up, and grew, and grew on, so that it is now, after a few days, six feet in height, the circumference of the trunk being nearly two inches, and the leaves fourteen inches in length.

An old woman, it is said, would not believe in the miraculous event. But an awful dream came to her:—"If," she was told, "you do not at once go and revere the sacred tree, lightning will fall on your house," and as such a dreadful thing was not at all desirable and the prevention lay in her power, she, without more ado, went to Ko Chay Pyu's place and made many shikos to the tree. The tree has been surrounded by a double fence, and crowds come to look at it, and the best artists draw sketches of it to keep in their house as a kind of talisman, and probably also to sell at a good price to their less gifted co-religionists.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER V.

(Year 1893.)

AS mentioned before, the crossing from Colombo to Tuticorin by the small steamers running there, is, in bad weather, one of the most disagreeable experiences in sea-travel. This time, however, we sailed in sunshine and made the transit without inconvenience. On arrival at Tuticorin we were met by a deputation of Hindu friends with an Address of welcome to Mrs. Besant and the usual gifts of flowers. A crowd gathering, she was induced to make an impromptu address on the platform at the Railway station before the train left for Tinnevely. If my friend, Mr. Alan Leo, or any other astrologer, chooses to test his science by comparing his calculations with the results of the Indian tour thus commenced, I may tell them that Mrs. Besant put her foot on Indian soil for the first time at the hour of 10-24, a.m. The aspect of the heavens, however their calculations may come out, must have been very auspicious, for success followed her throughout her whole journey in India. We left for Tinnevely at 4 p.m. in a smart shower, had a rousing reception on arrival and were put up in a large, comfortable bungalow. The next morning we drove to Palamcottah, the busiest centre of Missionary effort in Southern India, and where they are favoured with the presence of no less than three bishops of the Roman Catholic and Protestant Churches. Our rooms were crowded with visitors throughout the day but Mrs. Besant took some time for herself to dispose of a large amount of accumulated corres-

* Four 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 of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

pondence. In the evening she lectured splendidly on the great subject of "Life after Death," to a very large audience.

On the following day we drove to the great temple and visited the cocoanut tree which the Ceylon Buddhist Committee and I had planted in October, 1881, and which the Missionaries had falsely reported to have been torn up by the Brahmins on our departure after that memorable visit. We found it at this time a full-grown tree, a permanent monument to our success in creating a tie of brotherly sympathy between the people of the two races and two religions. While at the temple the great collection of rich jewels used in decorating the idols on important occasions, was exhibited to us, and the state elephant was made to salute us in the usual way by raising his trunk and trumpeting: the temple band at the same time making as much noise as it could. At the house of my old friend V. Coopposwamy Iyer, alas! just deceased (in 1902), we were hospitably entertained and Mrs. Besant saw for the first time the native dance called *kolattam*—a very innocent and not in the least exhilarating performance, in which a number of young women walk slowly around in a circle, swaying their bodies to right and left and keeping time to the music by striking together the sticks which they hold in their hands. Mrs. Besant's lecture that evening was on the subject of "Materialism," which, in my opinion, brings out as fully as any she has ever treated, the extent of her intellectual resources. Naturally it would be so for, after leading the materialistic party for twelve years with Mr. Bradlaugh and viewing the subject from every point of view, nobody could be more competent than she to explain the insufficiency of the materialistic hypothesis when tested by the larger knowledge of nature which one acquires by study of the Eastern Philosophy and by experience on the higher levels of human consciousness. The eagerness to see and talk with her was so great that, although we were to leave Tinnevely in the middle of the day, she had to hold an improvised durbar on the next morning (Sunday, Nov. 19), and at the close of it eleven persons joined our Society, of whom five were materialists whose beliefs had been quite upset by Mrs. Besant's lecture of the previous evening.

We left for Madura at 1-35 p.m., and arrived there at 7-30. The Rajah of Ramnad having kindly given the local Committee the use of his splendid house opposite the great tank, we were duly installed there. On the following day we were taken to the Menakshi Temple and were shown its wonders by the Chief Priest himself. I took the pains to point out to Mrs. Besant that panel in the wall-paintings around the inner tank which depicts the savage cruelties inflicted on the wretched Jain *Digambaras*, who refused to be converted to Hinduism in the time of Kûna or Kubja Pandya, King of Madura, twenty-one centuries before Christ. There is an amusing feature of this religious episode of Southern India,

which I have not mentioned before when alluding to this same picture. In the *Hâlâsya mâtmya*,* a Saivite religious work, we are told that it was agreed between the Saivite *sannyâsi*, a youthful wonder-worker famed for his conversions of heretics, and the principal *Digambaras*, that samples of their respective sacred books should be put to the test of ordeals by fire and water to determine which of them was the most sacred. The story runs that palm-leaf manuscripts of both parties being thrown into a hot fire, that of the *Digambaras* was consumed, but the other was not. Then, for the water test, specimens were thrown into the neighboring river and while the Buddhistic writings floated down stream and so on towards the sea, those of the Saivite *sannyâsi* went against the current as easily as though they had been propelled by diminutive steam engines! Of course, if we may accept the report of the Saivite historian, the superior holiness of the Hindu books was thus miraculously proven. After that, nothing could have been more natural than that the victors should cure the recalcitrance of the vanquished by various benevolent punishments, such as the impaling of them on great, long, sharp spikes which transpierced the body throughout its whole length and came out at the top of the head or close up to the neck, or cutting off their heads and grinding them to pulp in the peculiar Indian oil-mill, duplicates of which have been seen by every visitor to India who has passed through the cocoanut-bearing districts. For how many thousand years the same pattern of mill may have been known in India no one can tell, but certainly the mills which one sees now do not differ in the least from that which was used in those far-distant centuries. How pitiful it is, after all, that mankind have ever been so prone to receive as authoritative the teachings of their priests and books on the mere strength of psychical phenomena which may be manifested by the most corrupt and unspiritual men or women. Even in our day of progress in scientific discovery it seems impossible to prevent this deification of psychics who may pretend to supernatural relationships. After traversing many countries I find a great wave of psychism rushing over the world, an evil omen for the chances of true spiritual progress. Until phenomenalism has been relegated to its proper subordinate place we cannot hope much for the uplifting of mankind from the lower to the higher planes of knowledge.

Mrs. Besant gave two lectures the next day, one at 7-30 a.m., on "Karma," the other at 6 p.m., on "The evidence in favour of the existence of Mahâtmas." The public interest throughout India on this subject has always been acute; for, although every child knows that the Sastras, especially the teachings of Patanjali, affirm the

* See page 118 of the Tamil Classical Dictionary (*Abidhana Kos'a*), published at Jaffna in 1902 by A. Muttutambi Pillai, and praised by the Vernacular Press as a standard work.

fact that man can develop the *Siddhis* and make himself what is properly called a Mahâtma, and their books and traditions teem with allusions to their existence, yet at this period of our residence in India, despite the reports about H. P. B.'s phenomena, and the testimony of eye-witnesses who had seen these Teachers, the Hindus in general could not yet believe that such men were in close relations with us white people from the West and taking part in the spread of the Theosophical movement.

On the next day there was no public function but a meeting of theosophists was held at Mr. P. Narayana Iyer's house, where we dined in the native fashion off plantain leaves, sitting on the floor and using our fingers instead of knives or forks. At about noon on that day we left for Trichinopoly, arriving at 6-20 p.m. The Prince of Pudukottah, an F. T. S., met us at the station and took us to a small bungalow—not his own but hired for the occasion—which was somewhat thickly populated with some of those small creatures which nature seems to have evolved to teach man to cultivate patience and forbearance. It rained heavily all the next day and Mrs. Besant and I made good use of the time in writing letters, but Countess Wachtmeister was unable to do anything, being laid up with a bad cold. At 6 p.m. Mrs. Besant lectured on "India, Past and Present," in a style so eloquent and pathetic that it made the whole audience weep. Having myself lectured on the subject before, I was so moved by her discourse that I could hardly command my voice for closing the meeting. We idled at home the next morning, but in the afternoon the Prince came and took us to his house for a visit, after which he drove us to the Town Hall where Mrs. Besant lectured in her usual style. There was a great crowd and vociferous applause. The next morning at 7-30 I, myself, lectured to the College boys at the Town Hall and about noon we left for Tanjore, arriving at 2-20 p.m. Mrs. Besant lectured at the palace of, I think, the old Chola Dynasty, in the Durbar Hall, a great apartment with many pillars highly decorated, entirely open on one side to the courtyard; her subject being "India's mission." Our rooms were crowded with visitors the next day, among them several from other towns who had come to hear the lecture. Mrs. Besant and the Countess were admitted to personal audiences with the surviving Ranees of the Tanjore Royal family who, like all the living representatives of extinct Indian Dynasties, are pensioners of the British Government. The Princesses being *purdanashin*, i.e., secluded from public gaze and cut off from all intercourse with male visitors, our ladies only were admitted to their presence; I had to remain outside the *pardah* and speak with the Queen through drawn curtains. At the conclusion of the audience each of us received a present of a gold-embroidered shawl; mine being brought me and laid over my shoulders by a young prince who, at the same time, gave me flowers and betel-nut (*pan supâri*) according to cus-

tom. Mrs. Besant's lecture on that day, Sunday, the 26th, was on "Theosophy and Science." On Monday we visited the great Temple, saw the colossal stone figure of a sitting bull, the emblem of Siva, and then went to the famous library, collected by a former Rajah of Tanjore, which, even after the pillaging it has suffered from at various times, still contains 23,000 palm-leaf and 12,000 paper MSS. and 7,000 bound volumes. In her lecture that afternoon Mrs. Besant again discoursed upon the "Insufficiency of Materialism," about which the note written in my Diary is that it was "the grandest argument I ever heard." So the reader may understand how the lecturer rose higher and higher each time that she developed this comprehensive theme. The very prevalence of materialistic tendencies which she found spreading in India under the prevailing system of collegiate education, seemed to stimulate her more and more to do her best to stem the tide.

Before leaving for Kumbakonam the next morning at 9-45, I lectured to the boys of Tanjore and formed one of those local Boys' Aryan Leagues with which, during those years, I studded India while making my tours. For I have always felt from the time of my first coming to the country that, if we wanted to create a permanent religious revival, here or in any other country, we must lay its foundation in the enlistment of the sympathy of the rising generation. This was the idea behind my educational movement among the Ceylon Buddhists, the results of which have fully realised my anticipations. I have ever found the boys of India most responsive to kindly appeals to their innate religious instincts, and it is no exaggeration to say that if I could have devoted my whole time to this movement I could have organised a monster movement among the Indian youth. Wherever I felt I could do so I got the elders of a community to subscribe for a library for boys and my usual plan was to ask the boys themselves, at one of these public meetings, to look around them and tell me whom they wished appointed as members of an Advisory Committee; pledged to assist them as much as possible in forming their library, securing and furnishing their meeting-room and holding themselves ready to advise when asked, but never to interfere with the liberty of the boys to regulate their own Society affairs. Such a policy as this is calculated, I think, to develop manliness and self-reliance among the youth and awaken a warm interest in their intellectual and spiritual welfare among their elders.

We were cordially welcomed on our arrival at Kumbakonam at 11-30, and towards the evening Mrs. Besant lectured to the usual multitude on "Theosophy and Modern Progress." The College of Kumbakonam has done as much as any other educational institution in India to foster rationalistic tendencies among the young men of the community. The Professors—distinguished graduates of the Madras University and, so far as I have known them, men of

great intellectual culture—have given the tone of materialistic thinking to their classes; so that there is no place in India where it is more important that lectures by able Western theosophists should be frequently given than here. Needless to say Mrs. Besant's discourse fulfilled all the requirements of the situation. The chair was occupied by that true patriot, accomplished scholar and universally respected, retired Government servant, Dewan Bahadur Raghoonath Row. Since his retirement this gentleman has transferred his residence from Madras to Kumbakonam, and in his family mansion is passing the evening of his days in comfort and tranquillity of mind. Among Indian statesmen none has enjoyed more thoroughly than he, the confidence of the public, for his career as Minister (Dewan) of large native states and Revenue Officer of various large districts in British India, was untainted by the least suspicion of corruption or malfeasance. Our party visited a most curious person the next day, a naked ascetic who has been persistently silent during the last thirty years. Throughout this whole period one family have maintained him in a small hut in their garden. He eats only when forced to by his friends, and not always then, for it is a common thing for him to fast seven or eight or ten days at a time. He has a divergent strabismus and is ceaselessly fumbling with his hands. Whatever he may do on the astral plane he certainly, on this one, is little better than a hibernating animal, and as we stood looking at him I could not help comparing his case with that of Mrs. Besant who, with all the religious fervor he could possibly feel and as lofty aspirations for spiritual knowledge as he could entertain, was willingly putting her body to the greatest possible strain in travelling about the world, to increase religious knowledge and stimulate mankind to lift themselves up to the plane of a higher ideal than that of the work-a-day world. In the afternoon Mrs. Besant lectured on "Adepts as Facts and Ideals," and later in the evening the results of her two discourses were seen in the applications made to me by seven candidates for membership. On Thursday, the 30th, the last day of our visit, Mrs. Besant lectured at 7-30 a.m., in Porter Hall, on "Materialism," and at 4 p.m., at the Vaishnava Temple, to three thousand people, on "Hinduism and Theosophy." We left for Trichinopoly Junction at 6-52 p.m., and found at the station on arrival very comfortable rooms awaiting us. Early the next morning, on trollies and with porters carrying the luggage, we crossed a breach in the railway, just made by floods, and got to Erode at 5 p.m. At Karur, an intermediate station, our local members met us with supplies of tea, milk, fruits and flowers. At most of the principal stations throughout India the Railway companies have comfortable accommodations for travellers, including restaurants and bath-rooms; so that one does not fare badly when his itinerary causes him to stop at such places. It was so at Erode and, after an experience of

hastily-procured bungalows, sometimes comfortless and sometimes uncleanly, we appreciated what we found at Erode and gladly occupied the clean beds.

The lecture that evening was given in a school-house and in the audience were members of our Society who had come from towns not included in our programme, to enjoy the pleasure of hearing our great speaker. The next day we moved on to Coimbatore and got there at 9-35 a.m. There was a tremendous rush to see us and we were swept off to our quarters in a jubilant procession in which Hindu and foreign music were alternately played by two bands. A nephew of the Countess W., a Nilgiri tea-planter, embraced the occasion to come and see his aunt for the first time in years. At 4 p.m. we visited a Hindu club and had music and refreshments. Two hours later Mrs. Besant lectured in the Town Hall on "Theosophy and Its Teachings." The crowd was enormous and the police, with great difficulty cleared the compound and secured us comparative quiet. The whole Anglo-Indian community of the place, including the Collector, the highest civilian officer of Government in a Revenue District, attended. Later in the evening there was a meeting of our members. At 8 o'clock, the next morning, Sunday, December 3rd, Mrs. Besant gave her great lecture on "Materialism" and I admitted to membership several candidates. We left at 2-30 for Bangalore, travelling all night, changing trains at Jollarpet, and reaching our destination at 6 a.m. on Monday, very tired and dusty. We had nice receptions at the station and house, a large, spacious and well-furnished mansion. Bangalore is the great source of supply of European fruits to South Indian stations, its climate and elevation of between two thousand and three thousand feet above sea-level, being favourable to their culture. A great variety of luscious apples, figs, strawberries, black-caps, oranges, prunes and bananas were brought us, and at no place visited did we receive a more hearty welcome. Mrs. Besant's lecture was given in Mayo Hall, to a packed audience of the most cultured portion of the population, on "Theosophy and Ethics." It was a splendid effort and provoked a storm of applause. Early in the day we drove around the big tank, now full after the recent rains.

Warned by the size of her audiences, which not even the largest hall in Bangalore could accommodate, the Committee arranged for Mrs. Besant to speak out-of-doors the next morning. She spoke from a platform just large enough to accommodate us two, and as the weather was fine, a great concourse of people attended. The scene was so picturesque that the Committee had it photographed and a copy can be seen by visitors to Adyar. After the lecture she inspected two Girls' schools established by Rao Bahadur A. Narainswamy Mudeliar, a wealthy and public-spirited citizen. From 12 to 2 she received visitors and at 4 p.m. held a *Conversazione* at the Banga-

lore Club, where she answered, in her inimitable style, a multitude of questions on philosophy and science. We finished the day with a visit to the Maharajah's Palace. An excellent group photograph was taken at the Club, the second during the day, and a third, in which the group was exclusively composed of ourselves and the members of the local Branch, was taken the next morning. At 4-30 p.m. on that day Mrs. Besant addressed a gathering of several thousand people in the large Crystal Palace in Lal Bagh, a lovely garden. It was a splendid picture for an artist. Her subject was "Theosophy and Science." The late Dewan, Sir K. Sheshâdri Iyer, one of the greatest statesmen India has produced in modern times, returned thanks on behalf of the audience in an address broken by sobs which were caused by the pathos of her peroration. In the evening I admitted eighteen persons into membership. The next morning H.E. the Dewan called with other high officials of the State, who vied with each other in assurances of personal regard and affection for one who had shown as great a love as any Hindu could for their native country. Eleven more candidates were admitted by me, and at 3 p.m. we left by train for Bellary, a journey which took us all night. At 10 o'clock, when we were all sound asleep, we were aroused at Penukonda station by our local Branch members, with a welcome accentuated with flowers, a supply of milk and other refreshments. We reached Guntakul Junction at 7 a.m. and Bellary at 10. At the Junction Committees from Bellary, Gooty and elsewhere greeted us, and Pandit Bhavani Shankar paid his respects to the ladies. At Bellary the Hon. A. Sabhapathy Mudaliar, F. T. S., read the address of welcome to Mrs. Besant and gave it to her in one of those carved sandalwood boxes for which Mysore is famous. A long procession with music took us to the splendid house provided for us. We were waited upon by many visitors throughout the afternoon and at 6-30 p.m. the "Theosophy and Materialism" lecture was given with an eloquence which Mrs. Besant had not previously attained. I lectured to boys at 7-30 the next morning and aided them to form a society and choose their officers. Among the throng of visitors who came to see her during the day, Mrs. Besant was waited upon by a number of Hindu ladies, who gave her every mark of affection and respect. She lectured magnificently that evening on "Death and Life after Death," in fact, as she became more and more steeped in the tide of love which surrounded her as she moved on from place to place, she seemed on each successive occasion to be aroused to greater fervor.

The next day, Sunday, was a busy one. At 7-45 a.m. we were photographed; at 8 the lecture on "India and Modern Progress" was given; at 1, three Hindu ladies were admitted to membership; at 3, more than a dozen men; at 4 there was a garden party at Mr. Sabhapathy's; later, we visited the Sanmarga Sabha, and in the evening there were more admissions into membership. After din-

ner we went to the station and slept there so as to be ready for an early train the next morning for Hyderabad, the Capital of the Nizam. We reached that picturesque city—one which, more than any other in India, offers a suitable framing for the tales of the Arabian Nights—at 8 p.m.: a breakdown of an engine beyond Raichur, having caused a detention of an hour. On arrival we were received by Mr. Dorabji Dasabhoy, a venerable Parsee member, with Mr. Bezonji, another Parsee, and many other colleagues. We were housed at Bashir Bagh, a splendid palace of the late Sir Asman Jah, ex-Prime Minister of the Nizam. Among the other articles of luxury in the three gorgeous sitting rooms, was an entire parlor suite of pure crystal, upholstered in costly satin, which had cost, I am afraid to say how many thousand rupees. The rooms were crowded with expensive articles of furniture, big and little, to such an extent that I told the ladies it looked more than anything else like a toy palace. The psychological effect of all this useless luxury, on myself, was oppressive, after having lived outside the world of fashion so many years and been accustomed to such simplicity of surroundings. It was a positive rest to retire to the plainly furnished room given me as an office.

H. S. OLCOTT.

THE PHILOSOPHY OF KANT.

THE writings of Immanuel Kant are universally admitted to mark an epoch in the history of modern philosophy. The long reign of Scholasticism, and the authority of the Church in matters philosophical, had ended. Platonism had come briefly to the front, to be overborne by the torrent of empirical and sceptical thought which the breaking of Church fetters had loosened. From Descartes had arisen a stream of dogmatic philosophy which, seeking to establish a philosophical basis that would leave the cardinal tenets of the Church undisturbed, divided, under the differing views of his disciples, into the deistic Idealism of Malebranche and Geulinx, the monistic Pantheism of Spinoza, and the platonic Monadology of Leibnitz. Empiricism, under the influence of Bacon and Locke, had been rejuvenated, and their great predecessor, Aristotle, rehabilitated; but even this had divided and re-divided until from it, at one extreme, had emerged the Idealism of Berkeley, while, at the other, stood the avowed Atheism of Hobbes and his followers, the mean being occupied by the "religious" materialism of Hartley and Priestley. Hume had established that which was later to become the great school of Scepticism, and, by his boldness, had aroused and invited the attack of all who either believed in the dogmas or feared the power of the Church. So Dogmatism, Empiricism, and Scepticism, were arrayed each against the others in a struggle for

supremacy ; while philosophic Protestantism, represented chiefly by Reid and the Scottish school, and the Platonic Mystics, followers of Böehme and More, were alike unable to change the current of thought in their respective (and directly opposite) directions.

Into this turbulent sea of thought Kant entered with almost the authority and the effect of him who bade the Sea of Galilee be stilled. Against the growing tide of scepticism, in particular, his efforts were directed. For, like Descartes, Kant also sought to reconcile philosophy and religion ; and, to this end, and to show the unreal basis of sceptical empiricism, he set for himself the task of analysing the human mind into its primary faculties, and of determining the powers and limits of each. The "Critique of Pure Reason" is the result. This is his chief work, and in it he clearly demonstrates the shifting sands which empiricism mistakes for a secure foundation ; although, in so doing he is compelled to enter a verdict of not proven, when dealing with some of the most cherished tenets of the Church. If he overthrew the errors of scepticism, he also laid low the imposing, dogmatic superstructure which both the Church and its philosophic protagonists sought to erect upon an equally insecure foundation.

The nature of the task to which he addressed himself is well expressed by the three questions which he propounds : * "What can I know ? What ought I to do ? What may I hope ?" Their answer constitutes his system of philosophy.

Under the first, or "What can I know ?" he discusses the 'Freedom of the Will,' the 'Immortality of the Soul,' and the 'Existence of God,' as topics of paramount importance.

"All the powers of reason," he writes †, "in the sphere of what may be termed pure philosophy, are, in fact, directed to the above-mentioned problems alone. These, again, have a still higher end—the answer to the question '*What ought we to do*, if the will is free, if there is a God, and a future world ?'"

Kant declares emphatically that reason is incapable of answering these questions. "I cannot agree," he writes, "with the opinionthat we may hope some day to see sufficient demonstration of the two cardinal propositions of pure reason—the existence of a Supreme Being, and the immortality of the soul. I am certain, on the contrary, that this will never be the case."

Having surrendered so cheerfully these two cardinal propositions of not alone pure reason but of religion as well, for what reason does he still struggle on with his Critique ?

This inquiry brings us to the gist of the Kantian philosophy. Reason is unable to answer these questions. But it is equally unable to afford a foundation for either a sceptical or a dogmatic philosophy. As previously stated, in destroying the foundations of scepticism, he also razes those of the Church and of the dogmatic philosophers

* The "Critique of Pure Reason," Bohn edition, page 484.

† Ibid, Page 485. Ibid, Page 451.

wherever these rest upon reason alone, or upon any form of dogmatic assertion *except his own*. For Kant's philosophy rests upon purely dogmatic hypotheses which he terms "innate conceptions," because the very reason which he seeks to discredit appears to him to prove that they are so. But when he asserts (for example) that conceptions of space and time are "innate," an empiricist might be pardoned for asking him to explain why when a blind person is by operation suddenly restored to sight, objects when an inch away are confused with those several feet or yards ; and why experience is absolutely necessary for such an one to adjust his conceptions of space to his environment ? However, until the finite can contain and comprehend the Infinite, dogmatic hypothesizing is an absolute prerequisite to any philosophic system which deals with infinite questions. To this category those concerning God and the immortality of the soul certainly belong, so Kant may be readily pardoned for his exceedingly logical dogmatising.

Immanuel Kant, although unacknowledged by himself, is an Idealist of the Platonic type, and the whole merit of his philosophy lies in the fact that, through his really marvelous logical powers, he dethroned Aristotle, and restored Plato to his kingdom—without himself, apparently, having been conscious of that which he did. Therefore, if he seek to discredit reason, it is because for him there is a man far above the merely reasoning one, and who inhabits a world vastly superior to this, the grossly physical. As there is a man higher than the sensuous one, so there are faculties higher than reason. Such faculties are to be found in man's moral nature. Recognizing them, we can then apply the very highest, or "pure" reason, to demonstrate the moral necessity of God, and of the immortality of the human soul, as absolutely necessary hypotheses to explain the universe and man's relation to it. So that this ideal or spiritual man, and this supersensuous sphere, throughout all his philosophy, he is patiently seeking to demonstrate.

For an animal, or for man viewed as an animal, there can be, he declares, no conception of a moral law—no question of "what ought I to do ?" The conception of morals thus sharply distinguishes man from the animal kingdom, and demonstrates that he possesses a soul capable of recognizing moral attributes. But the recognition of morals by man reveals a moral law in nature and this law must have an Author or Source.

In seeking to discriminate between the faculties of this inner man and those of the merely sensuous one, he analyses the mental faculties both critically and mercilessly. He boldly abandons the "Cogito, ergo sum" of the founder of the modern dogmatic school, and holds in contempt the view of the great empiricist, Locke, that experience is able to demonstrate the existence of God and the immortality of the soul. One by one, he shows the logical failure of all the mental faculties to solve these questions, as well as the

inability of phenomena, whether sensuous or mental, to elucidate them. Such ideas as "God" and "immortality" he declares to be innate, and not the product of reason, nor is reason able to satisfy them.

Space and time are innate ideas for even the sensuous man; concepts of God, immortality, and the recognition of a law of morals, are innate for the higher man. In this doctrine of innate ideas he reveals plainly the Platonic trend of his mind, and throughout his philosophy there is no attempt to connect these with any process of evolution, or to show that they are in any way dependent upon the senses. The latter he recognizes as only a means for contacting the sensuous world—an avenue for consciousness of a definite character. The *power* of consciousness resides in the understanding, which he conceives of as standing at the very base of the soul.

The soul he conceives of as an unit of consciousness because it imposes unity, in the form of "I think," upon all its representations.* That it is independent of the body as to its existence, and that it does not even belong to the material plane of its present sojourning he makes very plain.

"Generation in the human race," he writes,† "as well as among the irrational animals, depends upon so many accidents—of occasion, of proper sustenance, of the laws enacted by a country, of vice even, that it is difficult to believe in the eternal existence of a being whose life is begun under circumstances so mean and trivial, and so entirely dependent upon our own control. As regards the continuance of the whole race, we need have no difficulties, for accident in single cases is subject to general laws; but in the case of the individual, it would seem as if we could hardly expect so wonderful an effect from causes so insignificant. But in answer to these objections we may adduce the transcendental hypothesis that all life is properly intelligible, and not subject to the changes of time, and that *it neither began in birth nor will it end in death.*‡ We may assume that this life is nothing more than a sensuous representation of pure spiritual life; that the whole world of sense is but an image, hovering before the faculty of cognition which we exercise in this sphere, and with no more objective reality than a dream; and if we could intuit ourselves and other things as they are, we should see ourselves in a world of spiritual natures, our connection with which did not begin at our birth, and will not cease with the destruction of the body."

The soul, which began not in birth nor will end in death, he conceives as dwelling in an eternal Now. At the uttermost depths of its being, phenomena have no existence. Not only is there no change, but by the nature of the soul, and of the state of Being of which it is a portion, no change is possible. Thus, in this, he is very nearly at one with the great Adwaiti-Vedântin school of India.

* Critique, pages 82-3.

† Page 473.

‡ Italics mine.

But the soul, a resident of and taking its primary being in an eternal and (therefore) changeless state of being, can, nevertheless, set up causes whose effects become causes in the phenomenal world. (Similarly, in a deeper sense, the phenomenal universe is the effect of causes set up by changeless Deity). He admits that the phenomena of nature take place under an unalterable law of sequence; or, are related inexorably as cause and effect; and he affirms that freedom of the will is absolutely impossible if phenomena are absolutely real. The reality of phenomena he, of course, emphatically rejects.

But this sequence of causes and their effects can be, and eternally is, modified by new causes emanating from this eternal Now; and he thus at one stroke reconciles freedom of the will with the sequence of cause and effect which obtains upon the illusory field of phenomena. No absolutely new cause arises in this field; but the old are eternally modified, and thus the sequence can be at any time radically changed as to its succeeding effects. This, while binding the soul to its own past, makes it the arbiter of its future; leaves moral choice free (which is the essence of freedom of the will), and demonstrates that the sole necessity under which the soul labors is, that it must suffer the phenomenal and therefore transient effects of the causes which it itself set in motion.

The inability to perceive this basic fact that the Infinite can eternally modify or change the finite has been the direct cause of the emergence of such repulsive doctrines as fate, predestination, etc., in the religious world. The soul is predestined by eternal justice to suffer the effects of its own acts; but, in the midst of undergoing the most severe penalties for transgression, it can project new causes which will, when the old effects have run out, bring it under the most favourable environments. Upon the plane of phenomena, it is, indeed, bound to its past; but that bond is as fleeting and illusory as the phenomenal world itself. Had his thought received ever so slight an impulse in this direction, so close was he to the real truth, that he must have recognised that the reincarnation of the soul presented the only method by means of which it could inevitably experience in time the effects of these causes which it sets up in eternity. (For truth and justice are eternally existent; but require *time* as an element to their action in the world of effects). Reincarnation alone can restore the sense of justice to the world, which wholly disappears when life is viewed from its phenomenal aspect alone, or when the phenomenal world is too sharply cut off from its proper relation to the world of reality—which is exactly the error into which Kant fell.

For men are prone to fancy eternity and the infinite as things infinitely removed from them; but which in some illogical manner, death of the body restores to their proper relation. The eternal verities exist in our phenomenal life as certainly as they ever can in

any after-death state, and until we learn to live in them—to perceive that Justice, Truth, and Brotherhood, depend in no manner upon phenomena for their existence, we must grope in the darkness of the phenomenal world, shutting out the light because we refuse to open our eyes! Kant, himself, might have seen that the answers to “What ought I to do?” “What may I hope?” were written so plainly in these eternally existent verities, that even he who runs may read, clearly and intelligently!

But in seeking to answer the question, “What may I know?” he unduly discredits that reason to which he himself so effectively appeals. He is too radical in his clipping of the faculties of the soul; and the kingly, creative one of imagination, he ignores almost entirely. While feeling, and, indeed, demonstrating, that there is a transcendental man, he leaves him too weak and helpless—too vague and unreal. The true relation of the soul to its phenomenal and its real existence, either escaped him, or he feared to express it fully—probably the latter. The departure from the traditions of the philosophy of the West would have been too radical—and, it may be that his influence upon western thought would have lost much of its force, in consequence. For philosophers, too, sometimes plow with pointed sticks for no better reason than that their predecessors did.

Yet Kant deserves great credit for establishing the fact that the human will is free, upon such a profoundly philosophical basis as that the soul has its true existence upon a plane upon which there does not “exist any change demanding the dynamical determination of time,”* in other words, in the eternal NOW. This eternal NOW is implied in all his arguments for freedom of the will, although he nowhere explicitly puts it forward. Freedom of the will, with him, is the result of the soul being able to originate new causes on the subjective side of nature, and beyond and above the sensuous chain of cause and effect as we perceive this in nature about us.

The field from which these subjective causes flow is “pure reason,” which “knows no *before* or *after*...and is not dynamically determined either by internal or external preceding conditions.”† Had he fully recognised the now-ness of being, he would not have gone on to explain in this connection:

“At the same time, it must not be supposed that any beginning can take place in reason; on the contrary, reason, as the unconditioned condition of all action of the will, admits of no time-conditions, although its effect does really begin in a series of phenomena—a beginning which is not, however, absolutely primal.”‡

A conception of the eternal Now which must of necessity lie at the base of eternal being would have led him out of the verbal

confusion in which he lands himself. There can be no first where the time-element does not enter. The Infinite can only express itself finitely through infinitely diversified phenomena, related as cause and effect, behind all of which it eternally stands as the Unconditioned Causeless Cause, of Vedāntin philosophy.

A study of the Kantian conception of God makes it still more evident that his Idealism is of the Platonic type. He has positively denied to reason the power to demonstrate either the existence of God or the immortality of the soul, yet his belief in both is emphatic and unmistakable. His God, however, is an ideal one, a hypothetical Supreme Being, made necessary, as we have seen, because of the law of morals recognised by man's higher nature. God is undemonstrable as God; but he is an absolute necessity in the universe, and to demonstrate this necessity is to demonstrate his existence. Thus, while reason may not demonstrate the fact, it is amply able to demonstrate the hypothetical necessity.

For the reason that it must justify itself logically, theology fails in its demonstration of Deity. Recourse must again be had to morals; and, indeed, Kant teaches that dogmatism and morals are two distinct departments of theology, and the latter, almost infinitely the superior. In fact, as he writes:*

“Moral theology has the peculiar advantage of leading inevitably to the conception of a *sole, perfect and rational* First Cause. We find neither in transcendental nor in natural theology. any ground to warrant us in assuming the existence of *only one* Being, which stands at the head of all natural causes, and upon which these are entirely dependent. On the other hand, if we take our stand on moral unity as a necessary law in the Universe. we must come to the conclusion that there is only one Supreme Will, which comprehends all these laws in itself. For how, under different wills, should we find complete unity of ends? . . . This will must be *Omnipotent*, that all nature and its relation to morality may be subject to it; *Omniscient*, that it may have knowledge of the most secret feelings and their moral worth; *Omnipresent*, that it may be at hand to supply every necessity; *Eternal*, that this harmony of nature and liberty may never fail; and so on.”

Thus reason, in the form of either logic or philosophy, is discredited, and the moral law alone relied upon to establish the all-important hypotheses of the existence of God and the immortality of the soul. Indeed, he specifically declares this in more than one instance.

“In this way,” he writes† (referring to man's moral perceptions), “and without the help of either an extended acquaintance with nature, or a reliable transcendental insight (for these have been wanting in all ages), a conception of the Divine Being was arrived at which we

now hold to be the correct one, not because speculative reason convinces us of its correctness, but because it accords with the moral principle of reason.....a hypothesis absolutely necessary to the essential ends of reason."

God, although omnipotent, omniscient, omnipresent and eternal, is only to be discovered in nature; "inasmuch as there is no ground which can justify us in the admission of a being with such properties distinct from and above nature."* But "we may regard it as cogitable that this Cause is a Being with understanding, the feeling of pleasure and displeasure, and faculties of desire and will corresponding to these,"† in other words, the Jewish Jehovah! That anyone—much less a great philosopher like Kant—can conceive of the INFINITE CAUSELESS CAUSE as feeling pleasure or displeasure (which can only arise from finite imperfectness) seems incredible; yet Kant falls into this shallowest of philosophical pitfalls, and lingers around as helplessly as the veriest theologian who ever hurled imaginary infinite thunderbolts at those who dared dispute his premises. It is only a further proof that the man who utterly destroyed the prestige of the Church, and made Germany, and, indeed, the world, the home of freethought, was quite unaware of the tremendous results which he had accomplished, and himself bowed the knee to an idol which in his attempts at adoration he had only overthrown!

But, when he comes to the question, "What ought I to do?" his philosophy rings true and clear. "DO THAT WHICH WILL RENDER THEE WORTHY OF HAPPINESS!"‡ affords no ground for philosophical or theological quibbling. As a moralist Kant is unexcelled. With him, § "the moral law is binding on each individual in the use of his volition, even if others should not act in conformity with the law. And man may hope for happiness, although he cannot demonstrate that he will indubitably be happy in a future life, any more than he can the existence of Deity, or the immortality of the soul. With him the "existence of God belongs to doctrinal belief,"** an hypothesis "necessary for my guidance—in the investigation of nature."†† And, "in the shortness of life, so inadequate to the development of the glorious powers of human nature, we may find equally sufficient grounds for doctrinal belief in the future life of the human soul." Here, again, Kant is so close to the truth of the reincarnation of the human soul, that it is marvelous that his acutely logical mind did not discover that *this* was nature's method for developing these "glorious powers," which reveals a plan in the "process of the suns" that completely accounts for the apparent (but not real) shortness of life, without resorting to the illogical expedients of supposing an immortal to arise from and follow

* Page 428.

† Page 428.

‡ Page 490.

§ Page 491.

** Page 500.

†† Ibid.

eternally upon a mortal existence, or the other alternative of supposing the soul to jump from plane to plane of existence in a perfectly chaotic manner.

His belief in God, and hope of immortality "is not a logical but a moral certainty....and is so interwoven with my moral nature that I am under as little apprehension of having the former torn from me as of losing the latter,"* In defense of this moral certainty as opposed to the logical, he discloses the real depths of a broad, humanitarian, brotherly nature, when he writes: † "Nature is not chargeable with any partial distribution of her gifts in those matters which concern all men without distinction, and that in respect to the essential ends of human nature, we cannot advance further with the help of the highest philosophy, than under the guidance which nature has vouchsafed to the meanest understanding."

In short, to briefly sum up the philosophy of Kant, its object is to demonstrate that neither phenomena nor reason is able to *prove* the existence of God or a future life. But neither are they able to demonstrate that there is *no* God, and *no* future existence. The theologian and dogmatist are as helpless to prove their claims as are the empiricists or materialists. In morals alone is to be found all the hope and all the proof of these questions which lie so close to every human heart.

So that the strength of the Kantian philosophy, and the marvelous influence which it has exerted upon modern thought, lies in its appeal to morals. And in so appealing he is only following in the footsteps of every great Teacher of Humanity; for religion, science and philosophy are ONE, or at least are but differing aspects of one great, unifying and all-embracing TRUTH.

JEROME A. ANDERSON.

PARACELSUS.†

[Concluded from page 662.]

HE supported himself through these ten years by accepting such posts as those already mentioned, by lecturing, by curing the sick and the wounded, by demonstrating chemical experiments, by accepting the hospitality of nomadic peoples and sharing their toils. Often he was reduced almost to starvation and rags, but his courage never broke down and his determination never wavered. It is probable that going so far east, he made a stay of some months at Constantinople, but we have no evidence of a visit to Samarcand. At

* Page 501. † Page 502.

† This article is reprinted from *East and West*, by kind permission of the Editor, Mr. Malabari. The acknowledgment was, by mistake, omitted from August Theosophist.

Constantinople he would meet orientals, and perhaps it was there that he became acquainted with the narcotics whose uses he added to the pharmacy of Western Europe. The tincture of opium which he called *labdanum*, is specially associated with him, after his return to Switzerland.

In Venice, Tintoretto met him at a banquet and was impressed by his powerful and sensitive features; he made a rough sketch of him, which some years afterwards assisted him to recall Paracelsus when he painted a three-quarters portrait of the then celebrated man, and this shows him as at Venice, still a young man with lofty brow and curling hair, the face not yet clean shaved as in the later portrait, the eye still keen and visionary, "as if where'er he gazed there stood a star;" not yet clouded with the unspeakable sadness of those who come to bring truth into the world and suffer martyrdom for their reward. When he felt that he had passed from the outworn learning of the schools and had graduated in the mighty school of nature where he toiled to attain, for ten years, he returned to Western Europe, bent on revolutionising its teaching, and on conferring upon mankind all that he had gleaned from "the wide East where all wisdom sprung, the bright South where she dwelt."

He chose Strasburg, which had then some renown for its school of surgery, for his first residence. To this school he attached himself, buying his citizenship in December 1526. He was now thirty-three years old, but his labour and privations had given him the look of premature middle age. He entered at once into disputation with the Strasburg surgeons and doctors, a method of making known new theories in religion, philosophy, and medicine common to those and to earlier times. But his residence was soon cut short, for he was summoned to Bâle to attend Frobenius, who was suffering from a serious malady in his right leg, which the doctors wished to amputate. Paracelsus, gradually assuaged the pain, secured sleep to the patient and finally cured the evil without having recourse to an operation. Frobenius was once more able to stand upon his feet and to prosecute his important business of publisher without further inconvenience than some stiffness of the toes. This cure brought Paracelsus into special prominence at Bâle, and we find him on friendly terms with Erasmus, *Æcolampadius* and other reformers there, and their recommendations procured for him the posts of town physician and Professor at the University.

He began his duties, equipped indeed with knowledge far beyond that of any contemporary man of genius, but with health undermined by the hardship and disappointments of the foregoing years, and conscious that, endowed although he was, the highest and profoundest secrets had eluded him, and that the vision of his youth had seemed to promise him vaster treasures than the reversal of all conventional systems, the laborious initiation of experimental research and the attainment by its means of an increas-

ing number of valuable facts. The man had aimed at Omniscience, and had to accept the creature's, not the Creator's share. But compared to what others knew, that share was immense.

As not unfrequently happens to a nature formed on large and simple lines, he united to indomitable moral courage a great sensitiveness to the attacks of rancour and misrepresentation. The Magistrate at Bâle had dismissed a physician of the old school to make room for him, and he was thus provided with a watchful enemy from the beginning. The pharmacy of Avicenna was at that time the storehouse from which remedies were prescribed, although the great Arabian apothecary would have shrunk from the sixteenth century application and initiation of his receipt. These were so opposed to all that Paracelsus had discovered of the qualities and uses both of mineral and vegetable drugs, and were so tainted with superstitions and often disgusting preparations, that he gave to the collection the scornful name of "kitchen medicine." As it was essential to clear the minds of his students from all adhesion to this pernicious pharmacy, he took occasion at an early lecture at Bâle to burn a copy of the Canon of Avicenna on a brasier on which he had cast sulphur. Many of the young students applauded the act, but the doctors who had come from far and near to attend his lectures were horrified at what seemed to them a sacrilege.

He was accused of burning all the ancient books of medicine, and the fallacy has survived until now, although he expressly states that it was the Canon of Avicenna alone. With the exception of the few larger minded amongst the professors and doctors, he estranged the whole faculty, but many of them continued to attend his lectures in the hope of surprising some of the secrets of his own pharmacy, with which he continued to cure patients whose cases seemed hopeless. Their cunning was without avail. Theophrastus taught the methods, not the results of research. "I hold to no teaching from antiquity," he said, "but to what I myself have discovered, through prolonged experiment and experience, to be true," and again, "Nature is the text, the doctor only the interpreter." His lectures in the large room looking out on the Rhine sought to bring back all training to that book.

It was an easy matter for him to discover that the apothecaries of Bâle kept none of the drugs he required, and but small quantities of those which were generally used. They were steeped in ignorance, and knew almost nothing of the drugs which they sold, and kept these carelessly, not renewing their stock with fresh supplies, and allowing what they had to grow flavourless and old. He applied to the magistrates for leave to inspect their premises regularly, and to insist on their keeping sufficient quantities in good condition. The apothecaries in a body joined the outcry against him. Paracelsus was not a man to keep silence where he despised and resented. The audience in that lecture-hall had to listen to his witty invective.

tives, and while the younger students were enthusiastically for him, the older men were more and more embittered against him.

It may be that jealousy of his renown actuated the main body of his colleagues in the university, because they formulated the strange demand that he should be examined as to his knowledge of the Greek, Latin, and Arabic authorities whom he declared to be no longer serviceable. We know how thoroughly he had studied these, and how well his superb memory would have carried him through such an ordeal; we know too how conversant he was with both Greek and Latin, using these languages when he wrote to the great scholars of that time—but he preferred to use German as the language in which he lectured, for the evident reason that he could be better understood by his students whom he had to lead in such unaccustomed paths. Other leaders of thought had done the same, centuries before, but it was turned into an accusation of ignorance by his eager enemies. Matters came to a head with a set of scurrilous and insolent verses, written in Latin and pinned up to the doors of the principal churches and the Exchange early one Sunday morning. In these Galen from the Suferno professes to cast back in the teeth of his detractor the aspersions upon the ancient system common in the lectures of Theophrastus, and insults him as an ignorant fool or madman. All Bâle rang with laughter at the verses, and it behooved the indignant professor to take steps to set himself right in the eyes of town and university. He appealed to the magistrates in a letter which betrays how deeply he resented the cowardly offence, and how little he hoped for justice from the scarcely less cowardly authorities, whom he addressed with hardly veiled irony as his "strong, noble, firm, honourable, prudent, wise, cultured, gracious sirs." It was later that he avenged himself upon his anonymous foe, when he pilloried him forever in the preface to his most celebrated book—that in which he gave to the world the systems, physiological and medicinal, which are now recognised to be closely related to the systems of the most modern discoverers and thinkers—his *Paragranum*.

This and the refusal of an ecclesiastical noble to pay his justly earned fee for restoring to him the power of sleep, brought about a furious letter from Paracelsus addressed again to the magistrates, who were too much afraid of the clerical dignitary to insist upon proper payment for the cure, and this caused his departure from Bâle, almost a flight, as his personal liberty seemed to be in danger. It is not wonderful that soon afterwards the University of Bâle had to close its doors for ten years: It had shut them up on the one man whose fame might have filled the halls with students and have made them famous throughout Europe; and the sequel is fitting. Paracelsus went to Colmar, whence he wrote two long letters in Latin to Professor Amerbach, the only one of his colleagues who had the wit to recognise his greatness. To him he explained his reasons for the sudden step and asked him to take his part when

men vilified him, adding the too often verified words—"the truth draws hatred."

The nature of this great man was volcanic. He could control it for supreme ends, not for the mere petty peace of everyday existence. A poorer soul would have pretended reverence for authority, would have sunk to the low standard which mediocrity admires, and would have kept his post and its emoluments. But God needed a volcanic nature to reform science, just as he needed superlative courage to reform church.

Paracelsus was to the one what Luther was to the other, and by his friends was called "the other Luther." It was in June 1528 that he went to Colmar, and here he wrote some of his best treatises, in one of which he counsels all who practise medicine to do so with a true desire to further the well-being of all. We have not space to follow his wanderings after 1528. They include a residence in Nürnberg and Beritzhausen and in the Laberthal, where he wrote his most famous works, "Paramirum" and, "Paragranum," in which we find not only his scientific theories, but some of his noblest dicta in religion. He finds no science without God, and believes in no cure without his help. "The heathen and the unbelieving cry to men for help," he says, "but you must cry to God. He will send you the deliverer, a holy man, a doctor, or, himself. God is the first Doctor, and without him nothing can be effected." He seems to have lived in St. Gallen in 1531 and in succeeding years in Innsprück, Meran, St. Moritz, and in Appenzell. In his works of these years, he praises the health-giving air of the Engadin. Many tractates on theology seem to have been the preoccupation of these years, and these almost equal in number his treatises on medicine, surgery, and mysticism. He belonged to the time of the reformation and sympathised with the noble fight maintained by Luther.

"Tell him," he said to Frobenius, "that his enemies, are my enemies, and that they are those whose pockets he touches." But he read the Bible for himself and left amongst his effects a Bible, a New Testament, and a Concordance. Under Abbot Trithemius he had studied the Vulgate version, now he studied Luther's Bible as well. No man was ever more conversant with the scriptures, and no man was ever more independent in his use of them. He was bound by no theological system either of the Catholic or the Reformed Church. But his opinions approached those of the latter, and he held to the sacraments of the Lord's Supper and of Baptism as the only sacraments. On both of these he wrote interesting treatises. It was love to one another, which was the chief doctrine of this cruelly hated man, the doctrine of Jesus Christ, of St. John, of St. Francis, of all who follow in the divine footsteps. He too knew what it was to be a man of sorrows, God's man of sorrows, for what other earthly reward have those who love their neighbours as themselves? He taught good Samaritanism, entreating his readers to give help and healing to the poor without fee or reward. He judged

the doctor to be worthy of reward from the rich since he brought them his knowledge, his medicines, his time—but to the poor he gave freely all that he had.

In 1534 his father died and four years later he received his inheritance at Villach. Before this happened, he was resident for a time in Augsburg, where Doctor Thalhauser, the town physician, was his follower and friend. In these later years, spite of ill health and occasional poverty, honor and respect from men capable of understanding him alleviated his sufferings from the implacable mediocrities, whose "pockets he touched." In 1537, he was in Villach, and dedicated to its townspeople several treatises in gratitude for their treatment of his father. Even here the foreign doctors from Carniola, Styria, and Carinthia crowded round him to insult him in the churchyard. But shortly after this, Ernest, Duke of Bavaria, Count Palatine and Archbishop of Salzburg, invited him to come to his Court, as his private physician, and loaded him with the consideration and honour which were his due. There is some mystery about the final incidents. The old jealousy of the craft broke out again, and it is said that Paracelsus was attacked by hired assassins whose violence brought about his death. But there is also some reason to believe that his health was much impaired by this time and that his constant experiments in the manufacture of tinctures and preparations of mercury had especially weakened his physique, so that his death may have been natural in spite of the sinister rumor that his skull was discovered to be fractured, when his remains were removed in 1752, to their present resting-place, by the wall of a chapel belonging to St. Sebastian's Church in Salzburg. It is better to believe that his enemies contented themselves with calumnies which only the last twelve years have wholly disproved. To the labours of Michael Schütz and Dr. Johannes Huser, soon after Hohenheim's death, and to the superb collection of his writings made only two years ago, by Herr Sudhoff, we owe all that can be substantiated about his life and work, and to portraits taken probably when in Salzburg, we owe some knowledge of his appearance. They represent a finely built man, looking older than his forty-seven years, with a striking face, the brow broad and high and sloping up to a point, the head bald except at the sides, where the white locks curl and wave, the features nobly formed, a long straight nose, a mouth with firm lips, its corners drooped, eyes large, direct, with heavy lids and sad expression. His dress is a gown, doubtless the scarlet damask lined with fur, in which he lectured, made with turned down collar, and sleeves to the wrist; about his neck is a chain on which hangs a jewel or relic, perhaps the coral set in silver-gilt mentioned in the inventory for his will, or the small silver box on a silver chain in which he may have kept his most precious drug—his azoth. His hand clasps a sword, whose handle concealed opium to be used in extreme cases, and without which he was seldom seen.

His will is very touching; what money he had was left to a few old friends, and to the poor; all his drugs and books to a surgeon in Salzburg, who had been worthy of his confidence.

The man belonged to the whole world, as much as did Socrates, Marcus Aurelius, St. Francis in the West; as Buddha, Ramananda, Chaitanya in the East, and it is time that West and East awoke to recognise his claim upon their gratitude.

ANNA M. STODDART.

PROF. MAX MÜLLER ON THE ESOTERIC DOCTRINE.

IT is no wonder that Prof. Max Müller, an eminent Orientalist, guided by the letter and not by the spirit, has said that there is nothing esoteric in Buddhism or Brahminism. Our Professor was, according to western methods, properly prepared by education, and had access to some of the written Sâstras. On the strength of this he found that there was nothing esoteric in eastern religions, and that Mme. Blavatsky "was either deceived by others or was carried away by her own imaginations." This western savant was sadly mistaken. If he had read between the lines he would have found that there is something esoteric in our religions. It is true that the Sâstras have but one meaning, but it is very doubtful whether, in our time, all MSS. are accessible and whether the most important Sâstras and commentaries have been printed. The word esoteric means—"designed for, and understood by, the specially initiated alone; not communicated, or not intelligible, to the general body of followers."

All fanciful interpretations that are now-a-days put upon each and every scriptural text by persons who are not guided by proper teachers, and who are merely guided by their imaginations, cannot be called esoteric. The writer has tried to explain what he has understood by the term esoteric. If one would explain—say, for example—the Dakṣa yâga or Tripura Samhâra in one way, and a few others would explain the same in a few other different ways, we should simply say that such interpretations have nothing to do with the esoteric doctrine taught by the initiates, it being presumably one and the same for all.

Prof. Max Müller seems to think that there is no esoteric doctrine, and "no living Pandit or Mahâtma who knows more than what is contained in MSS." He says, he is also "quite aware of the fact that their oral instruction which they freely extend even to Europeans is very helpful towards a right understanding of the Sanskrit text and commentaries."

This is no doubt true of the literary side of Sanskrit education. But considered from the spiritual stand-point, Max Müller's views must be set down as erroneous. Let us now appeal to some of

the written works in Sanskrit, and see if we can find any traces of esoteric teachings in them.

We find in Canto XXII., Book I. of the *Vālmiki Rāmāyaṇa*, that *Viśvāmitra* initiated *Rāma* into the knowledge of *Balā* and *Atibalā*, and said to him as follows:—

“I intend to confer them upon thee, O *Kākutstha*! They are worthy to be conferred upon thee as thou art possessed of various virtues. Do thou receive the Mantras *Balā* and *Atibalā*, and thou wilt not feel fatigue or fever or undergo any change of look, and whether asleep or heedless, the *Rākshasas* will not be able to surprise thee. And O *Rāma*! the might of thy arms will be unequalled in this world—nay, in all the three worlds. There shall be none thy equal. Do thou, O *Rāghava*! recite *Balā* and *Atibalā*. When thou hast secured these two kinds of knowledge, none in this world will equal thee in good fortune, or in talent, or in philosophic wisdom, or in subtle apprehension, or in the capacity of answering a controversialist; for *Balā* and *Atibalā* are the nurses of all knowledge. If thou recite *Balā* and *Atibalā* on the way, neither hunger nor thirst will be known to thee. Furnished with the knowledge (of these two *Vidyās*), *Rāma* of dreadful prowess appeared resplendent, even like the adorable Sun invested with a thousand rays.”

The text or the commentary does not say what these two—*Balā* and *Atibalā*—are. *Viśvāmitra* is said to have initiated *Rāma* into this knowledge which we call esoteric. Because *Rāma* is said to have possessed various virtues he was initiated into this esoteric knowledge. Again, refer to *Mahābhārata* (Roy's edition of the English translation), *Vanaparva*, Chapter 40, and you will find there the following:

“Neither the chief himself, of the gods, nor *Yama*, nor the King of the *Yakshas*, nor *Varuṇa*, nor *Vāyu*, knoweth it. How could men know anything of it? And it (*Pāsūpata*) may be hurled by the mind, by the eye, by words, and by the bow.Hearing these words the son of *Pritha* purified himself. And approaching the Lord of the Universe, with rapt attention, he said: ‘Instruct me.’ *Mahādeva* then imparted the knowledge with all the mysteries.”

Can the Orientalist say from this text or its commentary, what kind of knowledge it was that was imparted to *Arjuna*?

Turn again to Chapter 77 of the same book, and you will find that *Nala* exchanged his knowledge of the mysteries of equestrian science with *Rituparna* for a knowledge of another mysterious science. Such knowledge is called esoteric. *Mme. Blavatsky* has applied the word esoteric only to such teachings, and *Prof. Max Müller* thought that there is no knowledge which is not recorded in books!

The *Sāstras* speak of the eightfold *Siddhis* and various other psychic powers. The books do not teach us clearly the methods by

which such powers can be acquired. The practical methods for acquiring *Siddhis* of all kinds, for realising the divine Self within, and for communing with the Universal Spirit and Its various manifestations are all esoteric, and those who are morally, intellectually and spiritually fit to receive such instructions, will be taught the same.

Every religion on the face of the Earth has its mystic or occult or esoteric side. Even to-day we see here and there men possessed of so-called superhuman powers, but they do not care to convince the Orientalists and sceptics. Many Vedic Mantras are now printed and there are many more Vedic and other Mantras that are handed down from teacher to disciple. Even the uses of many of the printed Vedic and other Mantras are manifold. How to use them and what purposes they serve cannot all be found in MSS. Besides, there are spiritual matters that cannot be adequately expressed in words and can only be pointed out by the teacher to the disciple.

Bhāskararāya, *alias* *Bhāsurānanda*, who is said to have flourished about 175 years ago, and to have received instructions in Vedas and *Sāstras* from his spiritual preceptor *Nṛsiṃhānandanātha*, and who is also said to have been initiated into the mysteries of occultism by *Sivadatta* yogin, says in his commentary on verses 14 and 15 of Part II. of the *Varivasyārahasya* as follows: “That indeed should be learnt from the mouth of the teacher and can never be written in books:” “this gloss on the great secret is enough,” and so on. These quotations clearly show that there are secrets which cannot be divulged in books. This *Varivasyārahasya*, or “The Secret of Worship,” deals with the theoretical and practical sides of that spiritual science by which the individual Self is enabled to respond in every way to the Universal Love, Harmony and Beauty, which are the inherent qualities of the Central Illumination otherwise known as the Supreme Self. *Manu*, *Chandra*, *Kubera*, *Lopāmudrā*, *Manmatha*, *Agastya*, *Nandikesvara*, *Sūrya*, *Vishṇu*, *Shanmukha*, *S'iva*, and *Durvāsa* are said to be the masters of this science. From them it has been handed down to us through the secret Indian Brotherhoods in an unbroken line of teachers and disciples. The Sage *Agastya* and his consort *Lopāmudrā* stand foremost as its devotees. *Bhāskararāya*, *alias* *Bhāsurānanda*, its latest exponent, is the author of this *Varivasyārahasya*, and has himself commented upon the same. He has written several important mystical and other works with commentaries. He says here and there that he is not allowed to explain a particular point any further, as it pertains to initiation. On the face of such declarations it is frivolous to contend that no Pandit or Mahātma knows more than what is written in MSS.

Prof. Max Müller remarked that, “There was much more of that esoteric teaching in Brahminism,” because “there was the sys-

tem of caste, which deprived the S'ûdras at least of many religious privileges." This may be taken as a type of those wrong conclusions which our blessed Orientalists have drawn, and are constantly drawing, from our S'âstras. The S'ûdras and the women of all castes among the Hindus generally hold the same position as do 'laymen' among the Buddhists. Very few restrictions are imposed upon them, and they have to observe only a few religious rites and observances besides following the general rules of ethics. They are considered by the S'âstras as probationers, and are therefore allowed some latitude. If the Orientalists say that the S'ûdras are non-Aryans, then we will have to say that all caste women too are non-Aryans. These western savants have altogether misconceived the caste system. We admit that abuses have crept into the system, and those who instituted it are not responsible for them. The three higher classes, if they follow the rules laid down for them, are entitled to various initiations. S'ûdras and women are also not excluded from them if they too qualify themselves for the same. Who cannot see in the Upanishads, if he has eyes to see, that the S'ûdra Jâbâli received the highest initiations and that he became a Seer? The very institution of castes proves that Brâhminism is esoteric in every sense of the word, that the Hindus are thereby being gradually trained to be fit to receive such instructions, and that no one is shut out from such instructions if he fulfills the necessary conditions. Another view of the Orientalists is that the S'ûdras are the aborigines of the land. This is also another wrong conclusion of our friends. The S'ûdras have the exclusive right to study the material sciences called Kalâvidyâs and the fine arts. They are to serve the three higher classes materially and these in turn are required to help them spiritually and otherwise. The S'ûdras are not serfs and are not required by S'âstras to do menial service. The S'âstras are always well-meaning and it is the western friends who misinterpret them. The great ones are always impartial. It is distinctly stated in a book which the western Pandits have not as yet read, that there are, in all, five times five (twenty-five) castes. They are: (1) Brâhmaṇa-Brâhmaṇa, (2) Brâhmaṇa-Kshatriya, (3) Brâhmaṇa-Vais'ya, (4) Brâhmaṇa-S'ûdra, (5) Brâhmaṇa-Samkara, (6) Kshatriya-Brâhmaṇa, (7) Kshatriya-Kshatriya, (8) Kshatriya-Vais'ya, (9) Kshatriya-S'ûdra, (10) Kshatriya-Samkara, (11) Vais'ya-Brâhmaṇa, (12) Vais'ya-Kshatriya, (13) Vais'ya-Vais'ya, (14) Vais'ya-S'ûdra, (15) Vais'ya-Samkara, (16) S'ûdra-Brâhmaṇa, (17) S'ûdra-Kshatriya, (18) S'ûdra-Vais'ya, (19) S'ûdra-S'ûdra, (20) S'ûdra-Samkara, (21) Samkara-Brâhmaṇa, (22) Samkara-Kshatriya, (23) Samkara-Vais'ya, (24) Samkara-S'ûdra and (25) Samkara-Samkara. It is also clearly stated there that a Samkara-Brâhmaṇa is superior to a Brâhmaṇa-Samkara. From this it is plain enough that those who instituted the caste-system are the most impartial people in the world. The real Brâhmaṇas, and not the nominal ones, are honored

by the S'âstras. Without understanding the real significance of this beautiful institution which is now to a great extent abused by human selfishness, the Orientalists have published a mass of rubbish on this subject, which rubbish only serves to injure the healthy growth of that spiritual institution and to create heart-burnings and caste animosities among those whose duty it is to become more and more spiritual and thus be the safest spiritual guides of other young nations.

It cannot be said that there are no living Pandits and Mahâtmas who know more than what is contained in books. The Hindus (excepting those who are westernised) sincerely believe in the existence at present of such Pandits and Mahâtmas—real Brâhmaṇa seers, royal seers, and divine seers—who know much more than what is recorded in books which only contain a few things out of what they saw. The world was never without its initiates of all grades, and even now there are such initiates in India as well as elsewhere, who do not care to advertise themselves, and whose vow it is to help the humanity in all possible ways although they like, for reasons of their own, to remain in obscurity. An Orientalist once wrote that he doubted if there was any one now in India who could converse in Sanskrit and write valuable books in that language. Nevertheless the fact is that there are living Pandits who could give extempore lectures in Sanskrit and write as many volumes as they choose on different topics. It may also be said that such Pandits are contributing every day to the Sanskrit literature. Likewise, many of us are aware of the fact that there are living Pandits and Mahâtmas who know much more than what is contained in books, and that they are working for the spiritual welfare of the world. The cultured Hindu is never satisfied with the second-hand evidence gathered from the Vedas and S'âstras. He learns them up to a certain limit and then proceeds to gain self-experience. He does so by the help of a teacher to begin with, and as he advances more and more, he is guided more and more by other competent teachers until at last by his extreme perseverance and purity he reaches his final goal. The instructions he receives from his teachers are not those recorded in printed books and MSS. The real Brâhmaṇa has a great spiritual task set before him. There are numerous stages through which he has to pass before he attains to Cosmic consciousness. He can never hope to attain it with the aid of knowledge found in books. He must obtain another kind of knowledge which is called esoteric in its nature. The initiates alone possess this knowledge and those who do not fulfil the necessary conditions are shut out from it. Let not the Orientalists and their followers say that this is not true of the present time. The writer's own testimony or that of many others who have come into conscious relations with such Mahâtmas, would not perhaps be worth anything to the sceptics.

It was towards the close of the 17th or, as some scholars would have it, towards the close of the 18th century, that Bhâskara-râya, who was an initiate of a very high grade, flourished. In the text and commentary of his, above referred to, he first speaks of the Cosmic evolution and then of the Universal Spirit that is back of all. Then referring to a particular department of spiritual science he says therein that it has two sides, the one exoteric and the other esoteric, and that the Vedas teach the former in plain language, and the latter in parables or symbolic language. He goes on explaining some of those symbols and a few other particulars regarding that science, and when he reaches a certain point there he says that further instructions on the subject can only be had from the mouth of the teacher. This Bhâsurananda (for such was the name given to him at the time of his initiation) had, it is said, attained Cosmic consciousness. His knowledge is not lost to the world, as it has evidently been handed down to posterity in an unbroken line of teachers and disciples. How could then Prof. Max Müller say that there are no living Pandits who know more than what is contained in books? The Orientalists have no doubt become much good to the world and especially to the westernised Hinduism; but it should also be said that they have done a good deal of mischief by their wrong premises and equally wrong conclusions. That no orthodox and orthodox Hindus who have not had the benefit of Western education together with its accompanying evils such as irreverence, disbelief, scepticism, etc., will not endorse all the views of the Orientalists, but would laugh at some of their childish analogies, assertions and absurd conclusions.

Christianity too has its esoteric side although churchianity may be devoid of it. We see traces of esoteric teachings in the Bible itself. We give a few samples below :

"I have yet many things to say unto you, but ye cannot bear them now." (St. John, XVI, 12).

"And with many such parables spake he the word unto them, as they were able to hear it."

"But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples." (St. Mark, IV., 33-34).

"And he spoke many things in parables, saying, behold, a sower went forth to sow ;

* * * * *

And the disciples came, and said unto him, why speakest thou unto them in parables ?

He answered and said unto them, 'Because it is given unto you to know of the mysteries of the kingdom of heaven, but to them it is not given.' (St. Matthew, XIII, iii. ; 10-11).

We read in the life of Jesus, the Christ, that his whereabouts were not known for some years, and after the expiry of that period

he came out and taught his beautiful religion to a number of disciples. The Hindus would say on this point that he became an initiate and underwent his spiritual course for some years under some Mahâtmas, as did every Hindu religious teacher. The sceptic would laugh at the modern theosophist were he to utter the name 'Mahâtma.' To a Hindu it simply means one who has become free—'a Jivanmukta' or 'Videhamukta.' The Hindus believe that such a Mahâtma has unlimited powers, as he has transcended all limitations. There are different grades of Mahâtmas. What one could learn from them cannot be learnt from Prof. Max Müller's Rigveda and other books. Jesus, S'ankara, Bhâsurânanda, and a host of others must have got their knowledge from these Mahâtmas alone. Coming to our own times, we see Ramakrishna Paramahansa, who was in his early days an ignorant Brâhmana, becoming a saint without any book-knowledge. We would ask—what Vedas and Sâstras did he read and under whom? The Hindus would say that in his present or previous incarnation Ramakrishna Paramahansa must have been enlightened by the great ones on his fulfilling the necessary conditions, that his spiritual eyes were opened thereby, and that he finally, became a saint.

The tradition says that a Brâhmana boy of 5 or 6 years, was removed by a Mahâtma to a cave in the Himâlayas without the knowledge of any one else, that he was there initiated into the mysteries of the science of Self, and that he, while he was still within his teens, became the famous Bhâsurânanda.

There is, therefore, nothing extraordinary to a Hindu if he be told that Mme. Blavatsky was chosen by the Mahâtmas as their messenger, towards the close of the 19th century, to battle against western materialism, and to set right the westernised Hindus. Let any one judge of her greatness by perusing her colossal works, and not by her phenomena, which were perhaps intended as a means towards a good end.

There is still another test that may be applied in her case. Whenever there is even the least interference with their religious matters, the Hindus used to cry out that "our religion is in danger." Did they do so when the founders of the T.S. came with their mission to India? Why not? The fact of the matter is that the Hindus instinctively felt that these were friends come to help and not enemies having an ulterior object in view.

We simply conclude this by saying that Brâhminism has an esoteric side which is only known to living Pandits and Mahâtmas, that Mme. Blavatsky was not "deceived or carried away by her imaginations," and that the Universal Brotherhood which is one of the aims of the T. S. is only possible from the esoteric stand-point of each and every religion on the face of this earth.

G. KRISHNA S'A'STRI.

YOGA.

PART II.—NON-SEPARATENESS.

[Continued from page 671.]

THUS far Yoga has been dealt with until the sheath of intellect has been reached—the external aspect of the Vijnyānamayakos'a, and for the further study of the subject with regard to Yoga of the higher nature, and the highest path of Yoga, an understanding must be obtained of the unreality of the modifications of this mind, looked at from the aspect of knowledge. And thus considering the conditions of consciousness in these lower worlds we find it has a three-fold source. For the One Life, descending from the higher planes, differentiating, gathers round itself a body formed of the materials of each region through which it passes, and works in these reflections of itself, using as its vehicles of consciousness on these lower planes the two sheaths,—the Mānomayakos'a and Vijnyānamayakos'a,—the vehicles of desire and intellect. But these sheaths are formed from the matter of the astral and mental planes and therefore have in them that subconscious consciousness which is inherent in all matter. Consciousness is the power to respond to vibrations and there is no matter without this capacity. Many forms of matter have in them also the faculty of initiating vibrations. According to the matter of which these sheaths are built up so will the tendencies of consciousness manifest themselves. So that the dweller in the body finds existing these semi-independent functionings of the life inherent in these bodies that he uses, a life which seeks the further growth of this matter, and a consciousness which is only to be brought under control by the processes of Yoga. For this sheath of desire, existing in its triple functionings of emotion, desire, and imagination, by the image-building faculty inherent in it from the Kama-Mānasic nature of its matter, builds pictures out of the material of the region in which it dwells similar to the matter of this kos'a; and the A'tma working in it, not only is blinded both by the consciousness in this lower matter and by the play of the Gunas within the kos'a but, also through ignorance of its real source, it identifies itself with these lower vehicles and Gunas, and attaches itself to these forms of a foreign nature that are thus created. Thus mistaking the true nature of its surroundings and forgetful of itself, it causes by its own energy also—not only by the energy of the consciousness in the kos'a alone, prompted by the Gunas but also by the energy of the dweller in the body—it causes to appear pictures of desire objects, desiring to obtain those objects that it sees before it, deluded into considering that these are true

and desirable because of their nearness to Truth, whose nature is bliss. Thus it constantly sends out attachments to the creations of the kos'a, and this outgoing energy of itself is so divine in its nature, even though thus working through a lower vehicle, that the attainment of these objects is not only always within its own power, but that the bond of attachment is lasting and cannot be broken except by deliberate rejection. Thus rebirth is caused, the soul drawn back to these bodies to meet again the things towards which it once sent out its energies.

And in the higher sheath, the Vignyanamayakos'a, a similar process occurs. The essential nature of its functionings is the notion of separateness in all its forms. For this sheath is the vehicle of the intellect, whose faculty is discrimination, of comparison between one thing and another. From this cutting up and apart of the objects of its study, arises its characteristics of separateness, of criticism, of individuality, of resentment, anger and egotism, all of which in their source arise from the opposition of the personal self to something outside itself—a very useful quality for Kshatriya evolution which depends on these intellectual characteristics of separateness, the selection of qualities for its growth, and the deliberate separation from the individuality of things foreign to its nature—and a quality which must be perfectly understood to be transcended. And these modifications of this sheath of intellect, since they belong to the functioning of a vehicle higher than that of the desire-nature, by that very nearer approximation to the real Self, are less able to be seen as objective and therefore are more likely to delude the higher consciousness that in the lower vehicles may think itself to be acting free from motive while the subtler forces of this higher sheath yet mingle with its energies.

Therefore is there a teaching with regard to the annihilation of these lower sheaths. Recognizing by instruction and experience the objectivity of their functioning, a method of liberation has been laid down. A man is born according to his desires* and since desire draws back the man to birth by his attachment to these lower energies so, by the destruction of their functionings, freedom from re-birth is gained. This is the Path of Liberation, by which their modifications are destroyed, but in the consideration of this Yoga another aspect also will be studied.

But for a fuller understanding of the unreality of these modifications of consciousness we will take the teachings with regard to these sheaths as laid down in the Yoga Vasishtha. For these the consciousness is also spoken of as dwelling both in the internal aspect of the Vijnyānamayakos'a and also in the sheath of Buddhi. Therefore is the nature of the intellect described as untrue in its functionings, for the internal images, being created by the energy in this mental sheath, are objective to this higher consciousness.

* Brihadāranyakopanishad IV. 4-5-6.

The formative energies of the Higher Self working in these lower vehicles together with the impacts of the Gunas, of which these sheaths are made, produce in the Mânômayakos'a the Vâsanâ or picture of desire, and the Sankalpa in the sheath of intellect, objective creations produced by the restless mind, automatic in its action from the habit of its evolution, ever responding to internal and external stimuli. But for the higher consciousness, the seer must withdraw himself from these, for otherwise he becomes of the same nature as that on which he thinks.*

For this understanding of the unreality and delusive nature of life in the lower regions of the universe is necessary for the practical following of any true system of Yoga, for by it two Paths are open, differing in their end and object. But if, following the Path of Liberation alone, by the recognition of the untrue nature of the functionings of these lower sheaths and by the destruction of their activities unable to bind, since their delusions are perceived, this second path becomes impossible, although perhaps the separated self alone attains a partial liberation, free from re-birth because of its power of right discrimination but partial only from a lack of its realization of the unity of life, and including in a later growth a knowledge of that unity which by its former rejection of these lower untrue sheaths had been prevented from evolving. For liberation alone depends upon the practical understanding of the illusory nature of these lower sheaths of consciousness working in these lower worlds, and thus from the abandonment of desire liberation is obtained from an absence of a force to draw the Jiva back to earth.

But in the Is'opanishad two methods of Yoga are spoken of, that of Vidyâ or knowledge, and that of Avidyâ or ignorance, when to the intellect everything becomes an object of knowledge this path is said to lead to freedom from re-birth.

In the Path of ignorance action is not separated from the self who yet holds these things as objective and, from its relative subjectivity, it is called the Path of Avidyâ: both are necessary for liberation.

And so the Path of compassion, recognising the unity of Life and identifying itself with all, utilizes the energies inherent in these lower sheaths, engaging in their actions for the universal self, rejecting thus the path of personal escape, the realization of the unreality of individuality is thus preferred to separation from the whole. And, in the following of this longer path, just as it is recognised that the action of the Mânômayakos'a, the sheath of emotion, although false and illusory in its manifestation, should not therefore be utterly cast out from the individuality but brought under the perfect control of the Self, it can still be used in its higher functionings for the universal life and progress therefore in the following of this longer path; so again

* Patanjali Yoga Sutra, I. 4.

with this sheath of intellect, recognizing indeed that all thoughts are but objective and the work of the mental faculty, pure truth existing alone in a condition of absolute cessation of its modifications, all ideas being but approximations of that which lies beyond the mind and thought; thus in the following of this second path the activities of these lower vehicles can be utilized without attachment to their actions and undeluded by their modifications. And working thus no longer for the lower self the consciousness approaches towards the realization of unity by the centring of activities no longer on the individual. And clearing also delusion from the mind by the transcending of its individuality, the direction of these unselfish energies sends thrills of life towards the higher sheaths awakening. For just as the arousing of the lower mind depends on stimuli, so can the lower consciousness deliberately send the impulses of its non-separateness workings, as material for the nourishing and growth of this yet higher sheath.

And there is a teaching in the Yoga Vasishtha with regard to the nature of the mind; with regard to the unity of the one Self and the utilization of the subtler forces of its higher nature from the transcending of Mâyâvic energies. For it is said* that the mind is not contained in the brain or in the heart, but that it is situated everywhere as the all-encompassing space. For space is similar in attributes to both the spirit and the mind in that it pervades all things: the physical body, the receptacle of the mind, as it were, has no pervasion. For in the region of the true mind it is said that space and time do not exist: it is only the action and sequence of sensation and thought that causes the appearance of difference. Time is the first manifestation of Brahman,† in whose first outgoing vibrations separation is found. And with the partless Brahman there is no duality.

And again‡ we find it taught that there are not many minds, that there are not many souls: One only universal mind and soul exists, and the separated and limited consciousness of men live in this one, with difference indeed as to bodies and brains, and therefore is the illusion of the separated self, but all answer to a vibration in that One, according to their nature. For vibrations in this universal mind spreading throughout the whole, under the conditions of intellect and space, of objectivity and separateness, appear in their manifestation as separated ideas. So that a condition in the mind of one affects the whole, and also the attainment of knowledge by the individual makes more possible by reason of this unity the realization of the same in other minds. For the mental region even through the body, approaches more nearly to the plane of unity.

* Yoga Vasishtha Brihat; Utpatti, IV. 39.

† Vishnu Purana, II.

‡ Yoga Vasishtha Brihat; Utpatti, XIV. 18-21.

And again we read * that since this universal mind is present in all things and everywhere, like space, so the desire of knowing can reach to all things in all places and present them to our knowledge. For from the all-pervasion of the one mind of which all minds form part, all things are possible. The desire of knowing will cause the knowledge to be acquired. In the higher sheaths which are all-pervasive, is concealed all knowledge and the all-pervasive mind, impelled by strong desire, goes to that past, as it were, of Buddhi where such knowledge is concealed, and presents it to our consciousness by the gradual transcending of the limits of the mind. And Patanjali also has this teaching, that by fixing the mind on anything frequently and steadily there grows up in that mind a knowledge of the subject sought. For knowledge does not depend only on external learning.

And this direct perception of the universal non-separated consciousness and of unity transcending individuality is a form of consciousness differing from mental thought, and transcending the intellect and its methods of working. By virtue of the evolution of this consciousness would there be enabled to be sent into the non-separated consciousness, energies against the Mâyâvic forces of the lower planes. With the mind alone there can be sent out these energies into the universal mind, setting up in separated minds a similar vibration, but with this higher consciousness a subtler power could then be used. And by the constant striving also towards the knowledge of this kos'a which lies above the mind, is built the possibility to attain to that region above the plane of illusive separation; and the constant practice also of sending out energies, forgetful of the self, into the universal mind will work towards the arousing of this faculty by breaking through these lower sheaths. For the method of its growth is two-fold; both by the annihilation of the lower, and by the building of the higher. For the consciousness is blinded by these lower kos'as.

M. A. C. THIRLWALL.

[To be continued.]

IMMORTALITY.

[Concluded from page 656.]

THIS Theosophic conception of immortality as a privilege which may be secured, rather than an endowment which cannot be lost, is very strange to the non-theosophic ear. The conventional view assumes immortality to be an assured fact just as is death, and because it supposes death a finality to earthly careers, and because it perceives an interior vitality which evidently cannot be extinguished by the mere dissolution of the body that had encased it, naturally sees nothing more destructive in any later process. Reasonably, too; for if an enduring principle is but once and for a few short years imprisoned in a house of flesh, its release from that can only mean that it is no more to be hampered or chained or stupefied. Once given its freedom, it will be permanently free. A conditionless immortality would seem the consequence of a single earth-life terminated by a single physical death. But all this proceeds from ignorance as to death and ignorance as to the life preceding it. The matter appears in wholly different light when death is seen a recurring incident and not a final transit, and when life is seen a repeated experience, not a single journey. The moment that Reincarnation discloses a succession of such journeys and death the mere transfer from each to the space between, both life and death take on a new relation to the question of immortality. Continuity of existence is no doubt shown, for otherwise the successive lives would not be possible; but the very fact of that succession raises the query as to the reason for it, and no other reason is conceivable than a progressive experience by which the soul may acquire competent knowledge and discipline, evolving to a height unattainable through any other process. Yet as the lessons of experience must be voluntarily learned, since in any other case there would be on free-will and no real formation of character, there inheres the possibility that a downward course may be chosen rather than an upward. One of two consequences must follow. Either a deliberate evil-doer must forever descend to deeper abysses of incorrigible wickedness, permanently fouling the universe and establishing an eternal centre of sin and suffering; or else this disharmony must eventuate, as do all other disharmonies in Nature, in gradual disintegration and extinction. But if so, then you have precisely the postulate of Theosophy; namely, that the perpetuity of life must depend upon conformity to the conditions of life; in other words, that that will last which harmonizes with the vital principle, and that will die out which antagonizes it. Hence immortality is

* Y. V. B., Utpatti, XL, 19-20.

conditional, conditional upon union with the permanent in being, conditional upon the individual's attainment of that union.

To the non-theosophic ear this doctrine sounds the more strange because of the process by which it asserts immortality to be secured. Theosophy holds that the Ego, the Manas, the Thinker, must be merged into Buddhi if it is to have the Buddhi quality of eternal existence. This means that the subject of the Thinker's thought has been shifted from the lower plane of material interest to the higher plane of spiritual interest. The implication here seems to be that the theory of advance requires detachment from association with objects of earth, although it elsewhere insists that the whole purpose of incarnations upon earth is to furnish the conditions to that advance. There is an apparent contradiction; for why should life in matter be necessary to evolutionary progress if matter is hostile to spirit and an impediment to progress; and why should the Ego endeavour to lessen its ties to physical existence when only through that existence can it secure the knowledge it pursues? Moreover, can we be wiser than Nature who has put us in the world and made it attractive to us; and is it not well to make the fullest use of all opportunities present at any one time, since it is by intelligent acceptance and not by studied neglect that the advantages of any situation may be culled?

If Theosophy were unreasonable or fantastic or one-sided, this objection would be very valid. But as it is really a most common-sense system, strictly conforming all its utterances to verified fact, so patent an objection must be born of some misconception as to terms or teaching. There appears to be one in each case. The word "spiritual" is not understood. In conventional use it has come to signify a vague and misty quality of the inner man or of Nature, not at all clearly or definitely comprehended, but connoting in the main a phase of religion remote from practical affairs and somewhat inconsistent with a rounded and harmonized character. But, in truth, this is a very partial use. At bottom the antagonism is between "carnal" and "spiritual," the "flesh" and the "spirit," as is illustrated in St. Paul's expression that "the flesh lusteth against the spirit, and the spirit against the flesh." In a broader range the word applies to all that apprehension of things beyond the mere material which will not be confined to what the senses reach, but perceives the reality of the super-sensuous world, the immeasurably grander scope of truth and fact and beauty than that within the boundary of matter, the enormous expansion possible when one is rid of the narrow philosophy based only on the physical. In this sense "spiritual" takes in the larger part of the universe. It includes the finer and more delicate forces of Nature which have no palpable manifestation in the coarse fabric which alone our hands can manipulate; the subtle

laws and operations going forward on planes only to be sensed by faculties as yet undeveloped save by a few; the possibilities becoming actualities as the powers within us are released from their present subjection to physical restraint and mental illusion; the transformation the universe undergoes when conventional notions and inherited dogmas and early prejudices are dismissed; the large-mindedness which comes with realization of the transitory quality of all terrestrial affairs and the rich permanency of things beyond. It means, furthermore, a grasp of the evolutionary scheme as a whole; not merely its Darwinian illustration in flora and fauna, but its application to the human family and each member of it as Reincarnation pushes forward the process under laws and to planes most thrillingly grand. And it means a perception of this universal glory so acute that anything ignoble or debasing or inharmonious jars, disturbs, revolts. It is a religious fervor, but with an enormously enlarged sense to the word "religious"; a loss of sectarian flavor and narrowness, of small views of God and the Divine and the human, of mere emotion or unintelligent servitude or pious twaddle; and an acquisition, on the other hand, of a scientific conception of Divine Law, of a personal oneness with the cosmic scheme, of a delight in all that is harmonious with goodness, purity, and progress. This is the spirituality which Theosophy contemplates; and its vigorous identification of the whole human development with the Divine order, mental, psychical, moral, devotional; its unifying of intelligence with aspiration and of science with reverence, translates the term from the region of mere sentiment to the boundless realm of the Divine ideal.

Thus understood, correction of the misconception of the teaching follows upon correction of the misconception of the term. Theosophy is perfectly consistent in holding that the Ego has to incarnate and reincarnate in order that it may learn this large segment of existence of which, as an inhabitant only of the others, it must ever remain ignorant. A being acquainted only with a superphysical, rarefied life would be as unknowing of our world as we are of his. And not merely would unnumbered facts be lacking to him, but an enormous round of experiences possible in no other way than through earthly careers. By inspecting our own ideal of a noble character, we can detect the qualities, such as magnanimity, unselfishness, disinterested kindness, fortitude, self-control, large-heartedness, sympathy, and the like, which contribute to its make-up; and we can perceive also that these are the outcome of steady effort under the conditions of human life as it is led in the family, the society, the nation. They could not be produced in isolation, nor otherwise than in an existence which naturally evoked them. For unless a man knew what it was to desire for himself and yet to appreciate the need of others, he never could acquire the habit of sacrificing his desire that they might

obtain theirs ; if he never knew suffering he could not understand it in others and so rise to sympathetic feeling ; if he had never been swayed by a mighty affection, reaching out for its beloved with unspeakable solitude and yet tender as a zephyr of the evening, he could not know how love elevates and ennobles and transforms the whole inner being. And if he had never seen pain and want, moral degradation and its consequent misery, he could neither understand nor experience that passionate eagerness to relieve the miserable which strings up the whole being to measureless resolve, and makes it prodigal of self if only humanity can be saved. Thus it is that incarnation, the actual participation in all the lot and vicissitude and struggle of earthly lives, is a necessity to the evolution of large sentiment and a perfected nature.

This shows incarnate existence really a school. A school is a preparatory institution wherein an immature being accomplishes two ends—acquisition of knowledge, and a training of faculty for use in later and larger fields. But no one would ever claim that a school was a finality, a place always to be occupied and never surpassed, the interest in which was to be absorbing and permanent, not to be exchanged for broader matters when its function was completed and the inmate developed beyond it. Children are not expected to remain children through life, but rather to pass beyond the school period and pursuits, entering the domain of manhood with its greater learning and graver interests. And so incarnation has its lessons and its habits and its occupations and its pleasures, but these are only trainings for the more copious existence to which they have been preparatory. When men have learned what earth-lives have to teach, when they have absorbed all that social existence and experience can give, when their characters have ripened into evolutionary maturity, incarnation has done its work and ends.

But this very fact shows how incarnation is to be used. Its contents are necessary to our advance. We can only acquire self-control, consecration to duty, entire richness of character, as we scrupulously fulfil every earthly obligation and experience. To shirk any one would be to forfeit the benefit of which it is the channel. Yet it is as a channel, and not as an outcome, in which its true nature appears. To treat it as a finality, a thing to be sought for itself, is to reverse the fact. If, then, one concedes for a moment the fundamental Theosophical postulates of Karma and Reincarnation, the philosophy of life erected on them is consistent not only with them but with the practical injunctions whereon Theosophy is so explicit. For that philosophy holds that the material world is transient and our relation to it periodically broken, its only value to us being in the opportunity it gives for larger range of experience and broader expansion of character ; and those practical injunctions are that we shall not give to it an inherent value which will concentrate affection on it

and so bend down the curve of evolution from its naturally upward course, but shall most faithfully use each situation in life as a *means* to mount upon a higher plane. Take a different illustration. A man stands in a partly-lighted room before one wall made of glass and covered with interesting and instructive designs. Beyond is darkness, and so the wall has all the appearance of solidity. The designs seem permanent fixtures, and their meaning inherent. But as light is admitted into the space beyond, gradually two consequences ensue,—the solid wall is disclosed transparent, the pictures on it but superficial ; and the contents of the farther space become visible as realities. As the light beyond increases, that in the room occupied by the spectator lessens by contrast, and, still further, the relative importance of the two rooms is reversed. So long as only one was perceived, not only was the other unknown but the separating medium was deemed a reality : when the other came into view and its solid contents took shape and value, the designs upon the glass became subsidiary. The eye studied them as not intrinsically but as mediately worthy, suggesting topics for present use, softening the glare of too open revelation, guiding the vision to such knowledge of the beyond as might profit.

And so, it would seem, stands the visible and material life in which we of necessity dwell. It has much to excite and teach, much of beauty and genuine color ; yet it has not permanency, it cannot wholly satisfy the penetrative mind, it should be sensed as a medium through which the gaze, when enlightenment makes that possible, takes in the true actualities of the world beyond flesh. To treat it as the real, and the super-sensuous world as the unreal, is to reverse facts and so enthrone delusion.

Every phase of life may illustrate the opposed conception of conventionalism and Theosophy, and may show what it is that Theosophy really maintains. A business career is in point. Both systems hold that a business man should be energetic, wide-awake, thorough in his methods, seizing every fitting chance, trustworthy, and conscientious. Both agree that he has a right to proper returns, to wise investment, to the accumulation of a competence. But conventionalism looks at these things as ends in themselves, business an occupation inherently interesting, fortune an aim intrinsically fine. Theosophy looks at the existing occupation as that whereto Karma has called the subject of it, and whereto therefore he owes his best intelligence and effort as the immediate duty of the time ; but considers the practice of these and other virtues in its prosecution as valuable mainly for the evolution of a character which through them shall grow and strengthen, and sees the financial fruits as opportunities for benefiting fellow-men and helping forward the well-being of the community and its members. Conventionalism regards a successful merchant as having compassed a life's purpose : Theosophy regards him as having done little or

nothing towards the purpose as to which one life is but a stage, unless his success has been the doorway to a riper character, a tenser devotion, an enlarged beneficence.

And so of every profession and experience and emotion and incident. The interior results, not the exterior fruits, give the Theosophic test. To suppose that Theosophy disparages earth because it considers it a school would be grievously to belittle its emphasis on training. To suppose that Theosophy discourages energy or foments indifference or stimulates dreaminess would be to transpose exactly its insistence. To represent it as contradicting its own platform, in the same breath teaching that life in matter is a necessity and yet that we should strive to avoid it, would be proof that its real doctrine was not understood, its counsel wholly perverted. For that counsel is to the extraction of the finest essence of incarnation, the gradual reach through duty done, to percipience of spheres beyond, the steady amalgamation of the manasic principle with the buddhic ray.

All this is the teaching of the Masters. Most unfortunately the old doctrine of Reincarnation has long been dormant in our hemisphere, and that of a single life has been everywhere accepted as a fact in human existence. Many have seen that the later belief was wholly inconsistent with any rational conception of things, that it was inadequate, purposeless, without clue, and that it left absolutely insoluble many of the gravest and most patent questions in social condition and individual character; but no other was in the field, and difficulties had to be treated as final mysteries, inasmuch as there was no outlet and no hope of any. Motive suffered. If materialism was true, immortality of the soul was a delusion, for the soul died with the body; if, as was more probable, immortality was a fact, then it was a fact, which could hardly be much affected by the doings of so brief a period as our life. In either case there was little reason for effort, since we knew almost nothing of the conditions, could not greatly affect them during the few years we possessed, and had better concern ourselves with matters on hand, leaving the future to the Powers who kept us in darkness and anyhow had us in control. But all this has changed. The truths of immemorial antiquity have emerged from the mists so long concealing them, not a few minds, prepared by acute thought and dissatisfaction, have seized thereon as giving ample answer to perplexing problems, and a wave of interest is rolling over the age. Reincarnation and Karma, the law of repeated re-birth for purposes of evolution, and the Law that we evolve along the lines we have ourselves adopted, are becoming welcomed by increasing numbers with profound satisfaction over truth attained. Naturally the doctrine of immortality receives a new interpretation. It needed to be rescued from the doubts of materialistic philosophy; and that is easily done. It had been weakened by the difficulty of reconciling an eternity of evil with an infinitely

perfect Deity on the one hand, and any reformation consistent with freewill on the other; but that weakness has been dispelled. It lacked some intelligent explanation of the unlike characters of newborn children and of the patent facts in heredity; and this it has been given. The disclosures of Theosophy have been rapidly multiplying since its earlier ones were welcomed, and among them has been an explicit avowal of the doctrine that immortality is not a universal endowment but a conditional acquisition, and that, like any other transcendent boon, it has to be won through merit, not conferred through favor. If men wish immortality they must strive for it, and that striving must be upon lines of scientific fact, mere sentiment or goody-goodyness not achieving in this department more than it does in others. And so, as has been said, these lines have been etched out, and the union of the Higher Mind with the Spiritual Principle has been avowed the passport to eternal life.

Most of all, the doctrine of immortality needed *assurance*. And this too it has received. Not through spooks or slate-written messages or any other phenomena of the merely astral world—that next finer region to the physical we inhabit—but from living men who have repeatedly passed through the gate of death and repeatedly re-entered the gate of birth. Not even that the Masters have been silent for centuries, indifferent to the wants of the Western world and careless whether aspiration was encouraged or not, but that their voices could only be heard as men chose to listen, for no one can be forced into spiritual paths. Great changes have of late occurred. Many an indication made clear that the time was ripe for an emission of the truths of soul. Numbers were ready for them, sighing for them, longing for them. Then they came. Those Exalted Beings who are the efflorescence of humanity and perpetually occupied in its service, took steps to diffuse the needed knowledge through our hemisphere, and in ample measure gave proof of Their own existence, of the facts within Their keeping, and of Their fitness for tuition. Any man may find this evidence in the literature of Theosophy. In personal presence before many witnesses, in communications forwarded sometimes by ordinary channels, sometimes in occult ways, in documents verified beyond doubt by existing conditions. They have demonstrated that They are not imaginative creations but living realities, endowed with powers which to us seem amazing and with knowledge which to us seems limitless. Both have been gained, They say, through a succession of incarnations and a steady advance through them to a stage where they became needless. Thus birth and death were many times undergone, and, as the faculties opened, the phenomena of birth and death were thoroughly examined, the regions beyond death explored, and the evolutionary system understood. What is an utter mystery to us with our embryonic powers is none to one who has developed and mastered such

powers, and the *ante-mortem* and *post-mortem* states are as familiar to a Master as is the distinction between air and water to a human being who has passed beyond the earliest months of infancy. In Their various communications the Masters have disclosed as much of such information as is needful for us, and in particular have made clear the path which it is our duty and privilege to follow, the path which leads through earthly existences to a state surpassing them, the path from mortality to immortality.

And so it is that the Masters prove in Their own persons the fact of soul-survival, and by Their teachings the method to ensure it. Immortality ceases to be a speculation when it is demonstrated. The vague yearnings which are a certificate of probability have value which no one need despise, and yet they pale in the presence of an assurance so verified that doubt expires. And it ceases to be problematical when the way to win it has been shown by Those who have won. No man need disappear from the field of being who wishes to remain there ; none is without the capacity for ensuring everlasting life. That immortality is conditional does not prove that the conditions are excessive, still less that they are unreasonable. On the contrary, their reason is obvious. The material universe is transient : a man cares for nothing beyond it : why, then, should he wish to survive when the only thing he values is at an end ? Immortality would have no pertinency if deprived to any eye of its single merit. But on the supposition that the supersensuous world is the real world, that *there* is the true life of intelligence and soul, that it is deathless and everlasting, then the desire for immortality has significance and its attainment a motive. The Masters have shown its reality and exemplified its richness ; They have encouraged the desire and pointed out the way by which it may be actualized. That way is practical and practicable. It is in the union of the mind and the spirit, the permeation of the individual Ego with the principle of enduring vitality, the identification of the Manas with Buddhi. Until that is accomplished, physical deaths will separate successive incarnations ; but there will come at last an incarnation which shall terminate the completed series, and then the emancipated being, free for ever from the need of re-birth and from its recurrence, shall be done with mortality and all its limitations, for the former things shall have passed away.

A. FULLERTON.

MR. V. GOPALA IYER ON 'THE DATE OF THE
MAHA-BHARATA WAR.'

(A Review).

THE writer of the article on the date of the Mahâ-Bhârata War in the September number of the *Indian Review* appears to be one of those hasty writers who, it seems, sometimes attempt haphazard criticisms of reputed scholars. With due regard to the varied and respectable authorities cited by the writer, I cannot refrain from pointing out the glaring fallacies and patent imperfections in the line of arguments followed by him in his endeavours to establish his own theory. His arguments are mostly based upon surmises which, to say the least, are fanciful ; and it is surprising with what audacity he twists and tortures the time-honored readings of well-known texts to serve his own ends. His interpretations are in some places very awkward. Let me illustrate this by means of a few examples :—

(1) In referring to the following verse from Varâhamihira's Brihatsamhitâ :—

आसन्मवासु मुनयश्शासति पृथ्वी युधिष्ठिरे नृपते ।
षड्विकपञ्चद्वियुतशककालस्तस्य राज्ञश्च ॥

the writer congratulates himself on the discovery, as he imagines, of a serious metrical error, and says in bold terms—"the last quarter शककालस्तस्यराज्ञश्च is however short by one *mâtrâ*. It is inexplicable how scholars including Kalhana could have hitherto overlooked such a glaring slip. From the fact that the Râjataranginî also makes this mistake we may infer that the error might have been in existence from a very long time."

This is a point-blank attack upon Kalhana and indirectly reflects upon Varâhamihira also. It simply betrays the writer's rank ignorance of even the first principles of Sanskrit Prosody. The harmony of the verse alone ought to have indicated the soundness of its metre. Every pupil of the High School Forms is quite familiar with the following definition of *laghu* and *guru* :—

संयुक्तान्त दीर्घ सानुस्वारं विसर्गसम्भिन्नम् ।
त्रिज्ञेयमक्षरं गुरु पादान्तस्थं विकल्पेन ॥

It is clearly laid down in the last quarter of this definition that at the end of a *pâda*, a *laghu* may optionally be taken for a *guru*. Usage however requires that a *laghu* at the end of the second and fourth *pâdas* ought necessarily to be taken as a *guru*. We see this illustrated in the very definition quoted above, in which the short

syllable *रु* at the end of the third *pāda* is reckoned as a *laghu* only, whereas the syllable *न* at the end of the fourth *pāda* ought to be taken as a *guru*. Ignorant of this metrical license, the writer of the article in question counts 14 *mātras* instead of 15, in the last quarter of the verse quoted from Varāhamihira, and is thereby tempted to suggest some ridiculous alteration in the text. He would read शक्यकाल or शाक्यकाल in place of शककाल to remove the 'glaring slip.' The absurdity of the correction suggested must be obvious to any one with an ear to the melody of the *āryā* metre.

Again from the following definition of the *āryā* metre as found in the *Vṛttaratnākara* :—

लक्ष्मेतत्सप्त गणा गोपेता भवति नेह विषमे जः ।
षष्ठोऽयं नलघूवा प्रथमेऽर्थे नियतमार्यायाः ॥
षष्ठेद्वितीयलात्परकेन्ले मुखलाच्च स यति पदनियमः ।
चरमेऽर्थे पञ्चमके तस्मादिह भवति षष्ठो लः ॥

it will be seen that the first half should consist of 7 *ganas* of four *mātrās* each, followed by a *guru*; and that the second half differs from the first mainly in that the 6th *gana* consists of a single *mātrā*. It will be noticed from the above definition that the last syllable *श्च* in the second half of Varāhamihira's verse in question ought necessarily to be taken as a *guru*; and that therefore the critical remarks of the writer are quite unwarranted.

(2) Having altered the text as above, the writer goes on to interpret the phrase शक्यकाल as referring to the era of *Nirvāna*. It is hard to conceive what could have led Garga to compute Yudhishtira's age with reference to Buddha's time, seeing we have no reasons to believe that Garga was an admirer of Buddha, and in my humble opinion a more fantastic interpretation of the passage in question cannot be imagined.

Further on it is suggested as an alternative that the word शककाल may itself be taken to be a corruption of शक्यकाल or शाक्यकाल. These are mere creations of a fanciful mind bent upon substantiating its own pet theory at all costs, and little faith can be placed in conclusions based upon such frail conjectures.

(3) Again, in referring to the expression षड्द्विकपञ्चद्वियुतः in the verse quoted above, the writer criticizes Dr. Hultzsch who agrees with Kalhana in the interpretation of the text, and remarks :—

"Dr. Hultzsch thinks that the expression now being discussed is written thus : six, two, five, two—which expressed in English figures denotes 2526. But we have to take note of the letter *क* in the middle of the expression षड्द्विकपञ्चद्वि. द्विक means 'twice,' 'two times,' 'a collection of two,' but not 'two' simply. In my opinion, the word षड्द्विक means 26 times, and पञ्चद्वि

means 25; in other words the whole expression signifies 26 times 25, or 650."

This is linguistic subtlety with a vengeance. Nowhere in Sanskrit language do we find such quaint usage of *क* as indicated above. द्विक can never mean 'twice'; in such words the letter *क* is either an expletive or indicates collection. Besides, it is not usual to express a number in factors in this form.

4) In another place we find the far-fetched conjecture that *ā* may be an error for 'Maghava' which is taken to mean the of *Chitrā* presided over by Indra.

For these and other reasons I cannot help saying that the *ist* has based his arguments on very weak foundations and that conclusions regarding the date of the Mahā-Bhārata War re- to be thoroughly sifted in the light of more careful research competent scholars.

P. T. N.

"LIGHT ON THE PATH."

FROM "NOTES ON STUDIES."

[Continued from p. 692.]

"Kill out ambition."

In the physical world ambition is looked upon as a virtue to be emulated because its possession urges people on to high places and brilliant successes. It is a quality which is stimulated and appealed to in the young that they may rise in society, in business, and compete with their fellows; and all through life they are praised and flattered because their ambition has brought to them wealth or renown. And yet, right on the threshold of occult study, the disciple is confronted with the command to "Kill out Ambition," and he looks about for the reason. Very soon he perceives that ambition separates a man from others of his kind, and the more successful he is in his ambition, the wider becomes the gulf between; instead of unity and harmony, he has created separation and discord, since very often his successes have been accomplished by the failures of many. So long as ambition, in the form of competition, rivalry, desire for possessions, jealousy, etc., govern the actions of men, selfishness and greed will predominate and debar them from any definite progress in spiritual evolution.

"Kill out desire of life."

"Self-protection is the first law of nature," is an aphorism familiar to all, yet in the light of occult philosophy it is a purely selfish instinct and not the outcome of deliberate thought, unless well characterized by self interest. Nothing is more securely protected by the majority of people than their own life or personal

safety; not perhaps that they dread death so much but because they want to continue to live. Those of extreme age will prolong life long after it has lost its chief attraction, largely for the reason that they know what there is to contend with in this world, but they do not know, and hesitate to venture into, an untried region beyond the grave. The theory of Reincarnation has removed doubt and fear and desire for continued existence, with a great many, and has proved, a blessed dispensation in striking out a mighty obstruction to man's upward progress.

"Kill out desire of comfort."

This is perhaps one of the most difficult desires to conquer, being of such a subtle nature, and so closely interwoven with the daily life. The reason for the existence of this rule seems to be that comfort chains us to places and things, attachments are formed through the enjoyment of comfort which hinder a man from seeking spiritual enjoyment. One need not make himself miserable by denying his body the necessities of life in order to obey this rule, for each vehicle is entitled to care and attention on its own plane that it may do proper service. The idea is not to live for comfort, but be comfortable in order to live and creditably perform the duties which fall to each man's lot.

"Work as those work who are ambitious."

The life of discipleship does not mean that one is to stop all energies of mind and body and do nothing. Although there is a turning inward of the attention which has previously been directed to outward attractions, the duties of the physical plane are not lost sight of, or neglected; on the contrary they are performed with even greater care and regularity than before. The apprenticeship to higher responsibilities is served right here and the virtues of promptness, thoroughness, punctuality and faithfulness are evolved to their full perfection; these being necessary to more advanced teaching. Therefore we are told to "work as those work who are ambitious" of earthly reward, only carefully turning the work to the Master's cause, cheered by the thought that it is done in His name and in His service.

"Respect Life as those do who desire it."

The tendency of many occult students on entering the field is to cease caring for physical life in their desire to penetrate the higher planes, and this leads to neglect of duty in attending to the material body and the life that animates it. "Consistency is a jewel" of rare quality and must be exercised in all departments of nature if we would not become one-sided in development! Life in whatever form it inhabits is entitled to respect, and since the physical plane is the real battleground where all must conquer or fail, it is well to look closely into the reason of this and be prepared with

a strong body for any emergency. It is a foregone conclusion that if we are not thus prepared we cannot do justice to the Master's work, or perform any service with perfection of detail.

RE'SUME'.

If we would wipe out the faults from our natures and substitute virtues, we must begin with a regular systematic course of purification; both of mind and body. There must be no half-way measures, no shirking unpleasant conditions, but a thorough renovating process instituted that will forever banish the clogs that weigh us to earth. Each disciple has to impartially study his own disposition and temperament, and see how best to grapple with the situation, and if he be really in earnest he will be shown the way, but the hard work must be done by himself.

"Be happy as those who live for happiness."

The great majority of people live for what they can get out of life in the way of physical enjoyment, whether it be a coarse vulgar pleasure, or a refined educated form of happiness. In either case the senses contribute toward achieving the things sought for. While this is by no means an ideal existence, from the disciple's point of view, yet it is the highest known to a large portion of humanity who seek it with a persistence worthy of a better cause. But even a wise man can learn of his weaker brother, and he can see that his happiness is contagious and promotes contentment and harmony. The happy man is indulgent, approachable and open to conviction, while on the other hand, unpleasantness in any form is avoided and shunned as a pestilence; the most sublime Truths would be rejected if unattractively presented. It is the best policy to be happy if one would become in harmony with the Great Law and work with it, its nature is joy and peace ineffable; while contrary action brings misery, unhappiness, despair and isolation from one's fellows. "Laugh and the world laughs with you; weep, and you weep alone."

"Seek in the heart the source of evil and expunge it."

Any weakness of an organism is generally found located near a vital spot, a centre of the life currents. In man the great reservoir of energy whether it be physical, moral or mental, is the heart; and here, all the important changes take place that mark a turning-point in a man's career. So it may be said a man's heart is an index to his character, and he is known by the actions transmitted from this centre corresponding to every plane. When occult teaching says: "Seek in the heart the source of evil," then it is well to turn the attention inward, and see if, like imperfect fruit, it is not rotten at the core, even when the outer appearance is fair to see. Then if aught of sin or impurity exist, immediate steps must be taken to expel it and substitute that which is sound and reliable.

"It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire."

Evil is a fungus-like growth that attaches itself to weak irresolute characters and thrives on the decaying moral nature of the man. It has so many different species that its true nature may not easily be detected, it has a subtle fashion of enveloping itself in attractive guise that deceives the beholder, as well as the unhappy victim on whom it is fastened. Therefore when we find any one thing which gives us special delight it would be well to search into the reason of it and see if selfishness, or some other vice, is not at the bottom of it. Among disciples, the desire for progress, for advanced teaching, for power and rapid growth, are all fruitful evidences that something is wrong in the inner consciousness and must be eradicated ere the perfect man can stand forth free from error.

"Only the strong can kill it out."

Evil may be symbolized by the Octopus, that deep sea monster whose long clinging tentacles reach out in every direction in search of prey. When evil wraps about us its mighty folds and continually adds new forces to bind us, it requires an herculean effort to break loose from them and assert freedom of will. "Only the strong can kill it out," those who still have courage, persistence and endurance, the stuff that heroic natures are made of. Here and there are found such souls who can and will save themselves when the necessity for it is revealed to them, and their little world is filled with wonder at the transformation when the miracle of salvation is wrought single-handed.

"The weak must wait for its growth, its fruition, its death."

While redemption may be won by sheer strength of character by the few, it is within the power of all to wear out evil in time and through patient submission to the rules of karmic action. Like a ball that is thrown swiftly through the air, it has to spend its force before falling again to earth, unless, as before stated, it is caught in the hand of a strong man. As we sow so must we reap, but before we reap there is the painful anxious waiting for fruition which may drag on through many weary incarnations. Yet the trend of evolution is fortunately upward, and even the weakest must finally be swept with the tide so that none are lost through all eternity.

RE'SUME'.

Evil may be termed the opposite of good—the two poles between which swing action, desire and thought, and yet evil is a relative quality capable of being divided and sub-divided into various degrees. Good is stationary, therefore eternal, it cannot be adulterated because it could then no longer be called good, but a degree of evil. Evil is vacillating, movable, and can be entirely

cast out as alloy from pure gold; it represents the form side of life, necessary for a time, but happily not permanent. Evil is also a force which separates individuals from each other, being opposed to unity and favorable to selfishness, and is found on every plane below the spiritual.

"And it is a plant that lives and increases throughout the ages."

Evil is like a noxious weed that thrives best in uncultivated and neglected soil. It scatters its seed profusely and new growths spring up until the whole surrounding space is choked with them; they crowd out other plants that might, if allowed a chance, bring forth good fruit, and in this way evil finally dominates good until some strong hand comes along and plucks it up by the roots. Fortunately evil, as well as good, requires time for its fruition, and therein lies the opportunity for redemption, which may be seized at any moment.

"It flowers when man has accumulated unto himself innumerable existences."

Evil has to go through various stages of growth before it reaches a climax, and exposes its vile nature to the world. Often to outward appearances there is a strange similarity between the vehicles, like those of the mushroom and the toadstool, one being a wholesome food, the other a deadly poison, and people are frequently misjudged as to the class to which they belong; but there must come a season of bud and flower and fruit that can no longer deceive the beholder. Many incarnations may come and go, but the seed of evil once planted in congenial soil will certainly come to light sooner or later, it is only a question of time and opportunity.

"He who will enter upon the path of power must tear this thing out of his heart."

When a full knowledge of the consequences of evil enters into the understanding of a man, and he resolves to change his course of action, he naturally looks about for something as a substitute, something to occupy his time and attention. If he be attracted to the life of a disciple he will find at least one more reason for renouncing evil since he cannot attain progress if he still hugs it to his bosom; it must be cast out, root and branch, ere spiritual growth can come to him. A pure moral character, a healthy physical body, a clean circumspect mind are the endowments of the man of power. The steep path up the mountain side cannot be covered by one loaded down by a weight of sin; the soul that would rise to those distant heights must be free from every encumbrance.

"And then the heart will bleed, and the whole life of the man seem to be utterly dissolved."

There is always a period of desolation and sense of loss after casting out evil and before new interest can be wholly assumed in the higher life, during which there seems so little to live for, every-

thing loses its beauty and attractiveness, people and things grow wearisome, the soul sickens and longs for change; and out of the depths of his misery the man cries to the invisible forces for help. The voice of his conscience accuses him of past misdeeds, and flaunts the memory of wrong-doing before him that he thought had long been buried to rise no more. During these hours of introspection he repents in sack-cloth and ashes, and his daily existence is spent in a sort of pre-kamalokic state or purgatory, which is a living death while it lasts.

GERTRUDE B. GREWE

[To be continued.]

Theosophy in all Lands.

COL. OLCOTT'S 70TH BIRTHDAY.

The announcement that on the 2nd of August, ultimo, the President-Founder would reach his 70th birthday brought such responses from all parts of the world as to prove, beyond the shadow of a doubt, that there is felt for him a deep personal affection and at the same time gratitude for his management of the Society, accompanied by the unanimously expressed hope that he may be spared to us yet many years to direct the work which has, during the past twenty-seven years, so greatly thriven under his management. The mere enumeration of the Sections, Branches and individuals who have sent in these birthday greetings is an object lesson to show the world-wide expansion of the theosophical movement: the nine Sections then organized have each sent an Address or cable and Dr. Hubbe-Schleiden has written on behalf of our German colleagues; Mr. Luis Scheiner, Buenos Aires, not only wrote on behalf of our Branches in Argentina and Chili, but also on the Birthday sent a cable-gram of salutation; from the Dutch East Indies, at the other-side of the world from South America, Mr. van der Velde, on behalf of the Central Indische Loge, Semarang, offers sincere and cordial congratulations; the Addresses of the Australasian and New Zealand Sections were artistically engrossed and illuminated with charming original designs and were signed by all the Branches individually as well as by the General Secretaries for them collectively; the Netherlands Section, through Mr. Fricke, notifies that a highly artistic document is being prepared, which will be signed by every member of the Society in Holland; thirteen Other Branches, not above enumerated, sent their individual greetings; the Ceylon Buddhists, to testify their gratitude for Col. Olcott's strenuous exertions on their behalf, celebrated the day with illuminations (*Pan*), processions (*Pinkamas*) and the chanting of benedictory verses in most of the Buddhist Temples. The letters from a large number of private individuals in many different countries breathe, without exception, the same feelings of love and brotherhood and we cannot do better than cite, as a concrete example of these sentiments, a passage from the letter of Mrs. Besant which says: "May you remain yet many years to carry on the Masters' work, and may ever-increasing love and success

be with you. From all parts of the world good wishes will greet you, but I think none will be more sincere than mine."

The President-Founder's dislike to receive gifts for his private use being widely known, he has received very few, but one gift has been made him which will be to him a perennial source of pleasure, which he has accepted with expressions of gratitude, and which will serve him throughout life and ultimately pass, with all his other belongings, to the Society. This is a roll-top office desk, built of teakwood, highly polished, ingeniously constructed so as to meet his requirements, and bearing upon an engraved ivory plaque the following inscription: "To Col. H. S. Olcott, P. T. S., on his 70th birthday (August 2nd, 1902), from friends in the Theosophical Society." A large number of his personal friends in America, Europe and India contributing each a trifling sum, made the subscription so liberal as to more than cover the cost of the desk: the undersigned applied the surplus to the purchase of things long-needed in the President-Founder's office, such as an improved typewriter and some other office fixtures. Needless to say that our venerable chief has been deeply touched by all these proofs of personal affection and feels stimulated to renewed exertions to push on our movement.

At the Adyar Head-quarters the main building was dressed out with the flags of different nations which have been presented to Col. Olcott on his tours, and a quantity of raw rice was distributed among the teachers and pupils, to the number of about 600, in the four Pariah Free Schools which he has founded in and about the city of Madras. According to the local custom a gift of copper-coin was made to each. The pupils indulged in much cheering, and songs composed for the occasion, as well as religious verses, were chanted.

W. A. ENGLISH,

Rec. Sec'y. T.S.

NETTA E. WEEKS,

Private Sec'y to the P.T.S.

EUROPE.

LONDON, 30th July 1902.

London is more or less deserted and still showing the effects of the unhappily abortive attempt to crown its King. We hardly yet realise that another date is fixed—little more than a week away—when another attempt is to be made to perform the ancient ceremony. All good wishes follow the King whose health appears steadily returning notwithstanding the Jeremiads of some of our prophetic star-gazers.

At the beginning of the month when London was in the shock of its disappointment we held our Annual Convention which from many points of view may I think be justly claimed as one of the most successful we have ever had. Official communications will announce the results of our deliberations as to change of name and proposals for an inter-European Annual Congress. The feeling in favour of some such means of bringing into ever closer union the brotherhood of national Sections was very strong. We had an exceptionally large gathering of foreign representatives and when, next year, the first of the re-unions under the new

order of things takes place we hope to welcome a still greater gathering of Continental members.

Albemarle Street Head-quarters resounded with a very babel of tongues and it was found that we needed a larger room than any the Head-quarters can furnish for the business of Convention. The St. James' Banqueting Hall was made the scene of our business conference and the social functions were confined to Head-quarters. On the Friday evening, in place of the usual reception it had been arranged that Mrs. Besant should lecture in the large Queen's Hall, so delegates were invited to the platform while the great hall was advertised for a public lecture, in the usual way. There was an excellent response and a fine audience assembled. We could have accommodated more people in the gallery but we could not have wished for a more responsive and appreciative gathering. Mrs. Besant was in fine form and was heard to the farthest corner of the great building, as she spoke on the subject of "Theosophy and Imperialism," and showed what was the duty of an imperial race and what should be its glory and function in the history of the world. India occupied much of the speaker's time, but for nearly an hour and a half the audience listened with rapt attention, only interrupting with applause. The platform looked gay with flowers and ferns and a selection of music tastefully rendered on the grand organ, before the lecture, tended to promote a feeling of harmony and pleasure. It is hoped that the lecture will be issued in pamphlet form.

The usual public meetings on the Saturday and Sunday evenings were crowded and Mr. Leadbeater and Mr. Mead on Saturday and Mr. Keightley and Mrs. Besant on Sunday held the attention of a full house, for an hour and-a-half. On Monday Mr. Mead lectured at Head-quarters and next day there was a general exodus to all points of the compass. Some of our Continental visitors lingered for a week of English hospitality, and unhappily our good and respected friend Dr. Pascal was taken seriously ill at the end of that time. He has since returned to Paris followed by the best wishes of all who know him, for his speedy restoration to health and strength.

We are glad to record that Mrs. Besant seems much stronger and will shortly resume her more active labours by lecturing in many provincial towns and then in Holland. Her recent lectures to members only were greatly valued and are now appearing in the pages of the *Theosophical Review*. They will form a valuable contribution to the student's section of our literature and will we hope assume a permanent and enlarged form. Another short series of three lectures is arranged for at the end of September and beginning of July.

A. B. C.

EUROPEAN CONVENTION.

The Twelfth Annual Convention of the European Section of the T. S., which was held in London on the 5th and 6th of July last, was a well attended and successful gathering. Mrs. Besant was elected to the chair and Mr. Bertram Keightley and Mr. A. M. Glass were elected Secretaries. Members were present from India, Burmah, America, Holland, France, Belgium, Russia, Canada, and many parts of the United Kingdom. Cordial greetings were brought or sent by the representatives of

the different Sections in Europe and elsewhere and general good feeling prevailed. The report of the General Secretary, Mr. Keightley, showed, among other things, that eleven new Branches had been chartered during the past year, and that the progress of the movement had been in all respects satisfactory. Mr. Keightley was unanimously elected General Secretary for the ensuing year. A powerful address was delivered on the evening of July 4th by Mrs. Besant, in the Large Queen's Hall, on "Theosophy and Imperialism," and a subsequent lecture was given by her on "The Uses of the Theosophical Society." Mr. Mead also delivered two lectures, one on "Theosophy and the Higher Criticism," and another, the closing lecture of the course, on "Theosophic Christianity." Mr. Leadbeater delivered an address on "Steps to First-Hand knowledge," which was much appreciated, and Mr. Bertram Keightley spoke, on the evening of the 6th, on "The Spirit of Theosophy," to an attentive audience.

Reviews.

MR. WAITE ON THE KABALAH. *

Mr. Waite never writes a dull book, while every dull book he translates and edits becomes interesting under his deft literary tact, and instructive when interquoted in his charming style. Gifted with understanding and intuition for what is hidden in occult writings, he is able to lift the mask of words used by his author to confuse the careless reader, and bring to light his hidden meaning. It is a pleasure to read him.

The Kabalah, viewed especially as an occult book, is exceedingly difficult. As the author says: it "is involved, obscure and in many ways repellent as regards its outward form"..... It "is distorted out of all correspondence with the simple senses, and we must grind our intellectual lenses with exceeding care if we would bring it into perspective. Involved, however, as it is, it has been made a close study by many scholars, and Mr. Waite has done great service to the rapidly growing class of students of occultism by placing his masterly exposition of the subject within the reach of all. The teachings of the Kabalah underlie the symbolism and ceremonial of the magic of the middle ages; it has tinted the thought of the generations since its writing—rather, since it was first spoken—and has come down to us in many forms, in writing, magic and the superstitions of the masses. Mr. Waite sketches the position of the Kabalah in relation to the other great writings of that time; its divisions; its relation to occultism. The doctrines are considered at some length. Then the "Source and Authority of the Kabalah" is discussed, and early Kabalistic literature. In Book VII. the author gives sketches of a number of occultists and students of occultism who have written on the meaning of the Kabalah, together with a short résumé of their views, under the title, "Some Christian Students of the Kabalah." Book VIII. deals with the Kabalah and other channels

* "The Doctrine and Literature of the Kabalah," by Arthur Edward Waite; London, the Theosophical Publishing Society, 1902. Price 7s. 6d. nett, Rs. 5, 10,

of Esoteric Tradition. Speaking of the Kabbalah from the mystical standpoint the author says it is difficult to judge of it for there is so much in the system which does not seem to properly belong to the subject of mysticism. But "the correspondence and the difference may perhaps be brought into harmony if it be permissible to regard mysticism in two ways: as a philosophical system, that is to say, an ordered metaphysics, held intellectually, but also as a mode of conduct practised with a definite purpose; in a word, as transcendental doctrine and transcendental life." This latter connects the Kabbalah more closely with our theosophical teachings than ever before, for these two ways which Mr. Waite describes and suggests as the solving of the difficulties in the Kabbalah are, it seems to me, the two paths of *gñana* and *bhakti*, or the intellectual and devotional. It is impossible to do justice to such a work in the short space of a review.

N. E. W.

TRANSACTIONS OF THE LONDON LODGE.*

In this interesting pamphlet Mr. Sinnett has touched upon many questions which puzzle the earnest inquirer; but, until one's vision into the workings of nature's laws becomes more clear, one cannot verify the ideas advanced, but must accept the statements as working hypotheses. He touches upon the evolution of consciousness through the lower kingdoms up to man; the possible manner of the transfer of the life current from one stage to the next and the various qualities developed in each; upon the dawning self-consciousness in the animal and the formation of the body of individuality which will carry it into human incarnation. He traces for us a portion of the plan of differentiation under the seven rays of energy sent out by the Logos and names the cat, the dog and the horse as, possibly, the culminating forms of three different rays—a very interesting speculation for those who love animals. The intensely interesting subject of karma in relation to animals is touched upon at some length, and the author shows that the beginnings of karma can only come when individuality begins to be developed, and conscious or semi-conscious action takes place. Mr. Sinnett ascribes the multitude of forms about us as the result of "pressure in the direction of infinite variety" and places nearly all of the insects, reptiles and animals repulsive to man under the heading, "Failures" which were "tenacious of life." The state of the animal kingdom now, the author thinks, is much higher than it could have been with former races of men; now, only, can animals learn to love, and this quality, as also the quality evolved through suffering, helps the animal quickly to become individualized. The possibility is suggested of an animal incarnating in human form without passing through the very early stages of human incarnation. Altogether, a very interesting and instructive pamphlet.

N. E. W.

ON THE ROAD TO SELF KNOWLEDGE.

This is a small cloth-bound volume of 46 pages of readable matter containing the English translations of the following four Vedantic pieces.

* "The Animal Kingdom," Trans. L.L. No. 37, by A. P. Sinnett. London, The Theosophical Publishing Society, 1902. Price annas 14.

viz.—"Mohāmudgara," or the Mallet of Delusion, "Atma-bodha," or the perception of self, "Hastāmālaka Bhāṣya," and "Paramārtha Sāra." The authorship of the first three pieces is attributed to S'ankarāchārya, and that of the last to Sheshaṅga. The first is a reprint of the English translation by Sir William Jones, and the remaining three were translated by Nandalal Dhole. The book may be had of Heeralal Dhole, the publisher of the "Dhole's Vedānta Series," Calcutta.

JYOYTIMALAI.

This Tamil Nātika is in four acts, by S. Varadacharya. It is dedicated to his father, Rao Sahib S. Krishnamacharya, B.C.E., Executive Engineer, P. W. D., Madras, and is published by V. K. Suryanarayana Sastri, B.A., the Head Tamil Pandit of the Madras Christian College, as No. 17 of his "Anklet of Sāradā" series, one of the five series of Tamil Publications brought out by him from time to time, which fact saves us from the trouble of entering into the merits of the work. The book is printed by Messrs. Thompson & Co., and the mechanical execution leaves nothing to be desired. The price is annas eight.

RAMA GĪTĀ.*

Mr. G. Krishna Sāstri's English translation of the "Rāma Gītā" (a part of the "Tattvasārāyaṇa"), which appeared in the *Theosophist*, has been republished in book form. The printing and binding have been well executed by Messrs. Thompson & Co., The Sanskrit text is bound, separately, and the books present a handsome appearance.

MAGAZINES.

The Theosophical Review (August) opens with a paper by Mr. Mead in which he sets forth the results of some of his researches in endeavouring to find the "Earliest External Evidence to the date of Jesus"—a difficult task. In "Life or Death," some spiritualistic experiences are briefly narrated by H. Twelvetrees. Bertram Keightley writes on "Agrippa and Paracelsus," the ideas of the former being gleaned from the works of the latter, and "freely rendered along the lines of one of Dr. Rudolf Steiner's addresses to the Berlin Theosophical Society," "A Scientific Trinity," by Edith Ward, is an important and exceptionally thoughtful article. Some of the conclusions arrived at by Miss Ward are based upon a work on "Matter, Ether and Motion," by Professor Dolbear of America. The valuable serial by Mrs. Besant, on "The Evolution of Consciousness," is continued. Mrs. Sarah Corbett writes in "The Gulf between Consciousness and Matter," taking as a basis Dr. G. F. Stout's Introduction to his "Manual of Psychology." "Tibet," by T. H. Martyn, is an article of peculiar interest.

Theosophia (Amsterdam) contains in its issue for July, translations from the writings of H. P. B., Annie Besant, Alexander Fullerton and Michael Wood; also the following original contributions: "The Unity of Theosophy," by J. L. M. Lauwericks; "The Use of Pain," by A.

* Messrs. V. Kalyanarama Iyer & Co., 189, Esplanade Row, Madras. Price, English translation, Rs. 2. Sanskrit text in Devanagari, Re. 1, annas 12.

Waller; "Are Thoughts Free?" by J. Bouberg Wilson. "Notes on the Theosophical Movement," and "Golden Thoughts," complete the number.

The July *Theosophic Gleaner* opens with a lecture delivered by F. O. Wannick of Austria, who refers to the present condition of Theosophy in Austria and Germany, and gives the results of his observations during a recent tour in the United States of America, with some interesting generalizations on Theosophy. "The Advantage of Occult Study," is one of Mr. Fullerton's Important essays. Some notes on "Colonel Olcott's Services" are commenced in this issue.

Chief among the articles in *Theosophy in Australasia* are "Free will and Necessity," by J. T. B.; "Numbering Israel," by W. G. J.; and "The Compensations of Life," by W. A. M. In this last, the author specifies certain principles which illustrate and underlie these compensations, which are highly important. There are other minor matters of interest.

In the *N. Z. Theosophical Magazine* the papers on "The Birth of Christ," by Helen Horne; "Basis of Theosophy," by W. Christie; and "Long Ago in Sunny Egypt," by Agnes F. Davidson, are to be continued. "Aspects of Religion," by F. M. Parr, and "Building of the Cosmos," by Philalethes, are monograms—all of interest.

Revue Théosophique. The July number of Capt. Courmes, well-conducted review is largely made up, as usual, of translations of articles and questions and answers and contains the usual instalment of a translation of the "Secret Doctrine," paged separately, for binding in book form. We are glad to notice that the 1st volume of the French edition of this work has been sold out, and the second will soon be. It is the translation of Vol. III. that is now appearing in the monthly issues of our French contemporary. Dr. Pascal's lucid discussion of "Real Theosophy" is continued and, like all that comes from his pen, is of real, practical value.

Teosofia. The organ of the Italian Section speaks, in its department of "Facts and Comments," of Mr. Herbert Spencer's last book which bears that same title; this is followed by some comments on "New Thought in America" which appeared in the March number of the *Review of Reviews*. The author, Mr. Paul Tyner, is decidedly of the opinion that the great intellectual unrest and expansion in the United States must inevitably lead to the infusion of a new force into conventional religion which will make it more philosophical and, at the same time, more congenial with the demands of practical life. There is an article by Mr. M. Müller copied from the agnostic journal, under the title of "Why I am not an Agnostic." Mrs. Besant's "Problems of Religion" is continued and Mr. Calvari has a page or two of translations of "Questions and Answers" from the *Vāhan*.

The *Arya* for July contains the following: "The High Nobility of Women," by Her Majesty the Queen of Roumania; "Religious and Charitable Institutions in Travancore," by S. Ramanatha Iyer; "Rotundity of the Earth," by Anant Babu Sastri Johi, F. T. S.; "The Siege of Bobbili" (contd.) by M. Krishnamācharya; "The Mirror of Yoga" (concluded); "Diet of Man"—from "Oashpe;" "Seelavati"

(concluded), by Venkasami Rao; Editorial notes; Educational notes; the "Voice of Sarada;" and reviews of books and periodicals.

The *Brahmacharin* for June and July contains the following articles: "Hindu Mythology;" "Buddhism in its relation to Sankhya and Vedānta;" "Expansion of Self;" "Truthfulness leads to Perfection;" "An Examination of the Christian Doctrines of Trinity, Incarnation and Mediation;" "A tribute to Vivekananda;" "Leather Industry in India;" "Swami Vivekananda;" and notes.

The *Dawn* arrives rather late for review, but contains a good table of contents; the same may be said of the *Brahmavādin*.

Acknowledged with thanks:—*The Vāhan, Light, Theosophic Messenger, Golden Chain, Harbinger of Light, Review of Reviews, The Arena, Mind, Phrenological Journal, Banner of Light, Health, The Metaphysical Magazine, The Prasnottura, Central Hindu College Magazine, Mahā-Bodhi Journal, Indian Review, Indian Journal of Education, Christian College Magazine, Pra-Buddha Bhārata, Teosofisk Tidskrift, Suvasini (Canarese)*, and the "Report of the Twelfth Annual Convention of the European Section of the Theosophical Society."

CUTTINGS AND COMMENTS.

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

The *Theosophical Review* for August copies from the Parisian *L'Eclair* one of the most interesting cases of self evident re-incarnation which have come under public notice. A French girl of the age of 10, has just been admitted to membership in the Society of Dramatic Authors, of which M. Victorien Sardou is President. She has written several plays which have been successfully produced. When but five years old she recited before Queen Victoria and the then Princess of Wales some stories composed in English by herself. Her mother saying in her hearing that she did not know when the child learnt English, as she had never studied it, the little one replied: "I did not learn it, I knew it." To every intelligent Theosophist the phenomenon will be no puzzle: this is some clever English dramatist re-born.

In the May-June number of *Annales Psychiques*, notice is taken of Professor Otto von Schräen's discoveries on the life of Crystals. "Professor von Schräen has convinced himself by close observation that crystals have a structural system of growth analogous to that of plants and animals; that some crystals are at certain periods of their existence capable of spontaneous movements; that the crystal is, in fact, individualised, having a veritable life in the biological sense of the word, with processes of nutrition and reproduction."

*A levitation
in India in
broad day-
light.*

A story, taken from the columns of a Bengali paper, is in circulation, to the effect that a young Hindu woman, who was taking her usual daily bath in the village tank suddenly disappeared from sight and could be found nowhere. After a fruitless search through the village she was at last discovered high up on a branch of the *Ficus Religiosa*, with her hands clasped around another branch, and quite unconscious. With considerable difficulty she was dislodged from her perch and lowered to the ground, still unconscious. When she recovered her senses she was utterly unable to account for her aerial flight. She had been praying and knew nothing about her change of place. This case is identical with those of St. Joseph de Copertino and other Catholic Visionaries who were the subjects of levitation. M. D'Assier discusses the matter in his "Posthumous Humanity" which the student would do well to consult.

*Vitalising
Images, and
Idols.*

Our interesting contemporary, *Light*, takes over from the June chapter of "Old Diary Leaves" the paragraph describing the process of mesmerising or vitalising water and images, with comments as follow:—

"In *The Theosophist*, for June, Colonel Olcott revives the fascinating subject of the impregnation of images and shrines with the aura of the Brahmins who, during a period of forty days, perform the ceremony which results, he says, in an actual transfusion into them of vitality. Colonel Olcott demonstrated this to the father of a girl who was 'a good psychometer.' He magnetised one out of a number of glasses of water, and, on the girl coming into the room, to conclude the experiment, 'her hand was instantly drawn to that tumbler with the same swiftness and directness as a suspended steel needle exhibits at the approach of the uncovered north pole of the magnet.' He adds:—

'I explained to my host that if he had brought me a dozen, or twenty, or fifty small brass or wooden idols from the bazaar, I could have given him the same proof of the reality of *Prāna-Pratishthā* as he had just then got from the simple experiment with the water-glasses. Ignorant missionaries and their backers who talk so flippantly about the 'heathen in their blindness, bowing down to wood and stone,' are, presumably, unaware of the vivification that occurs in the image after it has passed through the mesmerising process.'

If this is true, and if we are to be logical and fair, we must apply this to a multitude of objects and performances in, say, the 'Roman Catholic Church.'

Unquestionably true, and if the Editor of *Light* will but reflect upon it, he will see that this same process accounts for the helpfulness of well-prepared talismans, the terrible effects of inanimate objects which have been saturated with hostile auras, e.g., the "charms" of Obeah, and the waxen images of intended victims, which are either melted slowly before a fire or punctured to an accompaniment of curses, to work harm to him: it also accounts for the healing virtue of wells, springs, tombs, trees and grottoes, upon which great thought currents of devotees have been directed. The stirring of the Pool of Bethesda by an "angel" was an example in kind as certainly as was the mesmerised tree in the Marquis de Puységur's garden under whose branches great and sometimes instantaneous cures of diseases were wrought. O.

*Do plants
sense Music?*

Our readers are already aware of Professor Bose's discovery concerning electrical impulses in plants, and the subjoined notes from a celebrated New York physician may also interest them:—

I have come to see clearly that plants love music as well as sunshine, that they grow more luxuriantly in a studio where there is music, and that the tender buds break more quickly into beautiful blossoms than they do in silence or in discord of sounds. The animal creations come up through the vegetable kingdom. We are descended in our turn from some rare and beautiful flowering plants. We all have nerves. As the animals grow more and more perfect, they have finer nervous systems. Mankind is growing in this way all the time, and even the lower animals have nerves. Who then shall say with authority that some of the higher plants do not possess them? There is the sensitive plant. It is not very far, it seems to me, from low animal life. A Boston physician, I know, says that when he plays harmonies his sensitive plant opens and stretches abroad, drinking in the music like sunshine, but the minute he strikes a discord the plant trembles and closes. Harmonious vibrations of the air thrill through and through the fibers of plants, stirring the sluggish juices in the same way as they stir the blood of the animal to greater and nobler impulses.

*Effects of
Cigarette
Smoking.*

An exchange has the following:—

Some months ago we reported, that the head of an American University had refused to admit all students who were cigarette-smokers, the reason for his doing so was that cigarette smoking leads to intellectual degeneration. We have received a more precise report of the gentleman's views. They are based on careful investigation and seem to us quite conclusive. He says: "Not a single student addicted to this habit has stood in the first rank this year, and this has been the case for the last nine years, with but one exception. As the scholarship lowers, the ratio of cigarette smoking increases. Dr. Fisk pointed out that tobacco in any form has a tendency to dull the mind of the pupil. He quoted statistics taken at the University during the last nine years to show that the student addicted to cigarette smoking made a much lower average in his class percentage than those who were not given to the use of the little paper cylinders." We would draw the attention of all guardians and teachers to the above finding of the American educationist. 'Smoking cigarettes has become a fashion, and it is necessary that they should set their faces sternly against it and so help the youngsters to withstand the temptation.

*The Line of
Least Resist-
ance.*

The following heart-searcher we clip from the *Indian Messenger*:—

The most dangerous enemy is he who comes in the guise of a friend. And of all arguments that have been advanced against social reform the most injurious are those that take the guise of rationality. People often defend their conduct in conforming to practices which they do not believe, or which they know to be positively injurious, by alleging that they are doing so in the interest of the triumph of truth. They say that if they would boldly translate their faith into practice they would at once be rejected by their friends and their society and consequently they would lose all influence with them which might otherwise slowly do much good. This is a fallacy which has done much harm to the cause of progress. Many honest men have fallen victims to it. But the sophistry of this argument is proved alike by facts and by logic. Not one of these men who compromised with the evil practices of society, in the hope of slowly getting rid of them by their influence, has succeeded in liberalising their society; on the other hand it is the universal experience that

they themselves unconsciously slide back into the level of the backward society. The influence of the society proves stronger than that of the individual. It is the law of nature. Truth requires absolute uncompromising allegiance; and the moment you turn faithless to it, in how slight a matter it may be, your downward movement commences—and at every step the rapidity of your fall accelerates like that of a falling body: It was this fallacy which Mr. Versalingam exposed in his Presidential address at Coconada Social Conference, with absolute success. He said:—

"A third critic proposes to us to work on the lines of least resistance, calling the present mode of working rash and hasty and accusing us of doing more harm than good to the cause of social reform by going ahead of, instead of moving with, the times. 'Working on the lines of least resistance' and 'moving with the times' are no doubt excellent and high-sounding phrases but to my mind they convey no other meaning than this—"Be idle and do nothing." To move with society or the times means to move in the old superstitious ways. Unless one goes ahead of society and sets a brilliant example to it, there can be no progress—no onward march. If a daring man first sets an example, others will follow him one by one. No reform is ever achieved in this world by men who are afraid of going ahead and can only move with society. There is a wrong impression prevalent among most men that a man can do more useful work by staying in society than by going out of it. Working by staying in society comes to saying this,—"I cannot persuade you to adopt my ways of reform and I will therefore conform to your superstitious ways, giving up my ideas." Do not think that a man going out of society by acting up to his convictions, loses his influence over it. It is only such daring men that achieve any reform worth the name. It is Martin Luther who was an excommunicated man that effected Reformation in Europe. Our own Sankarāchārya and Buddha who did so much for the world, were excommunicated persons of their times. If the cause one espouses is a right one, it is sure to succeed in the long run in spite of excommunications and persecutions."

It is a great mistake to think that a man loses his influence over his society by acting up to his convictions. Those who condescend to compromise with untruth and injustice under this pretence are either grievously self-deluded, or they dress up their cowardice into the semblance of an argument.

The following letter which appeared not long ago in the *Madras Mail* discloses a lamentable lack of humanitarian feeling in India, which is not limited to the particular locality here mentioned. It supports the statements made in Col. Olcott's recent pamphlet,

"The Poor Pariah":—

SIR,—A wretched state of things was brought to my notice last night in Oragadam *cheri*, a large *parcheri* on the southern edge of the Red Hills Tank. The sole water-supply for the Pariahs in this *cheri* is a dirty little well that fails them whenever the season is particularly dry, as the present one has been. There is now only a mere trickle of water at the bottom. For drinking, cooking and washing, that slimy little puddle is all they have. They can get no water from the well in the caste village: immemorial usage prohibits it. They are only one or two hundred yards away from the vast expanse of water in the Red Hills Tank, but they may not touch a drop. In common with other villages around the tank they are prohibited under pains and penalties from taking or using that water in any way lest they foul the Madras drinking supply. And watchmen patrol the banks to maintain these regulations. The *parcheri* women are consequently shut up to the dirty dregs of their little well and may be seen all day long wrangling for the right to be next in laboriously drawing up cupfuls in a brass vessel to fill their pots. They say that last year when their well was in its present state they were permitted to fill their pots at the lake within certain hours under the

supervision of two peons, but that this year that small—yet to them inestimable—boon is denied them. Last August when the showers had washed the surface filth into their well, cholera broke out among them and had at least a dozen victims to my own knowledge. The same thing may reasonably be expected to happen this year.

While not in any way calling in question the general propriety of guarding the water-supply of the city from pollution I would urge that it is not only common humanity but good policy to permit these villagers when their wells run dry to fill their water pots at stated hours under proper supervision. Otherwise they will be driven to steal it at dead of night and the city thereby will run far more risk of their fouling the water. Certainly, Madras citizens are not so callous as to wish them kept away altogether from the Red Hills Tank when to their congenital misery is added the misery of a water famine.

The whole question of proper wells for *parcheris* is one of first importance, but to plead for them is like crying in the wilderness. No one heeds.

H. W. RAW.

A correspondent sends us the following which is among the latest discoveries of modern science:

Alcohol and Thought.

Physiological psychology is a very popular study at the present day. Some of the lessons it is teaching have a moral aspect. Dr. T. D. Crothers, speaking of the effects of alcohol on mental operations points out that the rapidity of thought and time reactions may be accepted as a test showing the mental activities. "By the aid of a battery and clock-work marking parts of a second, the time can be measured from the moment the eye perceives an object to its registration on a dial by the pressure of a button. This in hundredths or tenths of a second shows the time of the passage of thought." In health the time for the registration of sense-impressions is about three-tenths of a second. "After the use of two ounces of spirits, eight-tenths of a second or more is required." Dr. Crothers, who is a professor of the Diseases of the Brain and Nervous System in a New York School of Medicine, and thus no mean authority, concludes that, contrary to the common impression, "the rapidity of thought and the time to express it is slowed up always after the use of alcohol." The old theory that whiskey gives wit appears to be thoroughly disproved by this and other facts.

In the *London Lancet* for June, Dr. Henry Freeborn, of Edinburg, gives an account of a remarkable case which came under his treatment in March last. The patient—a woman 70 years of age—while very ill of broncho-pneumonia, became delirious. The Dr. says:—

When the temperature fell on the 13th she became quite delirious and remained so until the 16th, when she gradually returned to reason. On the night of the 13th and on the 14th in the evening, Hindustani began to be mixed with the English, and she spoke to, and of, friends and relations of her girlhood. On the 15th, the Hindustani had disappeared altogether and she was talking to, and of friends of a later date, in English, French, and German. The patient was born in India, which country she left at the age of three years, and landed in England after five months voyage, before she was four years old. Up to the time she landed she had been under the care of Indian servants, and spoke no English at all, her only language being Hindustani. On her coming to England the ayah was sent back and she then began to learn English and from that time had never spoken Hindustani. She apparently, on the 13th, went back in her delirium to her very earliest days, when she spoke again the first language she

ever heard. The poem was found to be something which the ayahs are in the habit of repeating to their children, and the conversations were apparently with the native servants, one being recognised as a request that she might be taken to the bazaar to buy sweets.

Through the whole delirium there could be recognised a sequence. As time went on the friends she spoke of were of later date and she took events in their proper order. She apparently began at the beginning of her life and went through it until on March 16th, she had reached the time when she was married and had her children growing up—boy and girl. It is curious that after a lapse of 66 years, during which time she had not spoken Hindustani, this language of her early childhood should be recalled in delirium. The patient now speaks English, French, and German (one as fluently as the other), but although she knows a few Hindustani words she is quite unable to speak the language or to put one sentence together. She says, that she has no recollection, (nor had she any before her illness) of ever having been able to speak Hindustani. The evidence that this language really was Hindustani is that she does not know, nor has she ever known, any other language except those mentioned in this paper. A lady who has lived much of her life in India and who speaks the language, recognised the poem as one commonly in use amongst the ayahs and also translated some of the conversations which the patient carried on with her imaginary visitors.

Dr. C. A. Mercier, in remarking on this strange incident says :—

This case is a most striking, one may say a most dramatic, instance of a state of things which, in less impressive degree, is by no means uncommon and which though abnormal is not irregular. Events of the kind have been recorded before, but no case so complete, so extraordinarily perfect and so well authenticated has yet been published so far as I know.

The following which appeared in the February issue of *Mind*, deserves a wide circulation:

Ralph Waldo
Trine's Life-
Thoughts,
"A sort of
Credo."

"To live to our highest in all things that pertain to us;

To lend a hand as best we can to all others for this same end;

To aid in righting the wrongs that cross our path, by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good;

To remain in nature always sweet and simple and humble, and therefore strong;

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us;

To turn toward and keep our faces always to the light;

To do our own thinking, listening quietly to the opinions of others, and to be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise;

To play the part of neither knave or fool by attempting to judge another, but to give that same time to living more nobly ourselves;

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret;

To love all things and to stand in awe or fear of nothing save our own wrong-doing;

To recognise the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time;

To love the fields and the wild flowers, the stars, the far open sea, the soft warm earth, and to live much with them alone, but to love

struggling and weary men and women and every pulsing living creature better;

To strive always to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great, and as yet not fully understood play, truly glorious, and we need then stand in fear of nothing—life nor death, for death is life. Or, rather it is the quick transition to life in another form; the putting off the old coat and the putting on of a new; a passing not from light to darkness, but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time."

The *Madras Mail* of August 1st presents the following statement of facts showing the numerical status of the great religions in India:—

The recent Indian census has revealed many interesting facts concerning the religions of the country. The adherents of Brahmanic Hinduism have declined from 207,689,000 in 1891 to 207,075,000 in 1901, and it is a strange circumstance that the diminution is in males alone. The decline, it can hardly be doubted, is due, not to decay of faith, but to the severe famines of the decade. Hindus, being most numerous among the famine-stricken population, have suffered proportionately. The precise figures for the separate administrations are curious. In the British Provinces there was an increase of 3,400,000 in the number of Brahmanic Hindus, despite a falling off of 1,120,000 in Bombay and the Central Provinces, where famine was most severe. The growth of Hinduism was especially noteworthy in Madras, Bengal, and Assam. But the increase in British Provinces was more than counterbalanced by the reduction in the Native States, especially in those of the Deccan and Rajputana. The total decrease in Native States was 4,013,000 of which 2,102,000 must be assigned to Rajputana. In strong contrast is the growth in the second great religion of India, Mahomedanism, the Mussulmans showing an increase from 57,321,000 to 62,458,000 or 9 per cent. In Bengal Mahomedanism grew twice as fast as Brahmanic Hinduism during the decade, while its progress in Madras was also very marked. In Baluchistan were enumerated nearly 500,000 Mussulmans who were not returned in 1891. The growth in the number of Mahomedans has been attributed in part to the relative prosperity of the regions where they mostly reside, in part to conversions. A large increase in the population of Burma has been accompanied by a still greater increase in those professing Buddhism, the increase in Buddhists being from 6,888,000 to 9,184,000, or over 33 per cent. India proper, it may surprise many to learn, has only 293,000 Buddhists. The total population of Sikhs is 2,195,000, a rise of 287,000. Of these no less than 2,103,000, are to be found in the Punjab and its Native States. The Jains, like the Hindus, suffered severely from famine in Bombay and its Native States, and in Rajputana, where (and in Central India) they are mainly located. Their numbers fell from 1,417,000 to 1,334,000. The Brahmo, Hindus (Brahmo Samaj) who have excited some interest in this country, number only 4,000, while the Arya

Hindus, founded by a Brahmin about 25 years ago, form a sect of 67,000. Some details have already been given in *The Times*, of the Christian population, which has been returned at 2,023,000. That active race of commercial people, the Parsis, has grown from 89,900 to 94,200, and the Jews have advanced from 17,194 to 18,228. The head "animistic" comprises 8,584,000 persons, a reduction of 696,000 on the figures of 1891. The tribes whose religion is thus described are chiefly found in the hill country of Bengal, Assam, the Central Provinces and its States, Central India, Madras, Burma, and Baroda. To sum up, Hinduism, in spite of a decline in the decade, is still predominant, its adherents numbering 70 per cent. of the aggregate population, as against 21 per cent. who profess Mahomedanism. Of the rest of the population, about 3 per cent. are Buddhists, and 3 per cent. animistic, leaving only 3 per cent. for Christians and all others.

Golden Verses of Pythagoras.

I.

"Let reverence of thyself thy thoughts control,
And guard the sacred temple of thy soul."

II.

"Let not the stealing god of sleep surprise
Nor creep in slumber on thy weary eyes
E're every action of the former day
Strictly thou dost, and righteously, survey;
With reverence at thy own tribunal stand
And answer justly to thy own demand."

III.

"And yet be bold O Man! divine thou art!
And of the Gods' celestial essence, part."

GENERAL REPORT OF THE TWENTY-SIXTH ANNIVERSARY AND CONVENTION

OF THE

THEOSOPHICAL SOCIETY,

HELD AT ADYAR, INDIA,

DECEMBER 27TH AND 28TH, 1901.

WITH OFFICIAL DOCUMENTS.

The 26th Annual Convention of the Society brings us to the close of the first year of the second quarter century of its corporate existence. Consoling is it to those who have guided the movement from the beginning to see it at this time as full of vigour as its warmest friends could have wished, and the Bow of Promise glowing in the sky of its future. There is a thrill of life and vitality in it which is unmistakable, and the signs of a career of prosperity are visible on every side.

The attendance of delegates at the Adyar Headquarters on the opening day was larger than ever before, some coming even from the Punjab and North-West Provinces, while the Bombay Presidency was represented by many delegates, and Ceylon by eight. The crowd was so great at the last biennial Convention, in 1899, as to cause much inconvenience and destruction of property; so, with a view to preventing this, if possible, the plan was adopted this year of admitting no one to hear Mrs. Besant's morning lectures except by ticket. Even this was not entirely successful, as there were received applications for more than six hundred tickets in excess of the capacity of the hall to accommodate. Some new plan will have to be tried at the biennial Convention of 1903.

Our dear Mrs. Besant reached Adyar on December 24th in a state of physical prostration, after a violent attack of fever, which was sad to see. No one outside of the number of us who recognise the fact of the watchful guidance of our Teachers would have dared to anticipate that she would be able on the second subsequent day to mount the platform and lecture; when leaving Benares her colleagues asked her if she were mad enough to expect that a e would be wrought in her behalf. It was wrought, or at any

rate, she faced a packed audience of fifteen hundred on the morning of the 27th and discoursed for an hour and a quarter on the subject of "Islam," without a falter of her voice from beginning to end. And yet it took her almost five minutes to descend from her bedroom to the hall on the floor below! An unusual number, for India, of Europeans were present and one and all expressed the greatest satisfaction with the lecture. When the Convention was called to order at the appointed hour of noon on the 27th about three hundred delegates were present. The Presidential Address excited the most hopeful feelings in the minds of all, and his announcement of the formation of an Italian Section with headquarters at Rome, was loudly applauded. The general impression seemed to be that the Society had entered upon a career of prosperity which bade fair to make its second quarter century as memorable as its first. A pleasant feature of the occasion was the decoration of the North wall of the transept with the Swedish, Danish, American, Hamburg and Hawaiian flags which had been given to the President as souvenirs of his visits to those countries. Both at the Convention and at the Anniversary celebration in the Victoria Town Hall when reporting the formation at Honolulu of the "Pahioaloha" Lodge of native Hawaiians and conveying its salutations to the Hindus, he waved the silken flag the new colleagues had sent him, and aroused deafening plaudits. Punctually to the hour he read

THE PRESIDENT'S ADDRESS.

Brothers : At the close of the first year of the second quarter century of our corporate history, we may well congratulate ourselves upon the results of the last twelvemonth and the outlook for the future. In glancing over our world we see that activity has been the rule everywhere, slothfulness the exception. There is no part of the field of our activities where one can say that we have made no advance, unless it be in Germany, where the circumstances are exceptional and the movement must be regarded as arrested by the feeble state of health of our great colleague and fellow labourer, Dr. Hübner-Schleiden. The Indian part of the movement has been most active, as well as the Italian, the Swiss and the North and South American. A strong and vigorous center of influence has been created at Honolulu, in the mid-Pacific; a wave of energetic activity is sweeping through the United States, and the indications are that we shall soon have a new Section in South America within the territory bounded on the North by the river Amazon, on the South by Cape Horn and on the East and West by the Atlantic and Pacific Oceans. If we needed any specific proof of the prosperity of the movement we can find it abundantly shown in the increased circulation of our literature, and in the universal interest which prevails among thoughtful minds in the subject of theosophy. The one weak point and danger which threatens us is the tendency in certain

quarters to the growth of unreasoning hero-worship and concomitant dogmatism. I reiterate my protest against the attempt to impose upon members or outsiders the idea that there is in our Society such a thing as orthodoxy or an inspired book or teacher. I call upon my colleagues in all countries to keep in mind the spirit of our Constitution and the letter of our Rules, and to unite together to oppose and put down everything among us which savours of narrowness or sectarianism; the Society can only flourish on a foundation of absolute liberty of thought and speech, within, of course, the limits of good taste. One may reverence a great Teacher without turning oneself into a slave.

THE PRESIDENT'S TOUR.

The official tour which I have made between January and November last counts up to something like 47,000 miles, *viz.*, the circumnavigation of the globe; a seven-thousand-mile tour in the United States, and the voyage from England to Buenos Aires and back. This is fully equal to my great tour of 1891. Measured on the sixtieth degree of longitude, my travels in the Western Hemisphere extended from Vancouver, British Columbia (51 deg. N.) to Buenos Aires, Argentina (34 deg. S.), or in all, through eighty-five degrees of latitude. By obedience to the suggestions of my Guru, I probably saved my life, as by leaving the "ill-fated steamer Rio de Janeiro" at Honolulu, and proceeding on by another steamer a week later, I escaped the awful fate of the 150 passengers who were drowned in her appalling shipwreck in the mouth of San Francisco Harbour. My week at Honolulu was filled with work of great importance, and has left with me some of the pleasantest impressions of my life in the way of friendly ties made between my colleagues and myself. I regard Honolulu as a place which, by reason of its geographical situation and the inevitable increase of its commercial importance, is destined to be one of the nucleating centers of our world-covering movement. My reception throughout my native country was so cordial and brotherly as to make the tour a constant delight. I can foresee a future for theosophy in America more brilliant than the majority of our people imagine. And I believe that the American woman will be a controlling factor in this outworking of karmic forces.

I was greatly surprised at the cordiality of my reception in South America. For a number of years past a small band of high-minded people, mostly occupying positions of political and social importance, have been carrying on a theosophic propaganda which has made our name and ideas more or less known throughout that continent. A chief agent has been the excellent monthly journal entitled *Philadelphia*, edited by a gentleman of very high position, who has dared to permit the use of his name as an endorser of our Eastern Philosophy. I found in a young Hungarian gentleman,

who is proficient in eight languages, the ideal correspondent I have been seeking for years to enable me to keep in touch with Spanish-speaking inquirers in the Western Hemisphere. His name is Mr. Luis Scheiner, and I draw your attention to his Official Report accompanying this document. The voyage to South America was very tedious, but the results have more than repaid the trouble. As a sign of the public interest which prevails in that part of the world, I may mention that the lectures given by me in Buenos Aires and La Plata were attended by overflowing crowds of the most influential people.

AN ITALIAN SECTION.

Turning our eyes to another part of the world we see that such great success has attended the propaganda recently carried on by Mrs. Cooper-Oakley, Mrs. Julia-Scott, Captain Boggiani, and their colleagues that I have the great pleasure to announce that I have just granted a Charter for an Italian Section, which makes the ninth which we have formed up to the present time. I have sanctioned the temporary appointment of Capt. Oliviero Boggiani as General Secretary, pending the official organization of the Section, at which ceremony I have appointed Mr. C. W. Leadbeater to represent me by proxy.

THE MOVEMENT IN INDIA.

The report of our brother Babu Upendranath Basu, General Secretary, shows active work throughout the Section, and gives proper credit to Mr. K. Narayanswamy Iyer for the part that he has taken in it. The almost super human efforts made by Mrs. Besant during the past three years have resulted in the establishment of the Central Hindu College at Benares on a firm foundation, and its moral influence is rapidly spreading throughout the Peninsula. This will be, doubtless, the greatest monument that she will leave behind her. The temporary lending of the services of Mr. Bertram Keightley, the Joint-General Secretary of the Indian Section, to the European Section to serve it as General Secretary *pro. tem.* until the election of next July, is noted in the Report. I am happy to know that the courtesy is highly appreciated by our friends in London.

THE CAUSE IN SWITZERLAND.

There is a very fair prospect of our soon having a separate Section in French Switzerland, thanks to the invaluable services of our esteemed Dr. Pascal, Mlle. Blech and others. At present the two new branches formed at Geneva have been, with my consent, attached to the French Section.

THE SPREAD OF THE MOVEMENT.

From what has preceded you will not be surprised when I tell you that the number of our branches has increased within the year

by *forty-nine*. I beg you to note the significance of the fact that this is our magical number of seven multiplied by itself, which, some of you will think to be an augury of the success of the Society within its second quarter-century. The statistics of our progressive growth are given in the following table of

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1901.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901
1	2	10	25	62	95	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542	570	607	656

NEW BRANCHES.

America has added seven new Branches to our list during the past year and six of her former Branches have been dissolved.

India has added twenty-seven new Branches to the list of her Section and nine dormant ones have been revived.

In Europe six new Branches have been formed and two Charters have been given up.

The Australasian Section has added one new Branch, the Scandinavian Section one, the French Section three, the Netherlands Section one, two have been formed in South America and one in Semarang, Dutch East Indies, making a total of forty-nine new Branches throughout the world.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION:—Cleveland, Ohio; Helena, Montana; Boston, Mass; Washington, D. C.; Des Moines, Iowa, San Francisco, Cal; Victoria, B. C.; Honolulu H. I.

EUROPEAN SECTION:—Glasgow, Exeter, Rome (two), Battersea, Bologna.

INDIAN SECTION:—Kulitalai, Harur, Aryalur, Srirangam, Jammu, Bapatla, Hyderabad (Sind), Molkalmorn, Bombay, Aska, Karkul, Parvatipur, Vellamanchilli, Berhampur (Deccan), Chikakole, Cuttack, Raichur, Sompeta, Peddapuram, Nadiad, Guntakul, Belgaum, Mangalore, Amalapuram, Ferozepur, Saidapet, Mandalay.

AUSTRALASIAN SECTION:—Charters Towers.

SCANDINAVIAN SECTION:—Linköping.

NETHERLANDS SECTION:—Utrecht.

FRENCH SECTION:—Geneva (2); Marseille.

ARGENTINE REPUBLIC:—Buenos Aires, Rosario de Santa Fe.

DUTCH EAST INDIES:—Semarang.

THE ADYAR LIBRARY.

The creation of an Oriental Library and the gradual building-up off a real, practical-working Oriental Institute in India itself, amid all the environment of Sanskrit scholars, Pandits and Sastris, must be conceded to be one of the most important things that have been undertaken by us. Since the opening of the Adyar Library, fifteen years ago, its growth has been more rapid than the capital at our command might have seemed to warrant us to expect. Already the shelf-room in both the Oriental and Western Sections has been found insufficient, and more will have to be provided. We may well be proud to read in the careful Report of the present Librarian, Pandit G. Krishna Sastri, that we have in the two collections more than twelve thousand volumes. I am sorry to have to say that I was obliged to dispense with the services of the former Librarian, Mr. Anantakrishna Sastry for practices that are not allowed in well-regulated Government Libraries, such as the splitting up of large palm-leaf MSS. into many small parts and cataloguing each of them separately so to make our collection appear larger; also, the cataloguing of numerous duplicates which only overloaded our shelves without adding anything to our literary strength. My fixed determination is that our Library shall compare favourably with those of the highest class and be known throughout the world as a repository of really valuable works. The report of the Librarian notes the fact that by the timely gift of a Library in Southern India we have very greatly increased the importance of our own.* Subjoined is the report of Mr. G. Krishna Sastri :

SIR,

In submitting herewith Statements A to F containing particulars regarding the MSS. and printed books of the Adyar Library, I beg to state that after excluding from the last year's stock in the Eastern Section all duplicate MSS. and after transferring all English books to the Western Section, we have now, besides the current year's addition, 2,754 MSS. and 3,356 books (as per Statement A) in the Eastern Section. Statement B contains the particulars of the current year's MSS. collection. Statement C and D show the number of MSS. and books presented to the Library by private individuals. Statement E shows the number of MSS. and books presented to this Library by the members of the Managing Committee of the Tiruvālaṅgād Library. Although we had to pay the arrears of salary and rent of that Library, we have realised three fourths of our expenditure by the sale of the furniture belonging to that Library and the balance, I believe, can be realised by the sale of the pictures we

* The Managing Committee of the Tiruvālaṅgād Library made a gift to us of their entire Library (worth some Rs. 6,000) with its religious pictures, furniture, and a plot of land on which it had been intended to erect a permanent building. After paying arrears of rent and salary we realised nearly all our outlay by sale of the furniture. This was a noble gift and deserves our best thanks.

have got from them in case we do not need them. We may therefore say that we have got from this source 275 select MSS. and 775 valuable books without any cost. Our best thanks are therefore due to the members of the Managing Committee of the Tiruvālaṅgād Library and also to the two others who gave the MSS. and books shown in C and D for their valuable presents to this national Library.

The MSS. shown in Statement B are mostly duplicates. The MSS. and books shown in Statements C to E contain, no doubt, several duplicates, but there are also among them very valuable ones that we have not got.

All MSS. and books in the Eastern Section have now been classified and arranged in a somewhat satisfactory manner, but they need re-classification and re-arrangement, which can only be done in the course of another year or two. The current year's addition as per B, C, D and E amounts to 809 MSS. and 785 books besides 300 books and a few MSS. received direct from publishers and private gentlemen and included in A and F. There will be some reduction in the number of MSS. and books admitted this year into the Eastern Section, when duplicates are excluded from them next year.

The Western Section now contains 6,016 volumes as can be seen from Statement F.

I beg to remain,
Sir,

Yours faithfully,
G. KRISHNA S'ASTRI,
Librarian.

ADYAR, }
26th December, 1901. }

Manuscripts and printed books in the Oriental Section of the Adyar Library, as per stock taken on the 26th December 1901.

Number.	Subjects.	Manu- scripts.	Printed books.	Number.	Subjects.	Manu- scripts.	Printed books.
Statement A.				Statement A —(Cont.)			
1	Alankāra	51	25	11	Nātaka	22	40
2	Agama general	50	5	12	Nīti grantha	23	16
3	Do (Śākta)	75	22	13	Nyāya	127	29
4	Do (Śaiva)	86	12	14	Purāṇa	77	80
5	Itihāsa	30	27	15	Pūrvamīmāṃsa	20	8
6	Upanishad	51	24	16	Mantra	167	3
7	Kāvya	94	104	17	Yoga	28	22
8	Kōśa	34	47	18	Veda	28	70
9	Jyāntisha	168	27	19	Vedāṅkashāpa	53	6
10	Dharma Śāstra	376	137	20	Vedānta (general)	37	38
Total				Total			
...				...			

Number.	Subjects.	Manu- scripts.	Printed books.	Number.	Subjects.	Manu- scripts.	Printed books.
Statement A.—(Contd.)				Statement A.—(Contd.)			
21	Do (Advaita) ...	120	65	61	Vidyodaya ...	...	5
22	Do (Anubhavad- vaita) ...	4	...	62	Vizianagaram Sanskrit Series ...	...	17
23	Do (Viśishtādvaita- Sāns.) ...	106	84	63	Anglo-Vernacular Dic- tionaries and Gram- mars ...	...	35
24	Do (Do-Tamil) ...	63	...	64	Catalogues of Sanskrit MSS. ...	...	52
25	Do (Dvaita) ...	15	9				
26	Vaidya ...	10	16				
27	Vyākaraṇa ...	97	82				
28	Vrata ...	61	1				
29	Sakuna ...	4	...		Total...	2,754	3,356
30	Silpa ...	2	...				
31	S'rāuta ...	40	6		Statement B.		
32	Sangita ...	5	15	1	MSS. collected during the current year		
33	Sāṅkhyā ...	3	7	2	By Pandit Krishnamā- chari as per list I.	139	...
34	Sāmudrika ...	4	...	3	By Pandit Ananthakrish- na Sastri as per list II	124	...
35	Stotra ...	326	2	4	" do do III.	29	...
36	Bengālī ...	...	51	5	" do do IV.	83	...
37	Canarese ...	4	30	6	" do do V.	59	...
38	Gujarātī ...	...	70	7	" do do VII.	39	...
39	Hindi ...	1	...		from Tiruvāmār...	...	...
40	Marathi ...	...	50				
41	Malayālam ...	3	15				
42	Miscellaneous Sanskrit works ...	3	...				
43	Tamil ...	53	225			473	...
44	Telugu ...	147	148				
45	Uriya ...	11	2		Statement C.		
46	Buddhist works in Sans- krit ...	...	15	1	MSS. presented to the Library by the late Small Cause Court Judge, Ranganatha Sastri's son thro' B. A. Sastri	23	...
47	Jaina works in Sans. ...	3	27				
48	Arabic and Persian ...	...	86		Statement D.		
49	Burmese ...	8	9	1	M S. and printed books presented to the Li- brary by Mrs. Foulkes of Salem: Paper MSS.	8	...
50	Chinese and Japanese ...	...	*1279	2	Palm-leaf MSS. Tamil	27	...
51	Pāli Text Society's trans- lations ...	...	41	3	Do do Sans.	3	...
52	Sinhalese works ...	48	...	4	Printed books	...	10
53	Siamese ...	...	39				
54	Tibetan ...	5	...				
55	Zend ...	2	...				
56	Anandāśrama Sanskrit Series ...	...	61				
57	Brahmavidyā Series ...	...	4				
58	Kāvya-mālā do ...	...	14				
59	Mysore Sans. Series ...	...	25				
60	Pandit ...	...	32				
	Total...	...	...		Total...	38	10

* Comprising 307 works. † Includes one copper-plate MS. ‡ All worm-eaten and mostly useless.

*Palm-leaf MSS. and printed books presented to this Library by the
Members of the Managing Committee of the late
Tiruvālangād Sanskrit Library.*

Number.	Subjects.	Palm- leaf MSS.	Printed books Vols.	Number.	Subjects.	Palm- leaf MSS.	Printed books Vols.
Statement E.				Statement E.—(cont.)			
1	Alankāra ...	1	14	38	Catalogues of Sanskrit works ...	...	19
2	Agama (Śākta) ...	2	1				
3	Do (Śaiva) ...	3	2	39	English books on differ- ent subjects ...	...	37
4	Itihāsa ...	11	22				
5	Upanishad ...	...	6				
6	Kāvya ...	10	85	40	Dharma ...	...	3
7	Kośa ...	1	9	41	Grammar ...	...	2
8	Jyāntisha ...	1	14	42	Jyāntisha ...	...	3
9	Dharmā Śāstra ...	12	33	43	V. Vedānta ...	...	6
10	Nātaka ...	1	35	44	Itihāsa ...	...	5
11	Nitigrantha ...	2	12	45	Vedānta (general) ...	...	18
12	Nyāya ...	22	7	46	Kośa ...	...	5
13	Purāṇa ...	15	53	47	Vaidya ...	...	4
14	Pūrvamīmāṃsa ...	23	6	48	Śaiva ...	...	13
15	Mantra ...	2	...	49	Kāvya ...	...	15
16	Yoga ...	...	3	50	Purāṇa ...	...	43
17	Veda ...	18	41	51	Miscellaneous subjects ...	...	41
18	Vedālakṣhaṇa ...	...	1	52	Paper MSS. including litho-ed editions not classified and arrang- ed ...	58	...
19	Vedānta (general) ...	2	7				
20	Do (Advaita) ...	37	61				
21	Do (Anubhavad- vaita) ...	...	1				
22	Do (Viśishtādvaita- Sāns.) ...	4	14			275	775
23	Do (do Tamil) ...	...	4		Statement F.		
24	Do (Dvaita) ...	3	3				
25	Vaidya ...	2	19		Adyar Library, Western Section.		
26	Vyākaraṇa ...	33	20				
27	Vrata ...	2	3				
28	S'rāuta ...	8	11	53	No. of Vols. at the beginning of the year...	...	5,000
29	Sangita ...	...	6				
30	Sāṅkhyā ...	...	2	54	Books transferred from the Eastern Section— " Sacred books of the East " series, Trübner's " Oriental series Ameri- can Oriental series and all English translations New Books received du- ring the current year..	...	830
31	Sāmudrika ...	...	1				
32	Statra ...	2	23				
33	Canarese ...	...	2				
34	Malayālam ...	...	8				
35	Miscellaneous works ...	...	8				
36	Telugu ...	...	16				
37	Anglo-Sanskrit Diction- aries ...	...	2	55		...	186
	Total...	...	...		Total ..	...	6016

I have in contemplation the establishment, as soon as funds are available—probably during the coming year—of a monthly Sanskrit journal similar to the well-known *Pandit*, established by the late Dr. Ballantyne, at Benares, in which will be printed for circulation throughout the literary world, the rarest and most important works in our possession. A circular enumerating the unique MSS. in our hands has been widely circulated and the opi-

nions of Eastern pandits and Western Orientalists asked as to the order in which they should be printed. I am happy to say that about eight-tenths of them have agreed in recommending one of our palm-leaf MS. of which no other copy is known to exist.

Of course, our propaganda is made by the circulation of our literature more than by any other agency; the largest audience that can be reached by a public speaker's voice is not to be compared with that larger audience which is found out in the four quarters of the globe when a popular book leaves the press and passes into circulation. I have been struck with this fact when noticing how the discourses and pamphlets of our great speakers, who use the English tongue, reappear in the form of translations in the magazines which our colleagues publish in French, Spanish, German, Swedish, Italian, Dutch, Norwegian and the vernaculars of Oriental countries. The following memorandum will show the extent of our literary activity during the year 1901.

SCANDINAVIAN SECTION.

- "The Three Paths," by A. Besant.
 "Christ Historical, Mythical and Mystical, by A. Besant (Swedish trans.).
 "Karma and Reincarnation," by R. Ericksen (Swedish trans.).

GERMAN.

- "Beitrage zur occulten Wissenschaft." L. Dienhard.

ITALIAN.

- "La Sapienza Antica"
 "Il Christianesimo dal Punto di Vista Teosofico." Mrs. Besant.
 "L' Ideale Teosofico." " "
 "L' Intimo Proposito della Società Teosofica." " "

SPANISH.

- "Isis sin Velo" (First Vol.) Mme. Blavatsky.

DUTCH.

- "The Place of Peace," by Mrs. Besant; translated by Miss J. A. A. Bakker.
 "Theosophy and the Theosophical Society," by C. W. Leadbeater; trans. by J. J. Hallo.
 "Dharma and Karma," by Dr. H. A. Graevell van Jostenooode; trans. by Johan van Mouen.
 "What is Theosophy," by M. Reepmaker.
 "Theosophy and Religion," by P. Pieters.
 "Natural Healing and Theosophy," by M. Vanden Bosch.

VERNACULAR (Indian).

- "An Epitome of Aryan Morals" (Canarese).
 "Ancient Ideals in Modern Life" (Urdu and Hindi).
 "The Path of Discipleship" (Marathi and Tamil).

- "The Story of the Great War" (Gujerati, Tamil and Urdu).
 "Avatâras" (Urdu).
 "The Self and its Sheaths" (Hindi).
 "Thought-Power, its Control and Culture" (Gujerati, Hindi and Urdu).
 "Karma" (Hindi).
 "Dharma" (Tamil and Bengali).
 "Four Great Religions" (Bengali).
 "The Three Paths" (Bengali).
 "The Voice of the Silence" (Hindi).
 "Upanishads"—Isa, Kena, Katha and Prasna (Tamil), by A. Siva Row.

Books and Pamphlets published during the past year.

ENGLISH.

- | | |
|--|-------------------|
| "Ancient Ideals in Modern Life." | Mrs. Besant. |
| "Evolution of Life and Form" (Second Edition). | " " |
| "Death—and After" (New and Revised Edition). | " " |
| "Fragments of a Faith Forgotten" | G. R. S. Mead. |
| "Apollonius of Tyana." | " " |
| "Old Diary Leaves" Second Series. | H. S. Olcott. |
| "The Science of the Emotions." | Bhagavân Dâs. |
| "Invisible Helpers" (Second Edition). | C. W. Leadbeater. |
| "Letter to a Friend in Sorrow." | Mrs. J. H. Scott. |
| "Lock and Key, or Reincarnation." | Dr. Currie. |
| "Bhagavata Purana," Purnenda Narayan Sinha. | " " |
| "Conquest of the Flesh." | " " |
| "Stray thoughts on the Bhagavad Gitâ." | A Dreamer. |
| "On the Threshold." | Do. |

MAGAZINES.

- | | English (Monthly) |
|---|-------------------|
| <i>The Theosophist,</i> | " " |
| <i>The Theosophical Review,</i> | " " |
| <i>Vâhan,</i> | " " |
| <i>Prasnotara,</i> | " " |
| <i>Theosophic Gleaner,</i> | " " |
| <i>Central Hindu College Magazine,</i> | " " |
| <i>The Buddhist,</i> | " " |
| <i>Journal of the Maha-bodhi 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.

<i>Teosofisk Tidskrift</i> (Swedish),	Monthly.
<i>Balder</i> (Norwegian),	"
<i>Revue Théosophique Française</i> , (French)	"
<i>Sophia</i> (Spanish),	"
<i>Philadelphia</i> (Spanish),	"
<i>Theosophia</i> (Dutch)	"
<i>Theosophischer Mandblaad</i> ,	"
<i>Teosofia</i> (Italian),	"
<i>Der Vahan</i> (German), trans. and original,	"
<i>Le Bulletin Théosophique</i> (French),	"
<i>L'Idée Théosophique</i> (French),	Quarterly.

PANCHAMA EDUCATION.

You all know the general outline of the history of this promising movement and, although no responsibility for it rests upon the Society, but only upon myself as the initiator and Dr. English and Miss Palmer as my active colleagues, you will not fail to be interested in learning how much good is being done to this unhappy class—probably the autochthones of Southern India. When I saw the hopeless misery into which they had been plunged by the criminal cruelty of the conquerors of their race in past ages, for whose parallel we must seek in the history of the treatment of the American Indians by those rapacious, intolerant human animals, the Conquistadores, my sympathies were profoundly stirred; I did not study the metaphysics of the problem of political economy, I saw only before me some millions of unhappy people for whom I thought it would be the greatest of charities to give them an elementary education which would enable them to struggle somewhat better for their maintenance. So, in June, 1894, and in the humble way which was commensurate with my poor means, I opened the school in the neighbourhood of our headquarters which some of you have seen, which has been visited and praised by the last two consecutive Governors of Madras, Lord Wenlock and Sir Arthur Havelock, and which now is teaching one hundred and twenty-four Pariah boys and girls. With commendable pride Miss Sarah E. Palmer, the General Superintendent of Panchama Schools, mentions in the subjoined brief memorandum a fact of great interest to all professional educators. At the recent Government examination of pupils in compliance with the Grant-in-Aid regulations of the Code, a class of fifteen pupils in the Fourth Standard was sent up and *every one of them passed*. The credit of this is due to the Head-master, M. C. Venkatesa Nayagar. As a mark of my appreciation and that of Dr. English, my co-Manager, I have decided to give him a silver medal suitably inscribed.

The preliminary experiment having awakened the sympathy of some of my personal friends in the Society, they have sent me from

time to time, under an injunction of secrecy, sums of money with which we have been enabled to open three other schools—called, respectively, the "H. P. B. Memorial," the "Damodar" and the "Tiruvalluvar." Miss Palmer having embodied in her memorandum full details, I need not dwell further upon them in these preliminary remarks. During my recent tour a further sum has been given me and another promised out of which will come in due time two more schools for these oppressed people.

While at Chicago, in the month of May last, Mrs. N. Almée Courtright, an experienced teacher who has been working in the slums, was good enough to accept my invitation to come out here and take a share in this Panchama work. Her sympathies with the submerged class in Chicago have been so strong that I hope that she will find her new sphere of work in every way congenial, and on behalf of my sympathizing colleagues I bid her welcome.

FINANCIAL.

The money receipts of headquarters during the past year have been larger than usual, but the expenses have also been unusually large. Among the important items of outlay has been one of about one thousand rupees for the building of a stone revetment along the river front and other sums for repairs of buildings which, in an old property like ours, is a necessity always to be met.

A tide of benevolence seems to have begun to flow towards us at last, and my anticipation is that henceforth we shall not be so troubled as in the past for money to carry us along. The bequest of Mr. C. A. White, of Seattle, U. S. A., consisting of three blocks of good building lots within the Municipal limits of that town is sure to yield us a large sum after about two years, by which time his Executors believe that they can be sold to great advantage. The debts of the Testator have been paid, all legal disputes settled, and the first remittance of £101—say, about Rs. 1,500, has been sent to the Treasurer. I have been able to examine the property and inform myself about all details in a recent visit to the place. Our thanks are due to Mr. White's Executors, Messrs. Barnes and Stein, for their judicious management throughout. It has also just come to my notice that one of our late members at Amraoti, Mr. P. N. Jog, has left us the sum of sixteen thousand rupees cash which we will probably realize within the next two months. Finally, a personal friend of mine has made me Residuary Legatee in an estate which will ultimately realise for us a large sum of money.

Of course, one cannot make a tour of forty-seven thousand miles around the whole world without spending a good deal of money, but I think that you will feel, on reading the Treasurer's Report, satisfaction in seeing that the Society's funds have been put to no strain to cover my expenses. On the contrary, the generosity of our colleagues in the United States, South America, Europe and

India has supplied more than enough to cover the entire cost of the journey and even to leave us a handsome surplus.

The loan of Rs. 20,000 which we made on a very valuable Zemindary in Behar and from which only Rs. 1,000 of interest has been received, owing to the drought and famine which have ravaged that Province, is perfectly secure and under an arrangement made by the Court of Wards. I expect to soon have the principal and interest for further investment.

THE SUBBA ROW MEDAL.

Several books have appeared during the last twelvemonth worthy of the medal, but as the authors of some have already received it for previous works. My choice has had to be made in India. Of the three important works by Babus Bhagwan Das, Pur-
nendu Narayan Sinha, and a "a Dreamer," I think the preference must be given to "The Science of the Emotions" by Bhagwan Das, and I therefore award him the Subba Row Medal of 1901.

CONCLUSION.

And now, my brothers, I invite you to share in my own pleasant anticipations for the coming year, and I hope that when we meet again we may be as able as we are at present to mutually congratulate each other upon the prospects before us.

REPORTS OF SECTIONS.

The reports of the various Sections were then read in the following order :

European ;	Capt. C. Stuart Prince.
Indian ;	The General Secretary.
American ;	A verbal report by the President-Founder.
Scandinavian ;	Mr. A Schwarz.
Netherlands ;	Miss C. Kofel.
French ;	The President-Founder.
Australasian ;	Dr. W. A. English.
New Zealand ;	Miss N. E. Weeks.
Italian Section ;	an application for a Charter and a letter from Mrs. Cooper-Oakley read by the President-Founder.

South American Branches ;	J. N. Unwalla.
Buddhist Schools ;	Dr. Arthur d'Silva.
Panchama Schools ;	Miss S. E. Palmer.

Babu J. C. Chatterji then read the following important letter of greeting from the Maharaja Bahadur of Kashmir and Jammu, supplementing the message by explanatory remarks on the past and present religious importance of that country :

THE PALACE, JAMMU, Dec. 4th, 1901.

To COL. H. S. OLCOTT.

President, Theosophical Society.

MY DEAR SIR AND BROTHER :—

Allow me to heartily congratulate you and the Convention on the auspicious occasion of the twenty-sixth anniversary of the Theosophical Society. I can hardly express what I feel concerning the good work which this universally—admired movement has done all over the world—particularly to the Indian youths whose materialistic tendencies were taking them away from the right path—and within in the comparatively short period of twenty-six years. It is most gratifying to see that Theosophy is becoming so popular in all parts of the world. I pray that God and the revered Lords may continue to bless the movement and give strength and help to its workers to carry onward the undertaking with every success. Amen. With best wishes, I am,

Yours fraternally,

(Sd.) PRATAB SINGH, *Maharaja.*

The Recording Secretary, Dr. English, then reported the receipt of telegraphic messages of greeting from Prince Harisinhji, Priya Nath Mookerjee of Calcutta, Bhavnagar Branch, the newly formed Branch at Puttur—"Sarada Lodge," and Pestonjee, D. Khan, of Colombo, from Mandalay. Cordial greetings were also received from the General Secretary of the New Zealand Section.

REPORT OF THE EUROPEAN SECTION.

To the President-Founder of the T.S. :— During the past year the European Section has made steady and satisfactory progress. It has been a cause of regret to all the members no less than to himself, that Dr. Wells, our late General Secretary, felt that his health, even after the Summer vacation, was unequal to the performance of the duties of his post and had therefore placed his resignation in the hands of the Executive Committee, who requested me to fill the vacant office, *ad interim*, as I was spending the Winter in England. The Executive Committee also requested Dr. Wells to act as one of its members, during the absence of Mr. Leadbeater on the Continent. It is needless for me to dwell upon the universal regret with which Dr. Wells' resignation was received, for he has made himself a valued friend to all who have come into contact with him.

During the Summer a number of extensive but necessary alterations had to be made in the Albemarle Street premises, including

the ventilation of the stairs, the re-decorating of the Lecture Room, and considerable alterations and improvements to the Smoking Room. These will render the premises more comfortable and it is hoped more commodious for our members.

Summarising the outcome of the year's work, we find that from Oct. 15th, 1900, the date to which our last report carried us, to Oct. 31st, 1901, 273 new members have joined the Section, while resignations have reduced our total by 46 and deaths by 7, and 60 members have also been marked as lapsed. This leaves a net gain of 160 and brings our active membership to about 1,680.

During the year four new Branches have been chartered: Glasgow, Exeter, Besant (Rome) and Battersea; while two, Wandsworth and Zurich, have resigned their charters, having been inactive for some time.

The Convention of the Section, held on Saturday and Sunday, July 13th and 14th, was as successful as any which have been held before. The Vice-President of the Society, Mr. Sinnett, took the chair at the business meeting and delivered an address upon the real meaning of the growth of the Society. Mr. Leadbeater spoke upon his visit to America and the usual formal business of the meeting was carried through satisfactorily. The public meetings were held in the Small Queen's Hall, on Saturday and Sunday, and in spite of the absence of Mrs. Besant the attendance was very large, the hall on Sunday evening being crowded to excess.

The quarterly meetings of the North of England Federation have been held regularly at Harrogate and have been presided over by the following members: November 1900, Dr. Wells; February 1901, Mr. Mead; May, 1901, the Hon'ble Otway Cuffe; August, 1901, Mr. Leadbeater.

There has also been one meeting of the South-Western Federation, held at Exeter on Jan. 31st and Feb. 1st, 1901, Dr. Wells attending and lecturing to members and their friends.

Throughout the year there has been the usual succession of visits from London members to the Branches in various parts of the country, besides those included in the Federation meetings just mentioned. Countess Wachtmeister made a tour of the Northern Lodges in Nov. 1900 and delivered some most successful lectures. Dr. Wells, during his term of General Secretaryship, lectured to many of the Branches both in the North and South; while Miss Ward has visited Bath and Bristol and also lectured in the North.

Probably in no previous year has the activity in London at the Headquarters been nearly so great. Meetings of one kind or another occupy the various rooms almost every day, and on Thursday evenings the Blavatsky Lodge holds its meetings, which have continued their usual course with gratifying results. Monthly conversaziones were arranged last Winter in place of ordinary meetings,

so that members might be brought into closer contact, but this Winter, meetings for general discussion are to be substituted for them. Many Sunday evening meetings have also been arranged by the Lodge, open to visitors as well as members, and attendance has been very satisfactory.

Monday afternoons have been devoted, through the greater part of the year, to meetings for discussion, arranged by the Social Committee, which are open to members and their friends. Some well known member is always present to answer questions and speak on any subject of interest. Among the speakers have been Mr. Sinnett, Mr. Mead, Dr. Wells, Mrs. Hooper and Mr. Cuffe. The attendance at these meetings is always good and they have met with unqualified success.

Several special classes have also been held, one conducted by Mr. Dyne, for the study of Theosophy and Science, and another under the charge of Mrs. Leo, for elementary Theosophical Study. These were held during the early part of this year and during the Summer. A debating class was also started last Winter and continued steadily till the Summer vacation, being renewed again in the Autumn.

Mr. Mead has delivered several courses of most valuable lectures in the Lecture Room of the Section on Tuesday afternoons. The subjects of the courses were as follows: "Fragments of a Faith Forgotten" (2nd Course), November, and December, 1900; "The Earliest Christian Mysticism," February and March 1901; "Studies in the Gnosis," May and June, 1901; and "The Gospels and Modern Criticism," now proceeding.

We have, however, been without the invaluable services of Mrs. Besant during the entire year, while Mr. Leadbeater was in England only for a short period during the Summer, most of which fell into the Summer vacation. He returned from his prolonged tour in America just in time for the Convention, at which he gave a most interesting and encouraging account of his work and observations in the great Western continent. Then, after a brief stay in England, he left for the Continent where he will remain, visiting Holland, Belgium, France and Italy, throughout the Winter.

Much admirable work has been accomplished in Italy by the devoted labours of Mrs. Cooper-Oakley and Captain Boggiani. In Florence and in Geneva, Mrs. Scott has also rendered very valuable services, and in the latter place, especially, has done much to consolidate and develop the interest aroused by Dr. Pascal's lectures to the University of that city.

There has been a good deal of literary activity during the past year in England, several most valuable and useful books having been added to our literature by Mrs. Besant and Mr. Mead, while under the editorship of the latter the *Theosophical Review* has fully maintained its high standard of excellence.

In concluding this brief summary of our year's work, I must express to you, my dear President-Founder, on behalf of this Section, our great pleasure at having been able once more to welcome you amidst us, and our deep satisfaction on seeing that even after so prolonged and arduous a tour as that which you have just completed, embracing both North and South America, you still continue to be as robust and vigorous, as full of enthusiastic devotion and loyalty to the Society which you helped to found, and as resolute a supporter of the widest freedom of thought, of the most cordial unity in purpose and in action, as when I first had the honour of meeting you, now nearly twenty years ago.

As our Section will be represented at the Anniversary Meeting of the Society by Mrs. Besant, I will leave it to her eloquent tongue to give expression in fitting words to the hearty and cordial good wishes, the fraternal feelings, and above all to the sense of unity and solidarity in our common work, which through you, my dear President-Founder, we desire to convey to every Section and every Branch of the Theosophical Society, whose outward corporate unity is embodied in yourself.

BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S. :—I beg to submit the following report of the work of the Indian Section during the year ending September 30th, 1901. You will no doubt be pleased to observe that the Section has maintained its steady growth throughout that period and kept pace with the general progress of the T. S. the world over.

The Sectional buildings have gone on, and to those you saw last year, two suites of rooms for family quarters, a dispensary and a press building have been added. A third set for family accommodation, as also the Shrine and Puja Rooms contemplated from the beginning, are awaiting the receipt of the funds promised at the last Convention.

There has been some difficulty with and about our staff, arising partly from the work having outgrown the capacity of the number of hands we have had, and partly from the system of accounts needing thorough remodelling. Our very kind and devoted Brother Mr. U. L. Mazumdar, Assistant Accountant-General, Bengal, has undertaken to put this last part right, while the first has to be met by the employment of an additional clerk.

The work of inspection of Branches has steadily improved, and 48 Lodges were visited during the year by our Provincial Secretaries and Branch Inspectors, while Mrs. Besant and Miss Edge delivered various lectures at the places named below :

Mrs. Besant visited Arrah, Chapra, Gorakhpur, Lucknow, Lahore, Faridkote, Aligarh, Cawnpur, Bhagalpur, Berhampur, Krishnagar, Tamruk, Midnapur, Cuttack, Calcutta, Nagpur, Amraoti, and Jubbulpur; while Miss Edger's tour comprised Amritsar, Lahore, Hyderabad, Karachi, Ahmedabad, Baroda, Broach, Surat, Bombay, Navasari and Simla.

As a result of these visits, 27 new Branches were formed as against 12 of the preceding year, and 632 new members joined as against 472; Charters were thus issued to Kulitalai, Harur, Aryalur, Srirangam, Jammu, Bapatla, Hyderabad (Sind), Molkalmoru, Bombay (Dharmâlaya), Aska, Karkal, Parvatipur, Yellamanchilli, Berhampur (Deccan), Chikakole, Cuttack, Raichur, Sompet, Peddapuram, Nadiad, Guntakul, Belgaum, Mangalore, Amalapuram, Ferrozpur, Saidapet, Puttur and Mandalay.

Revival of old and dormant lodges is not less important than the organization of new ones, and the year under review is marked by nine such instances; to wit: Adoni, Kanigiri, Narsaraopet, Irawadi, Trivandrum, Vizianagram, Gorakhpur, Krishnagar and Proddatur. The number last year was seven only.

On the other hand, death carried off 33 of our Brethren, whilst three resigned their connection with the Section, and 26 refused to pay their Annual Dues, and have thus been stricken off the rolls.

The organ of the Section, the *Prasottara*, alone has failed to redeem its promise—not that its matter has deteriorated in quality or diminished in quantity, but that its editing has been very defective. Too much strain on the staff, due to considerable increase in activity, is the chief reason for this. Besides, as I said once before, the work is not congenial to me, nor could I find the time to supervise it in any way. I however trust we shall be able to put it in the hands of some one better capacitated for it than either of its present editors.

A keen interest has been manifested throughout the year in rendering our literature into the various vernaculars of the country, which I regard as a sure sign of our Society's growing popularity. The books translated and in course of translation are: "An Epitome of Aryan Morals" (in Canarese); "Ancient Ideals in Modern Life" (Urdu and Hindi); "The Path of Discipleship" (in Marathi and Tamil); "The Story of the Great War" (in Gujarati, Tamil and Urdu); "Avatars" (in Urdu); "The Self and Its Sheaths" (in Hindi); "Thought Power, Its Control and Culture" (in Gujarati, Hindi and Urdu); "Karma" (in Hindi); "Dharma" (in Tamil and Bengali); "Four Great Religions" (in Bengali); "The Three Paths" (in Bengali); and "Gupta Vidya and Svaya Shabdha," or "Voice of the Silence" (in Hindi). Our other publications consist of the "Conquest of the Flesh," "Stray Thoughts on the Bhagavad Gîtâ," "On the Threshold," and the "Bhagavat Purâna, a Study."

If our financial position was more satisfactory last year than previously it has surpassed all our expectations this year. The receipts have gone up by Rupees 5,800—an almost marvellous increase, considering the disastrous failure of both the crops of last year and many other such calamities in the country, and also that Rupees 4,786, were contributed to the Building Fund. It is true, the balance in hand at the close of the season shows that the exchequer is only richer by Rupees 748, but this is owing to the outlay of Rupees 1,500 on the Press building which will fetch us some income, and therefore strictly speaking ought not to count as expenditure; Rupees 750 in excess having been spent on travelling; Rupees 1,500 on Convention account and for purchase of crockery and other permanent Convention requirements, and sundry other unusual items. Perhaps it may not be irrelevant to note here that in a movement like ours which has absolutely no mercantile characteristics, increase of expenditure is as much a sign of prosperity and progress as increase of income—provided, of course, it is not due to careless management or extravagance. As in the previous year, old and forgotten members continue dropping in and voluntarily paying up their arrears of annual subscriptions,—which only confirms us in our faith, if any confirmation is needed, that the T. S. is a healthy offspring of nature, and not an abnormal excrescence.

A new feature of our activity this year has been the establishment of a Charitable Homœopathic Dispensary on the Sectional premises, with the aid of the Local Branch of the Society. This, at present, tiny institution, when it grows—as its oldest sister, the Central Hindu College is growing—will, in conjunction with the latter, be a standing and irrefutable answer to all carping criticisms on Theosophists being mere dreamers.

Another noticeable incident is the enormous accession of strength and energy to the Punjab Provincial Circle by Miss Lilian Edger's making her headquarters at Lahore.*

In conclusion, I beg to observe that the Section has more than fulfilled all the promises it made at the last Convention, with one exception alone; and is not the achievement in the very first year of a new century, of purposes set forth at the end of the one just gone by, encouraging enough to make us look forward with confidence to the realization, in the ripeness of time, even of those high hopes and lofty aims which animate the soul of every true Theosophist, and which form the life-principle of that Sacred Organization of which we are only a Section?

UPENDRANATH BASU,
General Secretary.

* We cannot overrate the value of this event, nor of the assistance which it has been our fortune and privilege to render to the European Section by placing at its disposal the services of our much valued General Secretary, Mr. Bertram Keightley, for one year.

REPORT OF THE SCANDINAVIAN SECTION.

To the President-Founder, T. S.:—During the year now passed since the last annual report was sent in, the Theosophical activity of the Section has been limited to its own resources. Yet it has not been stagnant at all. Most Branches have carried on a commendable degree of activity, and according to the report read by the then General Secretary, before the Annual Convention in June last, more than 450 meetings have been held by the different Branches during the last year of activity, and out of these, about 80 have been regularly announced public lectures. Besides, the most part of the other meetings have been open to the public, while some Branches reserved a small number of the meetings for their own studies and exercises.

Among lecturers visiting foreign places, Pekka Ervast deserves special mention. He, with a subsidy of 200 kronor, given by the Countess Wachtmeister, at the end of the past year, made a lecturing tour to Stockholm, Sundsvall, Solleftea, Lulea, Boden, Upsala, Örebro, and Linköping. Besides, our zealous member, Mrs. H. Sjostedt, has delivered public lectures in her native town as well as in Stockholm, Lund and Malmö—at these latter places during the current Autumn. Moreover, A. Knös visited Linköping in September last and gave a public lecture. For the same purpose A. Berglund visited Boden in October last.

In Finland too a good work is being done, though it cannot, on account of the political conditions, take place there under the same circumstances as elsewhere. Since 1897 there has been a Theosophical lending Library at Helsingfors, consisting at present of more than 650 volumes, with books in the Swedish, English, German, Finnish and French languages; 710 book-loans were issued from November 1st, 1900, to November 1st, 1901. Once a week there is a meeting at the Library, open to all; speeches are given, articles read and theosophical questions discussed. Two well attended public lectures (in Swedish) were given during the Winter by Pekka Ervast. A series of theosophical articles in Finnish, written by Pekka Ervast for a popular journal, aroused much interest, and the writer, at the request of some labourers, gave several public lectures in Finnish before large and grateful audiences of working men.

One might almost assert that a most living interest is taken in Theosophy by the public within the countries belonging to the Section, Theosophy slowly working its way up to a better understanding by the public.

During last year 84 new members joined the Society. In spite of this, the number of members, on account of the many secessions, has diminished, amounting at present to only 492. This diminution is essentially to be attributed to our new By-Laws, according to which a member who takes no part in the proceedings for one year

is to be dropped from the Section's books. For the most part, such passive, not to say sleeping, members have been struck off the rolls. This loss is not great; it is a dead ballast one gets rid of. This will no doubt be repeated each year, though not to the same extent as now.

The branch "Orion" has been dissolved, and most of the members residing at Stockholm joined the remaining Branch there; whereas a new Branch has been formed at Linköping, the number of Branches thus being the same as before, *i.e.*, 13.

A new printed list of members is enclosed, also a list of Branches and their officers.

Disturbing in some measure, during the year, has been our controversy with the Universal Brotherhood Society—our correspondence with them first by reason of their assuming our name (T. S.), and then on account of our re-claim of the first charter of the Swedish Branch. An English translation of the former correspondence has been forwarded to you, and herewith a translation also of the latter is enclosed. We have found it necessary to uphold our position and our right against the U. B., and in starting, this Autumn, our public lectures, we gave notice of the distinction between the two societies, and through newspaper advertisements informed the public on the same subject.

On November 17th, 1900, the 25th Anniversary of the T. S. was celebrated by well attended gatherings at Stockholm and at several places in the country. In the same manner the White Lotus Day was celebrated on the 10th of May this year.

The last Annual Convention was held at Stockholm, June 9th and 10th. It was well attended by travelling members. The meetings were harmonious, and only good reminiscences, I hope, were left by the Convention. The printed report is enclosed with other prints.

According to this report the following Executive Committee was elected:

General Secretary: Mr. A. Knös.

Vice Chairman: Mr. E. Zander.

Treasurer: Mrs. E. Ostberg.

Other members: Mr. A. Zettersten and Mr. O. W. Hallstrom.

Mr. Hallstrom has been re-elected Librarian of the Section by the Executive Committee.

The most important point resolved upon by the Annual Convention, concerned the *Teosofisk Tidskrift*. Beginning with next year (1902) a Scandinavian Theosophical Organ (*Scandinavisk Teosofisk Tidskrift*) will be edited by the Section as a joint issue of the two Sectional organs: *Teosofisk Tidskrift* and the Norwegian *Balder*. A Number of 32 pages will appear monthly, with alternately Swedish and Danish-Norwegian text-reading. All members receive the publication upon paying their annual fees. Non-mem-

bers may subscribe either to the whole or to one of the two parts of the organ. By printing the new organ at Kristiania, which will make it much cheaper, we hope to see our finances getting more prosperous.

At the Annual Convention, public lectures were given by Pekka Ervast and A. Knös.

During the last year the following literature has been edited by the Section:

Teosofisk Tidskrift, 1 annual set.

Pamphlets: "The three Paths," by A. Besant: "Christ, historical, mythical, and mystical," by A. Besant (Swedish translation).

"Karma and Reincarnation," by R. Eriksen (Swedish translation).

Besides, Mr. Eriksen has edited the *Balder* at Kristiania, and at Helsingfors a Finnish theosophical manual is being printed.

Moreover, the Section has had printed a new catalogue of its library, also a new edition of the laws and by-laws of the Society and the Section; enclosed herewith.

Beginning with the new working year this Autumn a new mode of activity has been entered upon by the Section: a series of lectures are being distributed from Stockholm to all Branches wishing to join this kind of work (and almost all do), and circulated in such a manner that each Branch, with an interval of two weeks, obtains two lectures in the course of a month. Hereby the advantage is gained that far-off Branches with it may be, limited resources of activity, will have a share in the work carried on, in the form of original lectures and translations, at places where the activity is more alive and pulsating. Thus these Branches will be better able to keep up a theosophical activity at their respective places.

There is good reason, it seems to me, for hoping for as much unselfish labour in the coming year as heretofore. A material point for the Section will be the regulating of its finances. These are in a rather weak state on account of the small fees paid by those who pay anything at all. There are now a lot of members who, by the Executive Committee, have been excused from payment of dues. On the other hand, there are many who give plentiful contributions, but these tend to benefit the local Branches more than the Section. However sad, the possibility is not shut out that we must charge our members with greater taxes. Likewise, this question may not be taken into serious consideration until the next Annual Convention. At any rate, my attention, during next year, will especially be turned to the improvement of the Sectional finances, in order to prepare for the Section a surer working position in the future.

Finally, my dear President, I beg to present to you the most respectful and cordial compliments of the Scandinavian Section, which will always thankfully bear in mind your latest visit, seeing in you not only the never tired and energetic leader but also the

harmonious man. I also beg you kindly to present, at your forthcoming Convention, a brotherly and cordial greeting to all brethren, from us who are living up here in the far North.

May all our work be followed with success and grow prosperous for all mankind!

ARVID KNÔS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S.:—Again the wheel of time has turned and as we look back over the past twelve months, to be able to lay before you a report of the work in our Section, a feeling of deep thankfulness grows on us for the help that has been given and for the steady progress that the Theosophical movement is making in this country.

A new Lodge has been formed in Utrecht to which a charter was issued on January 17th, 1901. We have some earnest workers there and hope therefore the new Lodge may prove full of strength and vitality. Centres for study have also been formed in other places. From the Dutch East Indies we have very good news. The number of our members there is growing rapidly. The members at Semarang have formed themselves into the "Central Indian Lodge," and we hope this new Lodge, containing as it does many of our earnest Dutch-Indian members, may prove a true centre of life and work for the colonies.

The groups in Batavia and Soerabaya will probably resolve themselves into Lodges in the course of the year. On the 30th April of this year our books showed 337 members, 86 members having joined since April 1900. Since then 12 have resigned, 5 died, 1 was transferred to another Section, and 9 have lapsed, that is, nothing whatever having been heard of them during the year, they have, in accordance with a by-law passed at our fourth Annual Convention, been stricken off the books.

Nov. 17 of last year being the Twenty-fifth Anniversary Day of the founding of the Theosophical Society, was kept as the silver festival of the Society (the keeping of a silver festival being customary in this country).

A Committee was appointed to make the necessary arrangements and they acquitted themselves of the task to the full satisfaction of their fellow-members.

A large hall was taken in the centre of the town and transformed for the time being into a cosy drawing-room. It was tastefully decorated with draperies, oriental rugs and flowers, all of which were sent by members for the occasion. A number of plants and palms added to the festive appearance of the room.

Programmes of the proceedings were distributed by the children of the Lotus circle and on each was a small photograph of the two Founders. The meeting opened with an address from the General Secretary, on the past history of the Society, and of the beginning of the movement in Holland. After short addresses from Mrs. Windust and the delegates of the various Lodges, Mrs. Meuleman closed the first part of the proceedings with a few well-chosen words, laying stress on the fact that the best way to show our sense of gratitude to the Founders was by carrying on with heart and soul the work begun by them 25 years ago.

It seemed to all present that the most fitting expression of our feelings would be to send a cablegram of greeting to the surviving Founder of the Theosophical Society, our highly esteemed President, Col. Olcott.

During an interval in which refreshments were served, the Lotus Circle children sang several songs, two of which had been specially composed for the occasion. The second part of the evening was devoted to music. There was a large attendance of members from all parts of Holland, and a strong feeling of mutual goodwill and close union in one common cause prevailed.

The evening will long be remembered by all who were present as marking an epoch in the life of the Netherlands Section of the Theosophical Society.

During the year, two of our Lodges opened premises, instead of meeting as before in the rooms of private members—the Rotterdam Lodge and the Vâhana Lodge (Amsterdam). The need of proper Sectional offices was placed before the Convention in June last and the members present authorized the General Secretary to take the premises, 30 Amsteldijk, which happened to be vacant, for that purpose. Two thousand guilders were subscribed for five years for the rent, furnishing and upkeep of the said premises. These new rooms were officially opened by our esteemed President on the 24th of October. The rooms were so crowded, that it seemed possible that within a few years larger premises would have to be found.

Besides Col. Olcott, there were present Mr. C. W. Leadbeater, Mr. Hubo, of Hamburg, Count Wachtmeister (Sweden) and Mr. Kohlen (Brussels), who in turn addressed the meeting. A short but eloquent speech from Mme. Meuleman brought the proceedings to a close.

I mention the official opening as the sequel to the Convention, though like the tour of Mr. Leadbeater, it belongs properly to my next year's Report. During the year the following literature has been published:

Vol. VIII. of *Theosophia*—Twelve Nos.

"The Place of Peace," by A. Besant, transl. by Miss J. A. A. Bakker.

"Theosophy and the Theosophical Society," by C. W. Leadbeater, transl. by J. J. Hallo.

"Dharma and Karma," by Dr. H. A. Graevell van Jostanoode, transl. by Johan van Manen.

"What is Theosophy," by M. Reepmaker.

"Theosophy and Religion," by P. Pieters.

"Natural Healing and Theosophy," by M. van den Bosch.

One of our members, Mr. Reepmaker, has written two French novels which are strongly coloured by theosophical ideas. The increase in the demand for the literature is one of the signs of the spread of the ideas in this country, as is also the friendly tone of the press. As an instance of this I might mention that the Report of our last Annual Convention, which appeared in the morning issue of one of the Amsterdam papers, was copied in their evening editions by several of the principal daily papers.

Mr. Van Asperen van de Velde, of Semarang, has been appointed Agent for the Dutch Theosophical Publishing Society. He has done much for the spread of the literature in Dutch India and is one of our most energetic workers. In closing this Report it is my pleasant duty to convey to you and our fellow members the heartiest feelings of good-will and fellowship from the members of this Section. May the number of those who come under the influence and into the Light of the Ancient Wisdom now known as Theosophy, ever steadily increase. May the Theosophical Society become evermore united in thought and in purpose, and hasten the time when the Brotherhood of man shall be a recognised fact. That the blessing of the Holy Ones may rest on the Theosophical Society and on the President-Founder is the sincere wish of all members in the Netherlands.

W. B. FRICKE,
General Secretary.

REPORT OF THE FRENCH SECTION.

To the President Founder, T. S. :—I have the pleasure of giving you an account of the present state of the French Section. Much progress has been made during this past year and I believe that the future has an ever greater activity in store for us. We succeed in interesting a great number of persons here in our teachings; the lectures and meetings which are held regularly at the Head-quarters of our Society, 52 Avenue Bosquet, are attended regularly and we notice that we are already in too close quarters in the place which we inaugurated hardly 18 months ago.

Since last year three new Branches have been formed, 2 at Geneva, *Dharma* and *Verité* and one at Marseilles, *Unité*; this brings the number of our Branches up to 14. We have enrolled 112 new mem-

bers during the year; but in taking off three deaths and about 20 resignations of members who give no more signs of life and whom we have been obliged to strike from our books, the actual increase amounts only to 89 members.

In your letter of the 3rd March you have kindly authorised the inhabitants of Switzerland to join the French Section. The result obtained at Geneva, where the movement started, is full of promise for the future; two Branches are instituted there with a membership of 38 and we hope that our ideas will, little by little, filter through all French Switzerland.

The few members of the T. S. inhabiting German and Italian Switzerland, prefer for the time being to remain in *statu quo*, and by reason of the common language rather show a tendency to join, later on, the future German and Italian Sections. In this case, French Switzerland would have to form in the future a special Section by itself alone.

The works which have appeared during the year are :

1st ; originals : "Essay on Human Evolution." Dr. Pascal.

"To those who suffer." A. Blech.

2nd ; translations : "The Doctrine of the Heart." X.

"The History of Atlantis." W. Scott Elliot.

"Dharma." Mrs. A. Besant.

"Evolution of Life and Form."

"Secret Doctrine," H. P. Blavatsky, 2nd Vol. of the French Edition.

Several other translations are being printed or are in course of publication.

We lost at the end of last year one of our oldest and most devoted members, Mr. Paul Gillard; his absence has made itself very much felt and the void he made in our ranks has not yet been filled.

He was a member of the Committee of our Section and since our last General Meeting Dr. Grand has taken his place.

Geneva has been helped as much as possible and was visited in the course of the year at different times by different members of the Society.

The last event of the year, for us, was a short visit from Mr. Leadbeater, equally divided between Paris and Geneva. In both towns the success of his gatherings and meetings was considerable and we hope that the good results will yet be strengthened on his return from Italy when he will be able to remain a few weeks in the midst of us.

Kindly accept, in my name and that of all our members, our testimony of veneration and absolute devotedness.

TH. PASCAL,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President Founder, T. S.:—I have the honour to report that the number of active Branches in the Australasian Section is now twelve; the names of four others still remain upon the Roll but they are at present dormant.

Since our last report, 55 new members have joined us and 22 have been reinstated on payment of arrears, whilst we have lost 2 by death, 5 have been transferred to other sections and 15 have allowed their membership to lapse. Our esteemed General Secretary, Dr. Marques, arrived in Sydney from Honolulu in December of last year, and the postponed Convention was at once held, so as to comply with the rules and to allow of the Reports, etc., being printed. During the next four months the Sydney audiences had the extreme felicity of hearing from him six most important lectures on theosophic and scientific subjects, many of them illustrated by lime-light views. A long and continued succession of colds and several threatenings of pneumonia convinced Dr. Marques that the climate here during the Winter was much too rigorous for him, so he reluctantly resigned the position of General Secretary in April and returned to Honolulu. Our seventh Annual Convention was held in Melbourne on May 4th and 6th, at which delegates from Brisbane, Sydney, Hobart, Ibis. T. S. and Launceston, were present. The usual reading of Reports, discussion of business details, and consideration of work and methods took place, and I was appointed to undertake the duties of General Secretary for the ensuing year.

The Branches at Sydney, Melbourne, South Yarra, Adelaide and Brisbane have continued their public propaganda as vigorously as ever, indeed in some cases far more vigorously; the two branches in Melbourne having made arrangements to give Sunday Public Lectures throughout the season. Nor have the smaller active Branches neglected their opportunities, though as their numbers are so small they have to be content with less ambitious efforts. Perhaps the fact most worthy of note is the formation of a Branch at Charters Towers, with sixteen members, amongst whom are included six who reside at Townsville, where we hope in the course of time also to see a Branch. Primarily the Branch owes its existence to the visits and lectures of Miss Edger and to the methods of study which she advised those interested to undertake, but secondarily the credit must be given to Mr. M. J. Whitty of Charters Towers, for the persistency with which he has carried on the study-class and kept the interest alive. *Theosophy in Australasia* has been issued monthly throughout the year, and the circulation of type-written Lectures continued. The Sectional Library is by no means as complete as it might be, which perhaps accounts for its not being more used. With best wishes for a successful Anniversary Meeting, I remain, my dear President, most cordially yours.

H. ARTHUR WILSON,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President Founder, T. S.:—No new Branches have been formed during the year, but 21 new members have been admitted and 2 have re-joined us, 23 in all, which, deducting 5 members resigned, 5 lapsed from non-payment of dues, 1 deceased, and 1 gone from the Colony, gives us an increase of 11 on the previous year.

The issue of the *New Zealand Theosophical Magazine* is continued. Though not quite a financial success, the circulation increases, as do its popularity and usefulness and, as it is now approaching the end of its second year, we may look upon it as a permanent and necessary feature of our Sectional activity. No other form of literature has been issued; but there is a continued re-printing and distribution of previous leaflets, and of pamphlets from other Sections.

The general activity of the Section is on the whole very good; there is no falling off in the way of public and class meetings; a large amount of study and of public and other propaganda is done; and while a certain amount of opposition is encountered and a little religious and materialistic bigotry met with, on the whole the Theosophical ideas are spreading and the T. S. is generally recognised as a power working for good.

An interesting form of activity is the series of meetings for ladies now fully organised in Auckland, Wellington, and Dunedin. These are held once a month, in the afternoon, and are usually well attended, especially by those who cannot come to the ordinary public meetings.

A change has been made in Auckland in the conduct of the public meetings; vocal and instrumental music and readings are now part of the proceedings, with beneficial results both in attendance and in the interest evoked. The other Branches continue their previous methods, and have no reason, especially in Dunedin and Wellington, to be dissatisfied with the attendance at their meetings.

Our Fifth Annual Convention was held in Auckland and was a very successful and enthusiastic meeting, though no particular business has to be reported. The holding of the Convention means, however, new life and animation in the various Branches, as the delegates return and give an account of the work which is being done.

An invitation having been sent to Mr. C. W. Leadbeater to visit New Zealand after leaving America, members are looking forward with great pleasure in the hope of his arrival, which will mean increased public interest and a stimulus to our own activities.

C. W. SANDERS,
General Secretary.

SOUTH AMERICAN REPORT.

To the President Founder, T. S. :—The theosophical movement in the Argentine Republic is almost limited to its capital, where a nucleus of earnest brothers study our elevated doctrine.

In consequence of the materialistic ideas which prevail among the majority of the population, and the meager interest shown by the higher class, as to Theosophy, but little progress has been made hitherto towards manifesting practical results.

Nevertheless it is necessary to state that we have some very sincere and intellectual members who have begun to show real enthusiasm.

There are three Branches in the city of Buenos Aires, *viz.* : "Luz" with 11 members, "Ananda" with 13, and the Branch "Vi-Dharma" with 11 members. There exists also a Branch in Rosario de Santa F , counting 12 members—Total members 47.

The Branch "Luz" was founded the 7th of January 1893, and reorganized in 1894. Its foundress, Mrs. Antonia Martinez Royo ("Philadelphia"), was the soul and the life of this first Branch in the Argentine Republic until her disincarnation, which took place in April 1894. In the year 1899 the branch "Ananda" was formed, adopting the programme of studies followed by the Chicago Branch T. S. The Rosario branch "Aurora" was founded in January 1901, and on the 13th of September this year the "Vi-Dharma" Branch was called into life.

The *Philadelphia*, which is the only theosophical review published in this country, made its appearance the 7th of June 1898 and has been published regularly up to date. This review gives articles of interest, reproducing the principal English and French publications on Theosophy, Occultism and Philosophy. I am obliged to acknowledge Mr. Alejandro Sorondo's disinterested proceedings, connected not only with this review but with everything that has reference to the diffusion of theosophical teachings.

This gentleman, who is President of the Branch "Luz," conducts at the same time the above-mentioned publication.

Mr. F. W. Fernandez (Commandant in the Argentine Navy), President of the Vi-Dharma Branch, is making continuous efforts with unflinching enthusiasm, in the same direction, regardless of any sacrifice. He has also translated several theosophical pamphlets into Spanish for gratuitous distribution—and at his own expense.

But the principal impulse has lately been imparted by our dear President-Founder. His visit has proved a revelation to many brothers anxious to feel the living power of his eloquent and convincing words. He arrived here on the 14th of September, on the S. S. "Mark," and three public lectures were delivered by him during his short stay—one in French in the Prince George's Hall, on "The Rise and Spread of the Theosophical Movement," and one at the English Literary Society, on "Theosophy and Common Sense,"

which drew an immense audience, and one, two days before his departure, in the La Plata Public Library, before a very distinguished and intelligent public, on "Theosophy."

All the principal Native and English papers have given full accounts of his lectures, reproducing his familiar figure and publishing with it the objects and history of the theosophical movement throughout the world.

The result has been immediate. His personal kindness towards all those interested in Theosophy and who had the favor of his personal acquaintance, have brought us new applications for membership, and his stirring influence, and unwearying activity have conveyed to our hearts the most ardent faith in the evergrowing success of our undertaking.

I am highly pleased to inform you that very soon I shall be able to report the foundation of a South American Section, as I expect to hear by next mail, of the formation of two Branches in Chile—one in Valparaiso and one in Santiago. To Mr. Fernandez' and Mr. Sorondo's unselfish devotion and energy we may attribute this satisfactory result.

There is also a good probability of starting a Branch in the city of La Plata.

So, I may safely say that the future is ours. The right seed has been sown in a fertile soil and very soon we shall reap its fruit, as the result of the sincere zeal which animates the hearts of all your brothers who accompany you in the Argentine Republic.

Greetings from all to you, my dear President, and, invoking the blessings of the Masters, may peace be with you.

LUIS SCHRINER.

REPORT OF THE BUDDHIST SCHOOLS, CEYLON, FOR 1901.

The Buddhist Educational Movement initiated by Col. H. S. Olcott, President-Founder of the Theosophical Society, on his first visit to Ceylon, has now completed twenty years of active existence. The present opportunity seems therefore to be a fitting occasion for a brief review of the progress it has made during the past two decades. To begin with statistics, it will appear from the following table—taken from the Administration Reports of the Director of Public Instruction, that the success of the movement has been most satisfactory :—

Date.	No. of Registered Buddhist Schools.	Nominal Attendance.	Grants earned. Rs. Cts.
1881	4	341	1,427 35
1890	18	1,761	4,244 ...
*1900	142	18,700	45,922 63

* These figures include also schools under private management.

These figures speak for themselves. No statistical tables can, however, represent adequately the persevering energy displayed by those who bore the brunt of the work, especially in its earlier stages, or indicate the sum total of the grand results achieved within the last twenty years. The moral influence which the movement has exerted upon the whole Buddhist community by placing before them a noble work of national importance, the successful accomplishment of which means unity, co-operation and self-sacrifice, cannot possibly be tabulated. It can be properly understood and accurately appreciated by those who are in a position to contrast the present condition of Buddhism with what it was a quarter of a century ago—the enthusiasm and vigour everywhere apparent to-day with the apathy and inertness in which the Buddhists were sunk before the memorable year of 1880.

Coming to the events of the closing year, I am happy to be able to state that the position attained in previous years has been more than maintained. On 30th November there were under my management 150 schools, with a total attendance of 19,000 children. Twenty new schools were opened during the year, and 8 were registered, bringing up the total of Registered Schools to 125. Applications for the registration of 25 schools are now before the Educational Department.

The grants earned by our schools up to date amount to Rs. 32,893-48, while the expenditure incurred by the Society already exceeds Rs. 36,000. By the end of the year the excess of expenditure will not, I expect, be less than Rs. 6,000, with the work expanding from year to year, it is impossible to avoid a large annual deficit, although every effort is made to avoid unnecessary expenses. It must also be borne in mind that the above figures do not represent the expenses incurred by local societies and managers, which can safely be set down at Rs. 20,000 a year.

The financial responsibility of the society was, as I stated in my last Report, greatly increased by the taking over of the Kandy schools with their debts. These debts have been almost altogether paid off, and the schools have been maintained in most cases at a loss. Lack of local workers and organizations in connection with these schools have told severely upon their strength and efficiency. It is, therefore, with much pleasure that I record the revival of the Kandy Branch of the Society, which was effected a few months ago by Mr. D. S. S. Wikramaratna.

It is proposed to transfer the schools in the Kandyan Districts to the new Society at the end of this year.

Much activity has been shown this year in the direction of supplying our schools with permanent and substantial buildings. Special mention should be made of the handsome and commodious buildings recently erected at Kalutara, North, for which we are indebted

to the generosity of two local Buddhists, — Messrs. A. S. Jayasekara Muhandiram and S. C. Fernando.

Ananda College under my immediate supervision is making steady progress. The attendance has increased and the financial situation is satisfactory. At the last Cambridge Junior Local Examination 3 of our boys passed, two gaining distinctions in Mathematics, while one of them headed the Ceylon list in that subject. The annual Prize-distribution was held early this year under the presidency of the present energetic and sympathetic Director of Public Instruction, Mr. S. M. Burrows, M. A. The President-Founder also honoured the occasion with his presence and took part in the proceedings. Mr. C. Jinarajadasa, B.A., who joined the staff as Vice-Principal at the end of last year, has already proved himself to be an earnest and efficient colleague.

Mr. Wilton Hack, who had been in Kandy two years ago, returned to the Island last July and was in charge of the English School at Kalutara till the end of November when he left for a tour in the Central Province in the interest of the revived society at Kandy. Mr. Hack's work at Kalutara was by no means confined to teaching. His labours in the field give fair promise of a rich harvest in the near future.

The President-Founder passed through Colombo on his return from his world-tour. His stay in our midst had unfortunately to be very short—but as usual it created a great deal of enthusiasm on the part of the Buddhists, who presented him with an address of welcome at a crowded meeting presided over by the Right Rev'd. H. Sumangala Maha Nayaka Thero.

The best thanks of our Society are due to the friends of the cause in the Island and abroad who contributed during the year to the Educational fund. We have done much within the past twenty years—but much more has yet to be done. There are hundreds of villages in the remotest parts of the Island, where darkness of ignorance still prevails. It is our duty to provide these benighted districts with means of education, and we sincerely hope that with the continued assistance of our friends who have helped our work in the past, we shall be, before many years pass, in a position to make the happy announcement that every Buddhist village in the Island is provided with a well-equipped Buddhist school.

In conclusion, I must express my obligations to Mr. D. S. S. Wikramaratna, the Assistant General Manager, to the Inspectors, to the Local Managers and to the Teachers, who have done their duties diligently and conscientiously.

D. B. JAYATILLEKE, B. A.,
General Manager of Buddhist Schools.

REPORT OF THE AMERICAN SECTION.*

To the President-Founder T. S.—From Nov. 1, 1900, to Nov. 1, 1901, the statistics of the American Section are as follows:—

Six new Branches have been chartered: Forest City T. S., Cleveland, Ohio; Heliotrope Lodge T. S., Helena, Montana; Boston Lodge T. S., Boston, Mass.; Wachtmeister T. S., Washington D. C.; Des Moines T. S., Des Moines, Iowa; San Francisco Lodge T. S., San Francisco, Calif.

Ten have dissolved: Mercury T. S., Brooklyn, N. Y.; Galesburg T. S., Galesburg, Ill.; Erecton T. S., Creston, Iowa; Findlay T. S., Findlay, Ohio; Indiana T. S., Indianapolis, Ind.; South Haven T. S., South Haven, Mich.; Peoria T. S., Peoria, Ill.; Charlotte T. S., Charlotte, Mich.; Sociyiston T. S., Leiviston, Maine; Grand Rapids T. S., Grand Rapids, Mich.

The total number of Branches is 69.

Members admitted during the year 434; resigned 24; died 25. Deducting droppings from the roll, the present number of Branch members is 1,353; members-at-large 219; total membership, 1,572; increase in year, 181.

The Convention of 1901 selected the Equitable Trust Co., of Chicago as Trustee to receive gifts and legacies for the benefit of the section. It was the great privilege of this Convention to be presided over by the President-Founder T. S. and to welcome to its platform Mr. C. W. Leadbeater as accredited representative of the European Section, &c., as one of the most illustrious Theosophists of the era. The American tour of Mr. Leadbeater covered 8 months and a large portion of the country; Col.-Olcott's other engagements restricted his tour to about 7 months. The presence in the States of such leaders and their incessant activity over so vast a field must have far more deep and enduring effect than can yet be apparent, but even now can be easily seen the result of such stimulus. Branches and members have been aroused, and newspaper notices have carried Theosophic topics to vast areas of this great continent. One special outcome, set forth by the President-Founder in a beautiful farewell address issued to the Section just before his departure for South America, is an abatement of the public prejudice against Theosophy caused by the burlesques of it started in 1895, as also the decline of the organizations which first purloined the name of the T. S. and then attacked its proprietor.

There is reason both to hope and to believe that the American Section, which more than any other has suffered during 6½ years from pseudo Theosophy, has experienced the worst of its calamitous effects, and that public interest in the philosophy and the Society

* NOTE: Mr. Fullerton's Report reached our hand only after the preceding forms had passed through the press: it could not, therefore, be inserted in its proper place.

will gradually, even if slowly, revive. It is reasonable to expect greater growth in memberships than during the last two years of small returns, for indications already appear of that devoted spirit in members which must precede any drift into the Society. Branches which have been stationary for years are now adding to their rolls, and the largest one in the section, the Chicago T. S., has a membership of 122. San Francisco, New York, and Boston—3 of our great cities—have now 2 Branches each, and Chicago has 4. And there is well-founded hope that next autumn may bring again Mr. Leadbeater to this country, his tour to be far more extended as to time and far more thorough in tuition. So our salutations to the Convention and to the year 1902 have in them the ring of cheer and joy.

ALEXANDER FULLERTON,
General Secretary.

ITALIAN SECTION.

It is very pleasant to see that the European Section has adopted the policy of bidding God-speed to the various Sections which split off from it, as, for instance, the Scandinavian, Netherlands, French, and now the Italian, the Charter for which has just been granted, in accordance with the following request:

To the President-Founder, T. S.—A copy has been sent to me of an application for a Charter for a New Section to be formed in Italy, the original having been forwarded direct to you with my consent as General Secretary. I have much pleasure in asking you to accede to the wishes of the Branches represented and to grant the Charter desired.

I am,
Sincerely yours,
BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE BUDDHIST THEOSOPHICAL SOCIETY, GALLE.

To the President-Founder T. S.:—All the schools under the control and management of the Society are in receipt of Government grant-in-aid, and with the interest of the Buddhist National Fund they are kept on working well. There are many other villages where schools are a felt want, but the funds at hand are not sufficient to warrant any further extension of our educational movement at present.

The absence of a competent and sympathetic European gentleman as Principal, greatly retards the onward progress of Mahinda College. The presence of a European would benefit not only the College, but also the other Buddhist schools in the Province. People here have to be constantly goaded to do what they are morally bound to do; once they are left alone they fall into an apathy which breeds a contemptuous dullness, the break-down of which is a work of months if not of years. There is not one in the Society who can devote all his time to visiting villages and lecturing the inhabitants, to open schools or otherwise to help the Society. Should there be one, before the end of next year a number of schools can be opened, perhaps equal to the number now in existence, and the sympathy of many deserving men can be enlisted.

Several meetings were held to decide upon a site for the erection of a bungalow for the use of Mahinda College. Several proposals were made, and the one which seems most feasible is the land on which the Dangedara Vernacular School stands. Perhaps by the beginning of next year the foundation will be laid and the building will be taken in hand.

A balance sheet of the Buddhist National Fund is hereto annexed.

O. A. JAYASEKERE,
Secretary.

Statement of Galle Buddhist National Fund for 1901.

To Collections by Col. H. S. Olcott	5,845	93	By Principal due on bonds.	1,850	00
„ Interest from T. V. Hendrick Perera	125	00	„ do recovered from T. V. H. Perera	250	00
„ Interest arrears recovered	365	05	„ Amount paid for Mahinda College	1,039	54
			„ Value of lands purchased	975	00
			„ Balance in the hand of Mr. Perera	200	00
			„ balance with Mr. D.O.D.S. Goonasekera	180	00
			„ Balance in C. M. Bank	1,841	44
Total...	6,335	98	Total...	6,335	98

GALLE, 24th November, 1901.

T. D. S. AMARASURIYA,
President.

Mahinda College Fund.

To Balance on 1st January 1901	4,530	64	By Balance on 24th November 1901 at C. M. Bank	4,621	93
„ Interest	91	29			
Total...	4,621	93	Total...	4,621	93

GALLE, 24th November, 1901.

T. D. S. AMARASURIYA,
President.

BUDDHIST PRESS REPORT, 1901.

To the President-Founder T. S.:—The *Buddhist Press* was established on the Full Moon day of Wesak, 1880, and we shall celebrate the twenty-first year of its existence five months hence. In all my previous reports I have pointed out the gradual progress of this branch of our work. From a small press with a few cases of Sinhalese type and two hand-presses, it has grown now to a fairly large printing establishment with a quod-demy machine worked by a gas-engine. A few additions are required to make the press complete. As it is at present, I have often to obtain the help of other printing houses when I have to execute orders for ornamental and colour printing.

The printing and publishing of the *Sandaresa* newspaper (Sinhalese) is the chief work that is done at this press, and it is a pleasure to me to say that we are maintaining our established reputation in spite of the rivalry of the other Sinhalese newspapers. Our circulation, too, is satisfactory, although I had to stop the papers of many who were in arrears. The paper is not sent on credit to anybody now.

All this time we have been issuing the *Sandaresa* on Tuesdays as a double demy sheet of four pages, and on Fridays as a quod-demy sheet comprising eight pages. As there is a growing demand for more space for advertisements and reading matter, it has been found necessary to enlarge the Tuesday issue also, and with the permission of our Society I have made arrangements to begin the enlarged edition from the first of January 1902. The subscription is the same as hitherto, Rs. 6 per annum.

No book work could be turned out owing to pressure of work in connection with the Society's schools.

Our job department is doing good work so far, but with a few more materials, which I regret to say I could not secure yet, for want of funds, the establishment could be made more paying.

We have been conducting our English Department with a continual loss to the Society, and I regret to report that the publication of our English organ, *The Buddhist*, was discontinued last month, as we find it difficult to carry it on in its present form. There is a large balance due us, from our subscribers; although bills have been sent them from time to time, a great many have not been good enough to settle. There are even those who owe us for four years' subscription. As soon as most of these subscriptions are recovered it is the intention of the Society to resume the publication of this useful periodical. Save this matter, the general progress of the establishment during the year under review has been satisfactory.

H. S. PERERA,
Manager.

COLOMBO, 16th November, 1901.

REPORT ON PANCHAMA FREE SCHOOLS.

The first of our Panchama Free Schools the "Olcott Free School," was established in June, 1894. 36 boys and 9 girls were enrolled with a single teacher in charge. Other friends of the 'Pariahs coming forward with donations, three more schools have been organized; the "H. P. B. Memorial School" in '98, the "Damodar Free School" in '99, and the "Tiruvalluvur Free School" in September of the present year. The total number of pupils receiving instruction in the Olcott Pariah Schools on the 20th December 1901 was 384 boys and 150 girls, or of both classes 534. The number of teachers now employed is 16.

The teaching extends through the 4th Standard. The pupils are prepared to keep bazaar accounts, make out bills, work out problems in compound numbers, such as English money, Indian money, English and Indian weights, Madras measures of capacity, linear measure, time, etc.

They gain a knowledge of the outlines of Geography, paying especial attention to this Presidency. They learn to read at sight any ordinary Tamil book. They are able to read the English Third Reader understandingly, and spell ordinary English words. They have English conversation and the study of the vocabulary. They have some practical instruction in hygiene and the boys in one school are given fortnightly lessons in cooking, the entire school being treated with the product. The girls are taught to cut and make their own skirts and jackets and the little short-sleeved waists worn by the women and girls.

The Olcott Free School this year sent up 15 pupils to take the Government examination at Saidapet, all of whom passed. The H. P. B. Memorial School sent 4, two of whom passed, the other two failing by two marks only.

From a recently prepared list of boys who have completed our course of instruction we find 31 now employed. 21 of these are in domestic service as cooks, dressing boys, butlers, etc. Four are teachers, and one a constable. The remainder are office boys, court peons, etc.

Of the 17 who passed the 4th Standard Examination this year, five will enter the Teacher's College to fit themselves to become teachers. Of the remainder all except two will continue their studies elsewhere. These children were advised to rest during the interval of a few weeks before taking up their new studies. Without exception they begged to be allowed to come to our school until their new work should begin.

Friends have been kind enough to give samples and remnants from which coats have been made for the boys of the older schools. Occasional contributions have been given for the same purpose. The manufacturer's name and trade mark are usually stamped on the samples and several pieces are often used in the making of one coat! Though the coats thus differ in color and quality no child has ever shown by look or word that he would prefer another jacket to the one given him. All are happy and grateful.

As the children of our poorest school are often weak from lack of food and the parents make a great sacrifice in allowing them to come to school, a little encouragement is given by a monthly distribution of a cupful of raw rice to each child, thus ensuring one full meal in the month.

In mental capacity these Pariah children compare favorably with children of other classes, East or West. Notwithstanding their heredity of centuries of ignorance they are surprisingly eager to learn. The truth seems evident that these children are ready to take a step forward, and are only waiting for the helping hands that will enable them to reach a higher stage in evolution.

SARAH E. PALMER,
General Superintendent.

OLCOTT FREE SCHOOL, ADYAR.

Established June 18th, 1894.

Headmaster, M. C. Venkatesa Nayagar

Assistant Teachers. { G. Raju Mudaly.
G. Munisamy.
V. Murugasen.
E. Vyravamurthy.

Pupils Enrolled, Boys 95, Girls 29; Total 124.

Number of 4th Standard pupils sent to Saidapet for Government Examination, 15; number passed 15.

H. P. B. MEMORIAL SCHOOL, KODAMBAUKUM

Established 20th October, 1898.

Headmaster, M. Krishnasamy.

Assistant Teachers. { N. Rathinam.
P. Arunaghiri.
Paramasivan.

Pupils Enrolled, Boys 103, Girls 49; Total 152.

In attendance but not yet enrolled 22.*

No. of 4th Standard pupils sent to Saidapet for Government Examination 4. Number passed 2.

DAMODAR FREE SCHOOL.

Established 27th September, 1899.

Headmaster, P. Krishnasamy.

Assistant Teachers. { I. Vyapury Mudaly.
T. Murugasen.
P. M. Venkatapathy.

Pupils Enrolled, Boys 104, Girls 36; Total 140.

TIRUVALUVAR FREE SCHOOL, MYLAPORE.

Established 7th September, 1901.

Headmaster, M. Rajagopaul.

Assistant Teachers. { I. Murugasen.
R. Murugasen.

Pupils Enrolled, Boys 60, Girls 36; Total 96.

* The former Manager and the Teacher of a Missionary School now extinct has refused "leaving certificates" to their pupils entering our School. Under the Code they cannot be enrolled without these certificates.

TREASURER'S REPORT.

The President read by their titles the Reports of the Treasurer and Auditing Committee, as follows:

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 20th December 1900	25,000	0	0	Amount transferred to the Headquarters Fund—only the available interest to meet the current expenses..	393	8	0
Donation to the Fund	10	0	0	Interest on Bankipore Mortgage transferred	1,000	0	0
Interest on Mortgage of Rs. 20,000 with Messrs. Sham Narain and Krishna Rao of Bankipore, first instalment through the Receiver to the Estate of the above-mentioned gentlemen Babu Harendranarayan Sing	1,000	0	0	Amount loaned on Securities Rs. 25,000			
Interest on Mortgage of Rs. 5,000 with Messrs. Thompson and Co. for one year from December 1900 to November 1901 at 10½ % for first 5 months and 6 % for remaining 7 months	393	12	0	Amount in P. O. S. Bank Rs. 10-6-9			
Interest from the Post Office Savings Bank on Rs. 10-3-9 for 1900-1901	0	3	0	Balance Rs...	25,010	0	9
Total Rs...	26,403	15	0	Total Rs...	26,403	15	0

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 20th December 1900	143	12	4	Cost of feeding at the caste kitchen	184	7	1
Collection from Members and Sympathisers during the informal meeting of the year 1900	437	8	0	Cost of Pandal over feeding places for the year 1900	40	0	0
Mr. A. F. Knudsen, Honolulu for Annual dues for 1901.	15	0	0	Food expenses of European guests	23	0	0
Mr. R. T. Tebbitt Swaton, Japan for annual dues for 1901	15	0	0	Printing Anniversary Reports	288	3	1
Countess C. Wachtmeister, London	100	0	0	Extra servants engaged	2	0	0
Mr. P. Nagesa Row, Donation	2	0	0	Presents to Printers, &c.	11	0	0
Mr. P. D. Khan, Colombo	25	0	0	Advance to Pandal man for 1901	100	0	0
Mr. T. Seshachela Row for a house	7	0	0	Advance for feeding expenses	100	0	0
Fee for opening a restaurant.	20	0	0	Telegram	1	5	0
Total Rs...	765	4	4	Victoria Hall fee for 1901 Anniversary	15	0	0
				Balance Rs...	764	15	2
				Total Rs...	765	4	4

[illegible]

1901.

RECEIPTS.		Amount.	EXPENSES.		Amount.
		Rs. A. P.			Rs. A. P.
Balance on 20th December 1900	...	115 1 2	Establishment charges	...	1,194 2 4
DONATIONS.			Purchase of books	...	216 4 0
An F. T. S. of Burma for 1901.	...	600 0 0	Binding charges	...	33 14 0
Mr. C. Sambiah Chettiar for 1901.	...	18 0 0	Subscription to periodicals	...	18 8 0
An Australian F. T. S.	...	4 0 0	Freight and postage	...	25 2 0
First contribution from the White Estate of Seattle.	...		Shelf-making	...	122 2 8
Cheque £191. cashed by Madras Bank @ $\frac{1}{4}$	...	1 502 4 0	Tin pamphlet cases	...	34 10 6
Mr. A. Venkata Kanniah	...	2 0 0	Printing and Stationery	...	88 13 2
Sale of Books	...	3 0 0	Paid charges on Tiruvalangadu Library, &c.	...	300 4 0
Interest from Founders' Fund, &c.	...	509 13 1	Labels for books' backs	...	38 15 0
Interest from P. O. S. n/c	...	0 3 0	Brass work &c., for Library Shelves	...	21 0 0
Loan raised from Head-Quarters Fund	...	230 0 0	Sundries	...	26 7 9
Amount realized by sale of Tiruvalangadu Library effects	...	104 10 0			
Amount found in collection box	...	3 11 3			
					2,120 3 5
			Balance Rs...		972 7 1
Total Rs...	3,092 10 6		Total Rs...	3,092 10 6	

SUBBA ROW MEDAL FUND.

RECEIPTS.		Amount.		EXPENSES.		Amount.	
		Ra.	A. P.			Ra.	A. P.
Balance on 20th December 1900	...	1,230	9 10				
Interest from P. O. Savings Bank Account for 1900.	...	38	7 0				
1901	...						
Total Ra...		1,269	0 10				

FOUNDERS' FUND.

RECEIPTS.		Amount.		EXPENSES.		Amount.	
		Rs.	A. P.			Rs.	A. P.
Balance on 20th December 1900 ...	22,000	0	0				
Amount advanced on Interest a/c and recovered ...	200	4	0				
Total Rs...	22,200	4	0				

[illegible]

To The President.

Agreeably to Rule 29 of the Rules as revised by the General Council at the annually by Auditors, we have carefully examined the accounts of the Society for the The several items of receipts and expenditure are supported in the former case by receipts from the parties who received the payments and by accounts signed by

We are glad to observe that the suggestion made by us in the last year's report (penditure) side of cash account for loans and advances has been adopted.

Account current of the 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.
Balances on 22nd December 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 do					1,230	9 10		
White Lotus do					338	0 6		
President-Founder's Tour Fund					1,809	14 0		
Founders' do					22,000	0 0		
Total...					52,042	15 9	52,042	15 9
Receipts in 1901.								
Permanent Fund	403	15 0			403	15 0		
Anniversary do	621	0 0			621	0 0		
Library do	2,642	15 4	230	0 0	2,872	15 4		
Headquarters do	9,398	6 8			9,398	6 8		
Subba Row Medal do	38	7 0			38	7 0		
White Lotus do	177	4 3			177	4 3		
President-Founder's Tour Fund	11,659	2 6			11,659	2 6		
Founders' do	200	4 0			200	4 0		
Total...	25,141	6 9	230	0 0	25,371	6 9	25,371	6 9
Detail of Balances in different Funds on the 22nd Decr. 1901.								
	RS.	A. P.						
Permanent Fund	25,010	6 9						
Anniversary do	0	5 2						
Library do	972	7 1						
Headquarters do	2,691	12 6						
Subba Row Medal								
Fund	1,269	0 10						
White Lotus do	485	10 3						
President-Founders' Tour Fund	504	9 0						
The new Founder's Fund	22,200	4 0						
Total...	53,134	7 7					77,414	6 6

Convention of December 1897 enjoining that the Society's accounts should be certified period from 20th December 1900 to 22nd December 1901, and have found them correct. letters, &c., from the parties who remitted the money and in the latter case by Col. Olcott and by Dr. W. English for Bazaar purchases, &c.

with regard to opening a separate column in the debtor (receipt) and creditor (ex-

20th December 1900 to 22nd December 1901.

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	393	8 3			393	8 3		
Anniversary do	764	7 2			764	7 2		
Library do	*2,015	9 5			2,015	9 5		
Headquarters do	†7,882	4 1	230	0 0	8,112	4 1		
Subba Row Medal do								
White Lotus do	29	10 6			29	10 6		
President-Founder's Tour Fund	12,964	7 6			12,964	7 6		
The Founder's do								
Total...	24,049	14 11	230	0 0	24,279	14 11	24,279	14 11
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. Candaswamy Mudalliar, his brother and his minor sons, on mortgage of buildings @ 10½ %							12,000	0 0
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							1,061	7 5
Post Office Savings Bank deposit...								
Permanent Fund	10	6 9						
Anniversary do	3	2 0						
Headquarters do	9	3 0						
Library do	6	13 9						
Subba Row Medal do	1,268	7 0					1,268	0 6
Cash in London and Westminster Bank, Limited, in the name of H. S. Olcott £ 235-12-2 at Rs. 15							3,534	2 0
Postage stamps Rs. 0 1 9 and cash 240 11 11							240	13 8
Total...							53,134	7 7
							77,414	6 6

* This includes Rupees (6) five remaining to be recovered from servants out of advance given to them.

† This includes rupees 88½ remaining to be recovered from servants for rice supplied to them at cheaper rate.

25th December, 1901.

C. SAMBIAH.
S. V. RANGASWAMI,
Auditors.

PANCHAMA EDUCATION FUND.
1901.

RECEIPTS.	Amount.	EXPENSES.	Amount.
	Rs. A. P.		Rs. A. P.
Balance on 20th Dec. 1900	7,612 14 8	Construction and Repairs ...	1,295 6 5
Donations :—		Salaries of Teachers and	
Mr. C. Sambiah Chettiar	6 0 0	servants ...	1,624 13 1
" Alexander Fullerton, New York	29 13 0	Supervision Fee and Cart allowance ...	168 8 0
" V. R. Desika Charlar	0 8 0	Rice Distribution to Teachers and servants ...	817 3 5
A Friend	2 0 0	Loan to Teachers and do ...	45 0 0
Mr. E. Annaswami Moodeliar...	1 8 0	Stable Expenses including purchase of horses and wages ...	464 4 10
An English F. T. S.	1,500 0 0	Printing and Stationery ...	27 14 2
Mrs. I. E. Russell, San Francisco	300 0 0	Cooking Class Expense at O. F. School	58 0 0
Lord Mexborough	46 9 2	Rent of the O. F. S. Ground.	26 1 0
Mrs. A. Van der Linden	15 4 0	Loan returned to Theosophist Fund	325 0 0
Mr. A. F. Knudsen	295 8 3	Charity by rice distribution, &c. ...	33 1 3
" J. H. Knapp	3 0 0	Travelling Expenses of Mrs. Courtright	931 6 6
" Alexander Fullerton	76 10 0	Temporary loan to Mrs. Courtright	691 0 0
" E. W. Parker	76 10 0	Sundries	146 1 7
" A. L. Williams	7 8 0	Total...	6,653 12 3
Miss Margaret Maxwell	9 4 0	Balance...	10,260 4 10
Mr. N. H. Cama	10 0 0	Total Rs...	16,914 1 1
Countess Wachtmeister	100 0 0		
Mr. A. Fullerton	15 0 0		
" Atmaram, Simla	10 0 0		
" A. L. Williams	7 8 0		
Amount collected by Colonel Olcott in his Tour :—			
Captain H. for building new School	\$ 1,000-00		
Mr. & Mrs. Chidester	329-00		
Through Mrs. Emma Beckman	54-00		
Cleveland Branch T. S.	30-00		
E. W. Parker	25-00		
Mr. Alexander Fullerton	25-00		
In Memory of Sam. I. Spear	25-00		
Englewood friend...	20-00		
Mr. J. Forsell	10-00		
Mrs. Fairweather...	10-00		
Yggdrasil T.S.	5-00		
Miss Blacklin	5-00		
" M. A. Culver,	5-00		
" McArthur	5-00		
Mrs. M. C. Miller...	5-00		
Miss Brown	5-00		
" Addicks	5-00		
Dutch Lady thro' Mr. Hyde	5-00		
Consul-Genl. R. Wildman	5-00		
Mr. Bueckers	5-00		
The Misses Eaton...	4-00		
Carried over		Total...	

PUNCHAMA EDUCATION FUND.—(cont.)
1901.

RECEIPTS.		Amount		EXPENSES.		Amount.	
		Rs.	A. P.			Rs.	A. P.
Brought forward .							
Arthur Chidester...	3-00						
Mrs. Petrie ...	2-00						
Mr. Krupp ...	2-00						
A Friend ...	2-00						
Mrs. S. E. Roberts..	1-00						
" Olivet ...	1-00						
Miss Fiske ...	1-00						
Mrs. Eaton ...	1-00						
" Mcloy ...	1-00						
" W. ...	0-30						
Total...	\$1,596-3 0	4,788	14 6				
Interest on Mortgage with Thompson & Co., and 1d interest from the Founders' Fund with Thompson & Co..		648	10 6				
Amount collected on Rice- distribution ...		627	4 0				
Refund of loans to Teachers, &c.		48	0 0				
Refund of loan by Theosophist Fund ...		100	0 0				
Borrowed from do ...		325	0 0				
Government grant for 1900- 1901 ...		250	11 0				
Total Rs .	16,914	1	1				

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 power 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.

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT,

(Late Colonel S. C., War Dept., U. S. A.)

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M.D.

Treasurer.

T. VIJARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address: 46, Fifth Avenue, New York.

U PENDRA NATH BASU, B.A., LL.B., Indian Section.

Address: Benares, N.-W. P.

BERTRAM KNIGHTLEY, M. A. (*pro tem*), European Section.

Address: 28, Albemarle St., London W.

H. A. Wilson, Australasian Section.

Address: 42, Margaret St., Sydney, N. S. W.

Arvid Knös, Scandinavian Section.

Address: Engelbrechtsgatan 7, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

Address: Mutual Life Buildings, Lower Queen St.,
Auckland, N.Z.

W. B. FRICKE, Netherlands Section:

Address : 76, Amsteldijk, Amsterdam.

DR. TH. PASCAL, French Section.

Address ; 52, Avenue Bosquet, Paris.

CAPTAIN OLIVIERO BOGGIANI, (*pro tem*) Italian Section.

Address : the Central Theosophical Com'tee,

Via della Muratte, 53, Rome.

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, Aucklan"

Buddhist Committee :—"Sandaresa, Colombo."

BRANCHES
OF THE
THEOSOPHICAL SOCIETY

(Corrected up to December 1901.)

AMERICAN SECTION.

* Written thus, the name of the City of New York goes as one word.

AMERICAN SECTION.

Place.	Name of 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	Mrs. Annette C. Ellison	Laurits Rusten	2207 Riverside ave.
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Mrs. Sarah E. Fitz Simons	157 Peck St.
Toronto, Canada	Toronto T. S.	1891	A. G. Horwood	Mrs. Flora O. Titus	Toronto Junction, Ont.
St. Paul, Minn.	St. Paul T. S.	1891	Mrs. Gertrude Grewe	Harley O. Doolittle	409 Fort St.
Toledo, Ohio.	Toledo T. S.	1892	Mrs. Kate H. Maguire	Mrs. Sarah J. Truax	1321 Huron St.
Los Angeles, Cal.	Harmony Lodge T. S.	1894	C. O. Haskell	Edmund R. Bohan	707 Waterloo St.
Chicago, Ill.	Shila T. S.	1894	Mrs. Julia A. Darling	Miss Angelina Wann	6237 Kimbark ave.
Honolulu, H. I.	Alcha T. S.	1894	Augustus Marques	Mrs. E. C. Rowe	P. O. Box 293.
East Las Vegas, N. M.	Annie Besant T. S.	1895	John Knox Martin	Almon F. Benedict	P. O. Box 444.
San Francisco, Cal.	San Francisco Lodge T. S.	1895	Wm. J. Walters	Miss Lucetta M. Laing	614 Sutter St.
San Francisco, Cal.	Golden Gate Lodge	1901	.....	.....	.....
Pasadena, Cal.	Pasadena T. S.	1896	Mrs. Caroline W. Beaton	Geo. W. Swerdfiger	90 W. Colorado St.
Santa Cruz, Cal.	San Lorenzo T. S.	1896	Mrs. Annie E. Rhodes	Mrs. Rachel Blackmore	Garfield Park.
Seattle, Wash.	Ananda Lodge T. S.	1896	Thomas A. Barnes	Mrs. Hattie McL. Randolph	Fremont, King Co. Wash.
Spokane, Wash.	Olympus Lodge T. S.	1896	Mrs. Lida M. Ashenfelter	Dr. Hermione W. Andrews	324 4th ave.

Butte, Montana	Butte Lodge T. S.	1896	Mrs. Lina H. Speer	Carl J. Smith	115 N. Main St.
Sheridan, Wyoming.	Sheridan T. S.	1896	Fernando Herbst	James G. Hunter	Lock Box 43.
Minneapolis, Minn.	Yggdrasil T. S.	1897	Niels Juel	John Johnson	726 Huron St., S. E.
Streator, Ill.	Streator T. S.	1897	John E. Williams	George Goulding	.....
Buffalo, N. Y.	Fidelity Lodge T. S.	1897	Dr. Thos. P. C. Barnard	Miss Harriett W. Lord	138 Delaware ave.
Chicago, Ill.	Englewood White Lodge T. S.	1897	Mrs. Maude L. Howard	Mrs. Harriet A. King	7215 Princeton ave.
Cleveland, Ohio	Cleveland T. S.	1897	Dr. Quincy J. Winsor	Mrs. Helen B. Olmsted	649 Prospect St.
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. St., N. W.
Philadelphia, Pa.	Philadelphia T. S.	1897	D. D. Childster	Miss Anna M. Breadin	3041 Susquehanna ave.
Topeka, Kansas	Topeka T. S.	1897	Judge F. M. Grover	Mrs. Emma B. Greene	1231 Monroe St.
Chicago, Ill.	Eastern Psychology Lodge T. S.	1897	Thomas C. Havens	Herbert A. Harrell	5912 S. State St.
Denver, Colo.	Isis T. S.	1897	.....	Mrs. Ida B. Blakemore	2336 Race St.
San Diego, Cal.	H. P. B. Lodge T. S.	1897	Mrs. Sylvia A. Leavitt	Edward Meister	1125 6th St.
Sacramento, Cal.	Sacramento T. S.	1897	Mrs. Mary J. Cravens	Mrs. Elizabeth Hughson	1014 18th St.
Menomonia, Wis.	Menomonia T. S.	1897	John H. Knapp	Dr. Kate Kelsey	.....
Kalamazoo, Mich.	Kalamazoo T. S.	1897	Dr. J. W. B. La Pierre	Miss Agnes Bavier	1030 S. West St.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Delia Robb	Mrs. Allie R. Rockwell	Lock Drawer 552.
Lynn, Mass.	Lynn, T. S.	1897	Mrs. Helen A. Smith	Nathan A. Bean	28 Verona St.

American Section.—Continued.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Detroit, Mich.	Detroit T. S.	1897	Dr. M. V. Meddaugh	Mrs. Alice E. Meddaugh	455 Greenwood ave.
Rochester, N. Y.	Blavatsky T. S.	1897	Mrs. Agnes T. Probst	George Hebard	214 Parsells ave.
Syracuse, N. Y.	Central City T. S.	1897	Dr. T. C. Walsh	Henry E. De Voe	714 Hickory St.
Boston, Mass.	Alpha T. S.	1897	Cornelius A. Russell	Mrs. Ellen F. Reed	34 Hillsdale St., New Dorchester, Mass.
Kansas City, Mo.	Olcott Lodge T. S.	1897	Dr. B. W. Lindberg	Arthur J. Marchant	Care, Peet Bros. Man'g Co.
St. Joseph, Mo.	St. Joseph T. S.	1897	Mrs. Annie M. Goodale	Mrs. Anna S. Forgrave	1201 Sylvan St.
Newton Highlands, Mass.	Dharma T. S.	1897	Mrs. Minnie C. Holbrook	Carl G. B. Knauff	27 Floral ave
Lima, Ohio	Lina T. S.	1898	Elmas W. Jackson	Mrs. Margaret Tolby	307 E. High St.
New Orleans, La.	Louisiana T. S.	1898	Miss Caroline Durrie	Miss Sidonia A. Bayhi	4819 Prytanin St.
Vancouver, B. C.	Vancouver T. S.	1898	Thos. E. Knapp	Wm. Yarce	700 Jackson ave.
Council Bluffs, Iowa.	Council Bluffs T. S.	1898	Mrs. Harriot F. Griswold	Mrs. Juliet A. Merriam	201 Logan St.
Freeport, Ill.	Freeport T. S.	1898	Chas. H. Little	Wm. Brinsmaid	167 Foley St.
Lansing, Mich.	Lansing T. S.	1898	Mrs. Jennie L. K. Haner	Miss Mary Gerber	Box 233.
Saginaw, Mich.	Saginaw T. S.	1898	Lincoln E. Bradt.	Mrs. Annie A. Hubbard	421 Stark St., 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. Madgett	Dr. Benj. S. Scott	Equitable B'd'g.
Tampa, Fla.	Tampa T. S.	1899	Mrs. Marietta Cuscaden	Geo. A. Flanagan	Florida Commercial College.
Leavenworth, Kan.	Leavenworth T. S.	1899	Prof. D. W. McGill	Miss Maude M. Ouel	206 Fifth ave.
Holyoke, Mass.	Holyoke T. S.	1899	Mrs. Orpha Bell	John H. Bell	10 Cottage ave.
Pierre, So. Dakota	White Lotus T. S.	1899	Dr. Oscar H. Mann	Mrs. May T. Gunderson	.....
Lincoln, Neb.	Luxor Lodge T. S.	1899	.....	Mrs. Emma H. Hahnes	1144 J. St.
Dayton, Ohio	Namasa T. S.	1899	Wm. M. Thompson	.....	1000 E. 5th St.
Portland, Ore.	Mount Hood Lodge T. S.	1899	Miss Pauline Campbell	Mrs. Ursula Yager	414 Hall St.
West Superior, Wis.	North Star Lodge T. S.	1900	Judge W. E. Hally	Mrs. Frances P. Mordock	116 Agen Block.
Cedar Rapids, Iowa.	Cedar Rapids T. S.	1900	Wm. John Hall	Albert J. Robart	1212 Fourth ave.
Omaha, Neb.	Omaha T. S.	1900	John J. Points	Lewis A. Storch	2214 N. 26th St.
Corry Pa.	Elitka T. S.	1900	Mrs. Helen S. Johnson	Mrs. Josephine R. Wilson	85 W. Washington St.
Santa Rosa, Calif.	Santa Rosa T. S.	1900	.....	Peter van der Linden	526 College ave.
Grand Rapids, Mich.	Valley City T. S.	1900	Mrs. Mary J. Clark	Mrs. Euphonia Haberkorn	294 11th ave.
Cleveland, Ohio	Forest City T. S.	1900	Miss Anna Goedhart	Edward N. Beecher	775 Doan St.
Helena, Montana	Heliotrope Lodge T. S.	1900	Adolphus B. Keith	Mrs. Katherine N. Moore	47 S. Rodney St.
Boston, Mass.	Boston Lodge T. S.	1900	Mrs. Emily A. Partridge	Mrs. Grace V. D. Cook	Box 219, Needham, Mass.
Washington, D. C.	Wachtmeister T. S.	1901	Mrs. Anna M. Jaquess	Mrs. Katherine Glenn	16 Q. St., N. E.

American Section. — (Continued.)

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Des Moines, Iowa ...	Des Moines T. S. ...	1901	Bernard A. Hale	Miss Anna C. Fuller	838 13th St.
Victoria B. C. ...	Victoria T. S. ...	1901	Henry M. Dumbleton	Mrs. May King	30 Caledonia Avenue.

Address :— Alexander Fullerton, General Secretary; 46, 5th Ave., New York City. Telegraphic Address: "Confucius, New York."

INDIAN SECTION.

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	1882	Mr. C. Andikesavulu Reddy Garu	Mr. A. Chakrapani Iyer	Adoni District, Bellary.
Adyar	The Adyar Lodge T. S.	1897	Dr. W. A. English	Mr. V. C. Sesia Chariar, B.A., B.L.	High Court Vakil, Mylapore, Madras.
Ahmedabad	The Ahmedabad Branch T. S.	1899	Mr. Gauesh Gopal Pandit, B.A.	Mr. Indravadan Madhuvacharam Horn.	Rhadra, Ahmedabad.
Aligarh	The Aryan Patriotic T. S.	1898*	Kumar Lakshmi Narain Dube.	Babu Kedarnath Chatterji	Pleader, Aligarh, N. W. P.
Amalapuram	The Ambasamudram T. S.	1889	Mr. G. P. Nilakantier	Mr. H. T. Subbasani Aiyar	Pleader, Ambasamudram.
Ambasamudram	The Amalapuram T. S.	1900	Mr. C. Virabhadraya	Mr. P. V. S. Gopalani, Secy. and Treasurer.	Amalapuram.
Amritsar	The Jignyasā T. S.	1896	Mr. Horjiram	Mr. Amolakram	Bazaar, Sirki Bandan, Amritsar
Amraoti	The Amraoti T. S.	1900	Mr. N. M. Desai	Mr. Vishwanath Kashinath Kali.	Pleader, Amraoti, Berar.
Anantapur	The Anantapur T. S.	1885	Mr. P. Veeranna Naidu Garu.	Mr. P. C. Govindasawmi Raju.	Clerk, Collector's Office, Anantapur.

Ariyalur	The Nrisinha T. S.	1900	Mr. M. J. Sunderam Iyer	N. S. Vasudeva Aiyangar	Pleader, Ariyalur.
Arni	The Arni T. S.	1885	V. Venkata Rao	Mr. V. Subba Row	Secretary, Arni T.S.
Arrah	The Arrah T. S.	1889*	Babu Kailash Chandra Banerji, M.A., B.L.	Babu Kisori Lal Halder, B.L.	Secretary, T.S., Arrah.
Aska	The Tatwānusandhāna T. S.	1901	Mr. K. V. Gopala Rao	Mr. K. K. Ramalingam	2nd Grade Pleader, Aska, Ganjam District.
Baidyanath	The Brahma Vidyā 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. Singaravelu Moodaliar.	Resident's Office, Bangalore.
Bankipore	The Belar T. S.	1892	Babu Purnendu Narain Sinha, M.A., B.L.	Babu Siva Sankar Sahay	Pleader, Moradpur.
Bansberia	The Aryan Lodge T. S.	1900	Rajah Kshitendra D. R. Mahachoy.	Babu Pasupati Nath Chatterji.	Bansbariah, Hooghly.
Bareilly	The Rohilkhand T. S.	1881	Pandit Cheda Lal, B.A.	Rai Bishan Lal, M.A., B.L., B.	High Court Vakil, Bareilly.
Bapatia	The Bapatia T. S.	1901	Mr. V. Koopuawami Aiyar, M.A.	Mr. C. Venkatadri, B.A.	Pleader, Bapatia.
Belgaum	The Belgaum T. S.	1901	Capt. C. Stuart Prince	Mr. D. A. Fernandez	Legal Practitioner, No. 90, High Street, Belgaum.
Bellary	The Bellary T. S.	1882	Hon'ble Rai Bahadur A. Sahasapati Moodaliar.	Mr. R. P. Narasimmaiah, B.A.	Translator, Dist. Court, Bellary.
Benares	The Kasi Tatwa Sabha T. S.	1885	Babu Mokshadasas Mittar...	Babu Tridhara Ch. Batha, B.A., B.L.	Theosophical Society, Benares City.

* The date of revival.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berhampore(Bengal)	The Adī Bhoutic Bhrātri T. S.	1881	Babu Dinanath Ganguli	Babu Nafar Das Roy	Zemindar, Gorābazar, Berhampore.
Berhampur(Ganjam)	Berhampur T. S.	1901	Mr. M. V. Chalapati Row	Mr. B. Viyyanna Pantulu	1st Grade Pleader, Berhampur
Bezwađa	The Bezwađa T. S.	1887	Mr. T. Venkatacarasiah	T. Seshachala Row	Pleader, Bezwađa.
Bhagalpore	The Bhagalpore T. S.	1881	Babu Parbati Mukherji.	Mr. Devi Prasad	Shekandarpur, Bhagalpore.
Bhavnagar	The Bhavnagar T. S.	1882	Dubrai Mahipatrai Oza	Dubrai Balwantray P. Oza	High School, Bhavnagar.
Bombay	The Blavatsky Lodge T. S.	1880	Mr. D. Gostling	Mr. Ramachandra Purushotham Kamat.	37, Hornby Row, Fort, Bombay
Bombay	The Dharmālaya T. S.	1901	.....	Gajanan Bhaskar Vaidya, B.A.	73, Lohār Chaul, Kalka Devi, Bombay.
Broach	The Atma Vidya Lodge T. S.	1892*	Rao Bahadur Motilal Chuni- lal	Mr. Surajram Jamiatram Thaker.	Lalubhai's Peit, Lalubhai's Chakla, Broach.
Calcutta	The Bengal T. S.	1882	Hon'ble Norendra 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.
Chapra	The Chapra T. S.	1899	Abinash Chandra Sen	Taraka Nath Dutta	Chapra, Behar.
Chicacole	The Chicacole Lodge	1901	Mr. T. V. Siva Row	Mr. V. Gurnia Sastri	Pleader, Munsiff's Court, Chicacole.

Chittore	The Chittore T. S.	1887	P. Narasimbayya Garu	Mr. C. M. Duraswamy Mudaliar, B.A., B.L.	District Court Vakil, Chittore.
Cocanada*	The Goutana T. S.	1885	Mr. K. Perrazu	Mr. V. Venkata Rayudu	First-grade Pleader, Cocanada.
Coimbatore	The Coimbatore T. S.	1883	Mr. T. Sadasaivayar, B.A., M.L.	Mr. S. N. Ramaswamy Iyer	Pleader, Coimbatore.
Colombo	The Hope Lodge T. S.	1898*	Mrs. M. M. Higgins	Miss C. Kotel	Museum School and Orphanage for Buddhist girls, Cinnamon Gardens, Colombo.
Comilla	The Tatwagnana Sabha T. S.	1889	Prince Rajkumar Navadvip- chandra Dev Varmun Bahadur.	Babu Chanda Kumar Guha	Sheristadar, Collectorate, Comilla, Tipperah, East Bengal.
Cuddalore	The Cuddalore T. S.	1883†	Mr. M. Thillanayagam Pillai.	Mr. R. Venkata Row	Pleader, District Munsiff's Court, Cuddalore.
Cuddapah	The Cuddapah T. S.	1886	Mr. A. Nunjundappa, B.A., B.L.	Mr. C. Ramaniya Garu, B.A., L.T.	Head Master, Municipal High School, Cuddapah.
Cuttack	The Cuttack T. S.	1901	Rai H. B. Basu Bahadur	Mr. H. Dinshaw	c/o Messrs. Vishram Ebrahim & Co., Agents, B. I. S. N. Co., Ld., Cuttack.
Dehra-Dun	The Dehra-Dun T. S.	1883	Lala Baldeo Sing	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, N. W. P., Dehra-Dun.
Delhi	The Indraprastha T. S.	1883	Rai Bichamber Nath	Lala Balakishna Das	c/o Lala Bhajan Lal, Banker, Chipiwara, Delhi.
Dharampor	The Ramjyanti T. S.	1897	Mr. Harparam Harmukh- ram Mehta.	Mr. Dabhyabhai Vasanji Desai.	Assistant Master, English School, Dharampor.
Durbhanga	The Durbhanga T. S.	1883	Babu Vinodhanath Jha	Babu Gangannath Jha, M.A.	Durbhanga.

* Revived and Rechartered, 1900. † The year of amalgamation with the Section. ‡ Revived in 1900.

Indian Section—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ellore	The Gupta Vidya T. S.	1887	Mr. D. Sritamulu	B. Ramachandra Row	Proprietor, Vibudha Rajan, Press, Ellore.
Erode	The Erode T. S.	1890	Mr. T. T. Rangachariar	Mr. R. Ramasami Aiyar, B.L.	Pleader, Erode.
Fatehgarh	The Gnana Marga T. S.	1885	Munchi Bakhtawar Lal, B.A.	.....	.....
Ferozepur	The Ferozepur T. S.	1901	Mr. Munshan Lal	Lala Sohau Lal Mohtra	Ferozepore, City.
Fyzabad	The Ayodha T. S.	1883†	.....	C. Shami, Esq.	Barrister-at-Law, Fyzabad.
Ghazipore	The Ghazipore T. S.	1886†	Kumar Bharat Singh, C. S.	Babu Gagan Chandra Roy	Ghazipur.
Gooty	The Gooty T. S.	1883	T. Ramachandra Rao	Mr. M. Subba Row	Pleader, Gooty.
Gorakhpur	The Sarva Hitkari T. S.	1883	Babu Jogeshwar Roy	Babu Ishvari Prasad	Gorakhpur.
Gudiwada	The Gudiwada T. S.	1898	Babu Ram Garib	Mr. T. Gopal Krishna Marti	Second-grade Pleader, Gudiwada.
Gujranwallah	The Gujranwallah Centre	1884	Mr. Ralla Ram Arora	Mr. Dewan Chandra Varma	Sub-Overseer, Lane Mull Singh Kapur, Gujranwallah.
Guntakul	The Guntakul T. S.	1901	Mr. M. V. Musuniswami Aiyar.	M. Hanamuntha Rao	Hd. Clerk, Dt. Local Supt.'s Office, S. M. Ry.
Guntur	The Krishna T. S.	1892	Mr. A. M. Sundarasivaiah, B.A.	Mr. K. Pundarikakshudu	Pleader, Guntur.
Guntur	The Sadavichara T. S.	1891	Mr. Chegu Kanagaratnam	Mr. S. Ramaswami Gupta	Merchant, Guntur.
Gya	The Gya T. S.	1892	Babu Harihar Nath Sircar.	Babu Nilkanta Sahay	Pleader, Gya, Behar.

Habiganj	The Habiganj T. S.	1897	.....	Babu Mahim Chandré Dutt, M.A., B.L.	Pleader, Habiganj.
Harur	The Harur T. S.	1900	Mr. C. Seshagiri Row	Mr. C. V. Sanninadha Aiyar	Sub-Registrar, Harur, Salem District.
Hooghly	The Hooghly T. S.	1899	Babu Hari Charan Roy, M.A.	Dr. Prasad Das Mullick, M.A.	Druggists Hall, Hooghly.
Hyderabad (Deccan)	The Hyderabad T. S.	1882	Mr. Dorabji Desabhoj	Mr. Jehangir Sorabji	Chadder Chat, Hyderabad (Deccan).
Hyderabad (Sind)	Do	1901	Mr. Harinand Santokeram, B.A., L.L.B.	Mr. Khanchand Trataprai, B.A.	1st Asst. Hirnand, Academy Hyderabad (Sind).
Jallandhur	The Tatwagyana Pracharini T. S.	1893	Babu Sandeetam	Babu Sawan Mul	Basteegezozan, Jallandhur, Punjab.
Jammu	Ranbir Pratap T. S.	1901	Diwan Amarnath	Bhaidana Singh, B.A.	c/o Supt. Engr's Office of H. H. the Maharaja of Jammu.
Kanigiri	The Olcott T. S.	1899	Mr. Krishnasamy Aiyar, B.A.	Mr. A. V. Ramamuja Charchu	Pleader, Dt. Munsiff's Court, Kanigiri.
Karachi	The Karachi T. S.	1896	Mr. Cawasji Eduljee Anklesaria.	Mr. Damodar Vishram	Karachi.
Karkul	The Karkul T. S.	1901	O. V. Navjunda Aiyar	M. Babu Row	Sub-Registrar, Karkul.
Karur	The Karur T. S.	1885	Mr. J. Padmanabha Iyer	.....	.....
Kumbakonam	The Kumbakonam T. S.	1883	Dr. A. Vythivara Saastrial, L. M. S.	Mr. C. Krishnasami Aiyar	Second-grade Pleader, Kumbakonam.
Krishnagiri	The Krishnagiri T. S.	1897	D. Seshagiri Aier	D. V. Seshagiri Iyer	Pleader, Krishnagiri, Salem.

* 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.
Krishnagore	The Nadia T. S.	1901*	Babu Krishna Dhoni Mukerjee, B. A., B. L.	Babu Indrabasun Chakravarti, M. A., B. L.	Pleader, Judge's Court, Krishnagore.
Kulitalai	The Kulitalai T. S.	1900	Mr. S. Rameswami Aiyangar, B. A., B. L.	Mr. C. S. Mahadeva Aiyar, B. A., B. L.	1st Grade Pleader, Kulitalai.
Kurnool	The Satkalakshepa T. S.	1883	Mr. T. Chidambara Row	Mr. C. Venkataranih	Collector's Office, Kurnool.
Lahore	The Lahore T. S.	1887	Mr. Motilal Ghosh	Rai Hari Krishna Das	Melaram Cotton Mills.
Lucknow	The Satya Marga T. S.	1892	Rai Naraindas Bahadur	Babu Narotham Das	Makbalganj, Lucknow.
Ludhiana	The Ludhiana T. S.	1891	.....	Babu A. C. Biswas	Head Clerk, Deputy Commissioner's Office, Ludhiana.
Madanapalle	The Jignasa T. S.	1891	Mr. R. Giri Row	Mr. R. Seshagiri Row	Pleader, Madanapalle District, Cuddapah.
Madras	The Madras T. S.	1882	Mr. Korula Subbarayadu Garn.	Mr. C. E. Krishnamachariar, B. A., B. L.	High Court Vakil, 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.	1887	Rao Bahadur Dadoba Sakharan.	Dr. Krishnagar Anandgir	Malegaon.
Mangalore	The Mangalore T. S.	1901	Mr. J. N. Boys	M Upendra Poi, B. A.	Vakil, Car Street, Mangalore.
Mandalay	Mandalay T. S.	1901	K. K. Roy, M. A., B. L.	Mr. C. V. Ekambara Mudaliar.	Deputy Conservator of Forests' Office, Mandalay.

Markapur	The Keshava Samajam of Lodge T. S.	1900	Mr. C. Rajagopala Row, B. A.	Mr. T. Ramakrishnaiyer	Pleader, Markapur.
Masulipatam	The Masulipatam T. S.	1887	Mr. Kota Auanda Row	Mr. V. Venkateshaya	Sirkilipetta, Masulipatam.
Meerut	The Meerut T. S.	1882	Babu Rama Prasad, M. A.	.....	(Pres.) Pleader, Meerut.
Midnapore	The Midnapore T. S.	1883	Babu Girish Chander Mittra	Babu Ishan Chandra Singh	Pleader, Judge's Court, Midnapore.
Molkalmaru	Molkalmaru T. S.	1901	V. Subba Rao Mudaliar	M. Venkata Row	Landholder, Molkalmaru.
Monghyr	The Monghyr T. S.	1887	.....	Babu Surajnaath Bhattacharjee	Balcon Bazaar, Monghyr Behar.
Motihari	The Motihari T. S.	1896	Dr. Nimaicharan Chatterji	Babu Nandulal Bhattacharjee, B. A., B. L.	Pleader, Motihari.
Muttra	The Muttra T. S.	1891	Pandit Jai Narain Ujja manyu.	Dr. Ranji Mull, L. M. S.	Medical Hall, Muttra City.
Multan	The Multan T. S.	1896	Rai Bahadur Harichand	Mr. Bahmukund Tirkha	Pleader, Multan City.
Muzaffarpur	The Muzaffarpur T. S.	1890	Jubendhu Nath Deb, B. A.	Babu Raghunandana Prasad Sarma.	Zemindar of Mahamedpur Susta, via Silout, T. S. Railway, Muzaffarpur Dt.
Nadiad	Gopal Krishna T. S.	1901	Lallubhai P. Parikh	Ram Singh Debi Singh Thokur.	1st Class Hospital Assistant, Nadiad
Naini Tal	The Kurnmachal T. S.	1888	Babu Lakshmi Narayan Rao neep.	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.
Nandalar	The Nandalar T. S.	1900	Mr. P. Gopala Krishna Aiyar	Mr. C. Seshachala Aiyar	Pleader, Nandalar, Cuddapah District.

* Revived in 1900.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
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.
Narasapore	The Vasishta T. S.	1901	V. B. Lakshmi Narasimha Sastri	A. Tryumbukum	Pleader, Narsapur.
Nellore	The Nellore T. S.	1882	Mr. Y. Janikiramayya	N. I. Venku Aiyar	Raja's High School.
Nilphamari	The Nilphamari T. S.	1892	Babu Janakinath Biswas	Babu Rajani Kanta Sirkar	Pleader, Nilphamari, Bengal.
Ongole	The Ongole T. S.	1891	Mr. K. Lakshmi Narasimha Rao	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.
Peddapuram	The Sri Krishna T. S.	1901	C. Sheehya	S. Venu Moodaliar	2nd-grade Pleader, Peddapuram.
Palghat	The Malabar T. S.	1882	Mr. V. Vengu Iyer	Mr. S. Veeraraghava Iyer	Sagaripuram, Palghat.
Paramkudi	The Paramkudi T. S.	1901	Mr. P. V. Kokanada Ramayya	A. S. Krishawamy Sastri	Head Master, Paramkudi
Parvatipur	The Parvatipur T. S.	1901	P. C. Tiruvankatachari B.A. B.L.	J. Sanjiva Row	Head Clerk, Collectors Office, Parvatipur.
Patukota	The Patukota Lodge T. S.	1898	Mr. G. Narayanaswami Iyer.	Mr. S. Ramaswami Aiyar	Pleader, Patukota, Tanjore Dt.
Parasawakam	The Sri Rama Lodge T.S.	1898	Mr. V. Minakshi Subaraya. Moodaliar.	Mr. G. Ranganatha Mudaliar.	7, Kariappa Mudali St., Parasawakam.

Penunkonda	The Penunkonda T. S.	1893	Mr. R. Hanumanta Rao.	Mr. C. Shaamuga Mudaliar	Overseer, D. P. W.
Periyakulam	The Periyakulam T. S.	1884	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Rajamaiyar	Sanitary Inspector, Municipality, Periyakulam.
Poona	The Poona T. S.	1882	Khan Bahadur N. D. Khan dalwalla.	Mr. Rajana Linga	Pleader, Molechun Tank Road, Poona.
Poonamalle	The Poonamalle Lodge T. S.	1898	.....	Mr. T. Ramakrishnaiyar	Manager of the Theological School, Poonamalle, Chingleput.
Raichur	The Raichur T. S.	1901	U. N. Cavasji, Esq.	Dr. M. Narasimulu	Civil Surgeon, Raichur.
Rajahmundry	The Rajahmundry T. S.	1887	T. Gopala Krishnam	Mr. K. Rama Brahmam Garu	Rajahmundry
Rajkot	The Rajkot Branch T. S.	1899	Bagaji Ramachandra Naik.	Mr. Raoji Ramoji Pavlekar	Rajkotpur, Kathiawar.
Ramdasapur	The Ramdasapur Centre T. S.	1899	.....	Babu Jagbir Prasad	Ramaya Harial, village Ramdasapur, via Dalsigamani.
Rangoon	The Shwe Daigon T. S.	1885	Mr. Taw Sein Ko.	Mr. Maung Tsun Nym	Assistant Government Translator, Burma Secretariat, Rangoon.
Do.	The Rangoon T. S.	1885	Mr. N. G. Cholurely, B.A. L.C.S.	Babu Bansi Ram	Clerk, Burma Railway Stores, Rangoon.
Do.	The Inawady T. S.	1885	.....	Mr. T. V. Subbayah	Clerk, Sanitary Commissioner's Office, Rangoon.
Rawalpindi	The Rawalpindi T. S.	1881	Babu Shyama Charan Bose.	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rayadrug	The Brahma Vidya Branch T. S.	1898	.....	Mr. R. Obala Row	Late Head Master, Rayadrug-School, Rayadrug.

Indian Section.—(Continued)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Saidapet	Sri Krishna Lodge	1901	D. B. Venkata Sabha Rao.	M. Bhaskara Chari	Retired Eng. Hd. Clerk, Collector's office, Saidapet
Salem	The Salem T. S.	1897	Mr. V. Krishnaswami Aiyar	Mr. C. Venkata Row.	High Court Vakil, Salem.
Secunderabad	The Secunderabad T. S.	1882	Mr. Bezorij Adetji	Mr. Krishnaswamy Naidu	Pleader, Tower Street, Secunderabad, Deccan.
Sholinghur	The Sholinghur T. S.	1889	Mr. J. Swaminathaiyar, R.A.	Mr. M. Subramoni 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	M. S. Sankara Iyer, R.A.	M. Ramaswami Pillay	Agent, Ootamanur Estate, Sivaganga.
Siwan	The Siwan, T. S.	1899	Pt. Rām Bhujawan, Pundit...	Babu Chandra Sekhar Banerjee	Pleader Siwan
Sompot	Sri Kodanda Ramaswamy Large	1901	M. Ramdas Pantulu	K. Jagannadham, R. A.	Pleader, Sompot
Srinagar	The Kashyapa T. S.	1900	Pt. Vas Kak Dur	Pt. Ananda Kaul	4th Bridge, Srinagar.
Srirangam	The Srirangam T. S.	1900	Mr. C. Sambasiva Iyer	Mr. S. M. Raja Rām Rao	West Chitra Street, Srirangam
Srivaikuntam	The Agastya 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. Nautamram Uttamram Trivedi.	Mr. Ghelebbhai Lalabhai	Satan Falia, Surat.
Tanaku	The Tanuku T. S.	1901	Mr. M. Mutiayya	P. Sitaram Rao	Pleader, Tanuku.
Tumluk	The Tamralipi T. S.	1889	Babu Umānath Ghosal	Dr. Sasi Bhusan Mukherjee	Assistant Surgeon, Tumluk.
Tanjore	The Tanjore T. S.	1883	Mr. M. Nataraja Iyer	Mr. T. Sadastava Row	High Court Vakil, Tanjore.
Tenali	The Tenali T. S.	1900	Mr. V. Bhavanachari	Mr. D. Parushottam Garu	Pleader, Tenali, Kistna Dt.
Tindivanam	The Tindivanam T. S.	1900	Mr. M. Umāpathi Mudaliar.	Mr. V. Mathuswamiiah, R.A.	Second Grade Pleader, Tindivanam.
Tinnevelly	The Tinnevelly T. S.	1881	Mr. T. A. Anantaram Aiyar	Mr. S. Rāmachandra Shastri.	Clerk, District Court, Tinnevely.
Tirukoilur	The Tirukoilur T. S.	1900	Mr. R. Sundaresa Mudaliyar.	Mr. P. S. Venkatarāmīr	Second Grade Pleader, Tirukoilur, S. Arcot District.
Tirupati	The Srinivasa Lodge T. S.	1898	Mr. V. Seshu Aiyar, R. A.	Mr. Chella Rāmkrishnaia	Clerk, District Munsiff's Court, Tirupati.
Tirupatur	The Ireshna Vichara Lodge T. S.	1884	Mr. V. Seshu Aiyar, R.A., R.L.	Mr. T. Rāmānujam Pillai	Sub-Engineer, P. W. D., Tirupatur.
Tirur	The Tirur T. S.	1894	.....	Mr. C. S. Adinarayana Aiyar.	Pleader, Tirur, Malabar.
Tiruturaipundi	The Bilwa Aranya Lodge T. S.	1898	Mr. T. K. Annanatha Sas. trival.	Mr. P. O. Sambantha Mudaliar.	Civil Apothecary, Tiruturaipundi, Tanjore District.
Tiruvallur (Chingleput)	The Veeraraghava Lodge T. S.	1898	Mr. M. Chinappa Pillai	Mr. E. Annaswami Mudaliar	Medical Officer, Tiruvallur, Chingleput District.
Tiruvallur (Tanjore).	The Tiruvallur T. S.	1891	Mr. N. Vaidyananthier	Mr. T. K. Ramaswamier	2nd Grade Pleader, Tiruvallur, Tanjore District.

• Revised in 1899.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Trichinopoly	The Trichinopoly T. S.	1883	Mr. K. Varduva Aiyangar	Mr. N. Harihar Iyer, B.A., B.L.	Pleader, Trichinopoly, (S.I.Ry.)
Triplicane	The Parthasarathy Lodge T. S.	1893	Mr. R. Shudagopachariar, B. A., B. L.	Mr. K. Subba Row	Clerk, Chief Secretariat, Nallathambiy Street, Triplicane, Madras.
Trivandram	The Trivandram T. S.	1901	Mr. B. S. Narayanaswami Iyer	Mr. B. S. Raghubama Chariar	Town High School, Trivandram.
Vedaraniem	The Vedavichara Sabha T. S.	1899	Mr. T. C. Ramachandra Row.	Mr. N. Pichai Pillay	Retired Tahsildar, Vedaraniem.
Vellore	The Vellore T. S.	1884	Mr. P. Venkata Kanniah Garu.	Mr. T. S. Kumaraswamy Iyer.	Pleader, Vellore.
Vizagapatam	The Vizagapatam T. S.	1887	P. T. Srinivastengar, M.A.	N. Rama Rao	Collector's Office, Vizagapatam.
Vizianagaram	The Vasistha T. S.	1901	V. Venkataraya Sastry	K. Srinivasa Row	1st Grade Pleader, Vizianagaram.
Walajahnagar	The Walajah-Ranipet Lodge T. S.	1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijayaraghava Mudaliar	Pleader, Walajahnagar, North Arcot.
Yellamanchelli	The Sarvasiddhi T. S.	1901	Mr. K. S. Kodanda Rama- aiyer	Mr. K. Venkata Narasyya	Yellamanchelli, Vizagapatam Dist.

Address:—Rabul Upendranath Basu, Gen. Sec., Benares, N.W.P. Cable address: "Besant, Benares."

Dormant Branches.—Indian Section.

Place.	Name of Branch.	Date of Charter.	Place.	Name of Branch.	Date of Charter.
Agra	The Agra T. S.	1893	Burdwan	The Brahma-Vidya Lodge T. S.	1883
Allahabad	The Prayag T. S.	1881	Calcutta	The Ladies T. S.	1882
Almorah	The Tatwa Bodhini Sabha T. S.	1893	Chakdighi	The Chakdighi T. S.	1883
Arcot	The Arcot T. S.	1884	Chingleput	...	...
Bangalore	The Bangalore City T. S.	1886	Chinsurah	The Chinsurah T. S.	1883
Bankura	The Sanjeevan T. S.	1883	Chittagong	The Chittagong T. S.	1887
Barubanki	...	...	Conjeeveram	...	...
Barakar	The Sachu Sanga T. S.	1892	Dacca	The Dacca T. S.	1883
Barisal	The Barisal T. S.	...	Darjeeling	The Kanchinjunga T. S.	1882
Baroda	...	...	Dharmapuri	...	...
Beaulah	The Rajbahaye Harmony T. S.	1887	Dindigul	The Dindigul T. S.	...
Bhawani	The Bhawani T. S.	1883	Dumraon	The Dumraon T. S.	1884
Bettiah	The Bettiah Centre T. S.	1899	Earnacolum	The Earnacolum T. S.	1883
Bhawanipur	The Bhawani T. S.	1883	Guntur	Sadirehar T. S.	1891
Bolaram	The Bolaram T. S.	1882	Hajipur	...	...
Buland Shahr	The Buland T. S.	1887			

Dormant Branches—Indian Section—(Continued).

Place.	Name of Branch.	Date of Charter.	Place.	Name of Branch.	Date of Charter.
Howrah	The Howrah T. S.	1883	Mysore	The Mysore T. S.	1896
Hoshangabad	The Nerbudda T. S.	1885	Narail	The Narail T. S.	1883
Jubbulpore	.....	...	Nagpur	The Nagpur T. S.	1885
Jessore	The Tatwagnana Sabha T. S.	1883	Noakhali	The Noakhali T. S.	1886
Jalpaiguri	The Jalpaiguri T. S.	1889	Nasik	The Nasik T. S.	1891
Jeypore	The Jeypore T. S.	1882	Orai	The Orai T. S.	1886
Jand	The Jand Centre	1894	Pahartali	The Maha Muni T. S.	1887
Kapurthala	.....	...	Pakur	The Pakur T. S.	1891
Karwar	The North Canara T. S.	1883	Pollachi	The Pollachi T. S.	1885
Kuch Behar	.....	...	Palni	The Palni T. S.	1897
Kuch Behar	The Kuch Behar T. S.	1889	Paramakudi	The Paramakudi T. S.	1885
Madura	The Tirupatur T. S.	1889	Rai Bareilly	The Gyanavardhini T. S.	1883
Mannargudi	The Mannargudi T. S.	1891	Rajmahal	The Rajmahal T. S.	1887
Mayaveram	The Mayaveram T. S.	1883	Ranchi	The Chota Nagpore T. S.	1887
Moradabad	The Atma Bodh T. S.	...	Sangrur	...	...
Muddehpoorah	The Muddehpoorah T. S.	1881	Searsole	The Searsole T. S.	1883

Satur	.....	...	Umballa	The Umballa T. S.	1891
Seoni Chapra	The Seoni T. S.	1885	Vaniyambadi	The Vani Lodge T. S.	1897
Sholapur	The Sholapur T. S.	1882	Vridhachalam	...	...
Siliguri	The Siliguri T. S.	1885	Vellupuram	The Satyavichara T. S.	1891
Simla	The Simla Eclectic T. S.	1881	Warangal	...	...
Srivilliputtur	The Natchiyar T. S.	1883	Wai Centre	...	...

Note: Dormant Indian Branches are often revived, nine have been so in this past year.

EUROPEAN SECTION.

EUROPEAN SECTION.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	Bath Lodge	1900	Great Britain. 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 R. H. Atkins	Sec., 81, Manningham Lane, Bradford.
Brighton	Brighton Lodge	1890*	Dr. Alfred King	C. A. Nicholls	94, Portland Road, Aldington.
Bristol	Bristol Lodge	1893	Miss Dobbie	F. Bligh Bond	Sec., Alliance Chambers, 31, Corn Street, Bristol.
Edinburgh	Edinburgh Lodge	1893	G. L. Simpson	J. Larimer Thomson	Sec., Roseburn House, Roseburn, Edinburgh.
Exeter	Exeter Lodge	1901	Mrs. Passingham	Miss Wheaton	Longbridge Cottage, Newton Street, Cyres.
Glasgow	Glasgow Lodge	1900	.....	James Wilson	Sec., 151, Sandyfauld Street Glasgow.
Harrogate	Harrogate Lodge	1892*	Hodgson Smith	Miss Shaw	Sec., 7, James St., Harrogate.
Leeds	Leeds Lodge	1900	A. R. Orage	W. H. Bean	Sec., 41, Kensington Terrace, Hyde Park, Leeds.

Liverpool	City of Liverpool Lodge	1895	J. H. Duffel	Mrs. Gillison	14, Sec., Freehold Street, Fairfield, Liverpool.
London	Adelphi Lodge	1891*	J. M. Watkins	S. F. Weguelin-Smith	Sec., 88, King's Road, Kingston on Thames.
Do.	Battersea Lodge	1901	D. N. Dunlop	R. A. Venner Morris	Sec., 28, Graftmoor Gardens, Wembleton Park, S. W.
Do.	Blavatsky Lodge	1887*	Mrs. Bessent	Mrs. Sharpe	Sec., 28, Albemarle Street, W.
Do.	Cbiswick 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 Rd., 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*	R. King	W. M. Green	Sec., 13, Tyndale Place, Upper Street, N.
Do.	West London Lodge	1897*	Miss Ward	G. H. Whyte	Sec., 7, Lanhill 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*	W. H. Thomas	Baker Hudson	Sec., 113, Grange Road, East, Middlesbrough.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	Sec., The Croft, Limetree Rd., Norwich.

* Lending Library.

European Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Edinburgh	Scottish Lodge	1884*	.....	Dr. G. Dickson	Sec., 9, India St., Edinburgh.
Sheffield	Sheffield Lodge	1896	Frank Dallaway	C. J. Barker	Sec., 183, Intake Rd., Sheffield.
Antwerp	Antwerp T. S.	1899	Belgium. Armand Maclot	A. Schouck	Sec., 41, Rue St. Vincent, Antwerp.
Brussels	Brussels Lodge	1898	Willem H. M. Kohlen	A. Vanderstraeten	Pres., 5, Rue de la Revolution, Brussels.
Do.	Branche Centrale Belge	1898	Dr. Victor Lafosse	Miss Lilly Carter	Sec., 21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Berlin	Berlin Lodge	1894*	Germany. Dr. Hübbe-Schleiden	Graf von Brockdorff	Sec., 54A Kaiser Friedrichstrasse, Charlottenburg.
Charlottenburg	Charlottenburg T. S.	1899	Julius Engel	Frl. Foersteemann	Sec., 1819, Kneselsack Strasse, Charlottenburg.
Hamburg	Hamburg Lodge	1898	Bernhard Hubo	J. Gus. Scharlan	Pres., 8, Martinallée, Hohentfelde, Hamburg.
Hanover	Hanover Lodge	1898	Dr. Hübbe-Schleiden	Julius Lange	Sec., 44, Grosse Barlinge, Hanover.
Florence	Florence T. S.	1899*	Italy. Mrs. J. W. Scott	Capt. A. von Pelka	Sec., 11a, Viale Principe Eugenio, Florence.

Milan	Milan T. S.	1900*	Dr. L. Barbieri de Intromi.	Miss E. Gatey	Sec., W. Villino, Via Cernaia 1, Milan.
Naples	Naples T. S.	1900*	Mrs. Cooper-Oakley	Giuseppe Finonapoli	Sec., Salita Stella 14, Naples.
Rome	Rome Lodge	1897*	Gualtiero Aureli	Decio Calvari	Sec., Via Pietrocosses 3, Rome.
Do.	Pesant Lodge	1901	None. von Ulrich	M. Caniglia	Sec., 48, Via Fratina, Rome.
Alicante	Alicante Lodge	1894	Spain. Manuel F. Maluenda	Carbonel Jover	Sec., Calle Cid 10, Alicante.
Barcelona	Barcelona Lodge	1893	José Plana y Dorea	José Quérol	Sec., 30 y 32, Calle de la Cendra, 39, La Barcelona.
Madrid	Madrid Lodge	1893*	José Xifré	Manuel Treviño	Sec., 3 & 5, San Juan, Madrid.
	Baridon Centre	...	British.	O. Firth	Hawthorn House, Baildon, Yorks.
	Eastbourne Centre	...	.....	Jas. H. MacDougall	68, Willingdon Road, Eastbourne.
	Herne Bay Centre	...	.....	H. A. Vasse	25, William St., Herne Bay.
	Hull Centre*	...	.....	H. E. Nicholl	97, Westbourne Avenue, Hull.
	Leigh-on-Sea Centre	...	.....	A. Moutrie	Worwora, Leigh-on-Sea.
	Plymouth Centre	...	.....	J. W. Cock	6, Havelock Terrace, Devonport.

European Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	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.
	Coruña Centre	...	Continental.	Florencio Pol	Ordenes, Galicia.
	Genoa Centre	...	.....	Stanley C. Bright	35, Via SS. Giacomo e Filippo, Genoa.
	Leipsig Centre	...	.....	R. Bresch	31, Koernerstrasse, Leipsig.
	Liège Centre	...	.....	M. Lepersone	23, Rue Louvrex, Liège.
	Munich Centre	...	.....	O. Huschke	Lerchenfeldstrasse 5, Munich.

* Lending Library.

Address:—Bertram Keightley, General Secretary (*pro tem*), 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.
Boden	Original Swedish Lodge	1890	Sweden. Mr. E. Johanson	 Mr. J. Moberg	 Boden.
Göteborg	Facklan Lodge	1900	Mr. E. Johanson	.....	.....
Linköping	Göteborg Lodge*	1893	Mr. G. Sjöstedt	Mrs. H. Sjöstedt	1 Vasaplatsen, Göteborg.
Lulea	Linköping Lodge	1901	Mr. O. Zander	Mr. E. Tolf	Linköping.
Lund	Bäfrast Lodge*	1897	Mr. S. T. Sven-Nilsson	Mr. S. T. Sven-Nilsson	Lulea.
Solleftea	Lund Lodge*	1893	Mr. H. Sjöström	Mr. N. af Ekenstam	Lund.
Stockholm	Solleftea Lodge*	1895	Miss A. Kjellen	Mr. A. Westberg	Solleftea.
Sundsvall	Stockholm Lodge*	1893†	Mr. E. Zander	Mrs. S. Arrhenius	Pres., 12, Grefgatan, Stockholm. Sec., 7, Garfwaregatan, do.
Uppsala	Sundsvall Lodge*	1898	Mr. H. Liander	Miss L. Edström	Pres., Sundsvall. Sec., Fridhem, Sundsvall.
Christiania	Uppsala Lodge	1895	Mr. G. Lindborg	Mr. H. Lindborg	Pres., 16, Storgatan, Uppsala. Sec., 3, Klostergatan, do.
Copenhagen	The Norwegian T. S.	1893	Norway. Mr. R. Friksen	Miss A. Steineger	Pres., Ormøen, Christiania. Sec., 5, Nytorvet, do.
Do.	Copenhagen Lodge*	1893	Denmark. Mr. H. Thaning	Mr. C. F. Raab	Pres., 25, Amaliegade, København. Sec., 4, Røgildsvej, do.
	Eivene Lodge	1899	Mr. E. J. Andervén	Mrs. E. Funder	Pres., 26, Ostervoldsgade, do. Sec., 16, Faelledvej, do.

Address:—Arvid Knäs, General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.

* All Branches marked with an Asterisk have Theosophical Lending Libraries.

† Orion Lodge is now consolidated with Stockholm Lodge.

NETHERLAND 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. Wijnstock	2e. Oosterparkstraat, 191.
Haarlem	Haarlem Lodge	1891	J. J. Hallo, Jr.	S. van West	Zijweg, 53.
Helder	Helder Lodge	1891	T. van Zuylen	H. J. van Grunningen	Keizerstraat, 69.
Rotterdam	Rotterdam Lodge	1897	J. A. J. van Dijk	J. A. Terweil	Oranjeboomstraat, 142.
The Hague	Hague Lodge	1897	H. N. van Amerom	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.
Utrecht*	Utrecht Lodge	1901	.....	.....	.....

* (Names and address not yet reported). Address:—W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

AUSTRALASIAN SECTION.

AUSTRALASIAN SECTION.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney (N. S. W.)	Sydney T. S.	1891	Mr. G. Peell	Miss E. M. Duff	42, Margaret St., Sydney.
Melbourne (Vic.)	Melbourne T. S.	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins St., Melbourne.
South Yarra, (Vic.)	Ibis T. S.	1894	Mr. A. E. Fuller	Mr. H. Tibburn	8, Garden St., South Yarra.
Brisbane, Q.	Queensland T. S.	1891	Mr. R. Wishart	Mr. Bramwell	T. S. Room, Elizabeth St. Brisbane.
Adelaide, S. A.	Adelaide T. S.	1891	Mr. N. A. Knox	Miss K. Castle	T. S. Room, Victoria Square, Adelaide.
Hobart, Tas.	Hobart T. S.	1890	Mr. L. Sussman	Miss Russell	Bettana, Hobart.
Perth, W. A.	Perth T. S.	1897	Mr. E. Gregory	.....	326, Adelaide Terrace, Perth.
Toowoomba, Q.	Toowoomba T. S.	1881	Mr. Sunderland	Miss C. Noble	Acbury, Toowoomba, Q.
Newtown (Sydney)	Newtown T. S.	1900	Mrs. R. Bolton	Mr. J. Brown	86, Angel St., Newtown Sydney
Fremantle, W. A.	Fremantle T. S.	1900	.....	Mrs. Patterson	64, Hampton St., Beaconsfield Fremantle.
Launceston, Tas.	Launceston T. S.	1900	Mrs. L. Peley	Mrs. C. Worth	23, Landale St., Launceston.
Charters Towers, Q.	Charters Towers T. S.	1901	Mr. M. J. Whitty	Mrs. Harris	Anne St., Charters Towers.
Cairns, Q.	Cairns T. S.	1896	Dormant.	Mr. C. McKenzie	Cairns, Q.
Rockhampton, Q.	Rockhampton T. S.	1893		Mr. W. Irwin	Rockhampton, Q.
Maryborough, Q.	Maryborough T. S.	1896		.....	.....
Bundaberg, Q.	Bundaberg T. S.	1894			

Address:—H. Arthur Wilson, General Secretary, 42, Margaret St., Sydney, N. S. W. 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 } { 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. P. Cooper	Mr. J. Rhodes	187, High St., Christchurch.
Woodville	Woodville T. S.	1895	Mr. T. Gilbert	Mrs. Gilbert	Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	1895	Mrs. Moore	Miss Moore	"Roseleigh," Pahiatua.
Wanganui	Wanganui T. S.	1896	.....	.....	c/o Mrs. Mellor, Aramoho, Wanganui.
	Nelson Centre	..	.....	.....	c/o Mrs. Saxon, St. John Street, Nelson.

Address :—C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen St., Auckland, N. Z. Cable Address : "Theosophy, Auckland."

FRENCH SECTION.

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Union	1899	M. P. Tourniel	Mr. Ed. Bailly	10, rue St. Lazare.
Do.	Le Disciple	1899	Mme. Anna Brunarius	Mr. Guittou	6, place de l'Odéon.
Do.	Le Sémier	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	1930	Mlle A. Blech	M. G. de Fontenay	10, rue Clément Marot.
Toulon	Le Lotus Bl n	1895	M. V. Guglielmi	Mme. Ruyer	46, rue Victor-Clapier.
Nice	Nice Lodge	1897	Mr. Ch. Fahn	Mlle. Erhard	Villa Burnetti, 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.
Marseilles	Marseilles do	1899	Mme. A. Fabre	M. Pradalet	11, rue Fortin.
Do.	Anna-Rai	1900	M. le Commandant Remise.	Mme. Ed. Maurel	11, rue St. Dominique.
Do.	Verit'	1901	Mr. Amoretti aîné	Mr. Maurice Chaumal	44, rue Vacon.
Geneva	Dharma	1901	Comtesse Prozor	Mr. W. Metford	6, Grand Quai.
Do.	Unité	1901	Mme. A. Erath	Mlle. B. Taillefer	84, rue Candolle.

Dr Th. Pascal, General Secretary; private address, 116, rue St. Dominique; Headquarters address, 52, Avenue Bosquet, Paris.

ITALIAN SECTION.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Milan	Milan Lodge*	1900	.....	Miss E. Gatey	Sec. II Villino, I, Via Cornaia.
Naples	Naples Lodge*	1900	Mrs. Cooper-Oakley	Giuseppe Rinonapoli	Sec. 14, Salita Stella.
Florence	Florence Lodge*	1899	Mrs. Julia H. W. Scott	Dr. Paolo Vajani Scozzi	Sec. Florence.
Rome	Rome Lodge*	1897	Gualtiero Aureli	G. B. Amendola	.....
"	Resant Lodge*	1901	Giovanni Colazza	Michela Ceringlia	Sec. Rome.
"	Dante Alighieri Lodge	1901	Arnoldo Cervosato	Decio Calvari	Sec. 3, Via Pietrocossa.
Bologna	Bologna Lodge	1901	Carlo Pilla	Riccardo Nera	Bologna.

Address :— Captain Oliviero Boggiani, General Secretary, *pro tem*; c/o Central Theosophical Committee, Via Muratte 53, Rome.
 * Transferred from European Section.

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	T. W. Goonewardene	Buddhist Hld.-Qrs., Colombo.
Galle	Galle T. S.	1880	Mr. T. D. S. Amarasingha	Mr. O. A. Jayasekera	Mahinda College, Galle.
Kandy	Kandy Branch	1880	Mr. W. F. Gunawardena	Mr. H. D. Munasingha Mahan-dram.	Kandy.
The Branches Chartered at the following places are dormant; Anuradhapura, 1889; Badulla, 1887; Batticaloa (2) 1889, 1891; Bentota, 1880; Dikwella, 1880; Jaffna, 1880; Kataluma, 1889; Kurungalla, 1889; Matale, 1889; Matara, 1889; Panadura, 1889; Ratnapura, 1887; Singapore, 1880; Trincomalee (2) 1889; Welligama, 1889; Dhanurajaya Lodge, Kandy, 1889.					
Telegrams to Buddhist Committee, "Saudaresa, Colombo."					
SOUTH AMERICAN GROUP.*					
Buenos Aires	Luz T. S.	1893	Señor Alejandro Sorondo	Mr. L. Lugones	Avenue Republica 8, Buenos Aires.
Do.	Ananda T. S.	1899	Mr. E. Bonicel	Mr. F. Coudray	Casilla de Correo 1277.
Do.	Vi Dharma T. S.	1901	Mr. F. W. Fernandez	Mr. Luis Scheiner	San Martin 367.
Rosario de Santa Fe	Aurora T. S.	1901	Mr. Julian Moreno	Mr. Armando Rapp	Callao 40, Altos Rosario de Santa Fe.
MISCELLANEOUS.					
Samarang (Dutch East Indies)	Central India Lodge	1901	P. A. van Asperen van de Velde	E. Rudolph	Nishi Hongwanji, Kioto, Japan
Japan	Yamato T. S.	1889	.....	Mr. M. Matsuyama	Escota 14, Manila.
Manilla	Manilla T. S.	1812	.....	Mr. B. C. Bridger	Johannesburg, So. Africa.
So. Africa	So. Africa T. S.†	1899	Mr. Lewis W. Ritch	Mr. Herbert Kitchen	.....

* Address: Luis Scheiner, Casilla Correo, 818, Buenos Aires, South America.
† Suspended on account of the war.

Thompson and Co., Printer, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1901

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st August to 20th September 1901 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Babu Upendra Nath Basu, Genl. Sec'y., Indian Section T. S.	25 % due for 2nd quarter ending 30th June 1901	706	14	0
Mr. Umedbhoy B. Patel, Mombasa;	for Entrance fee and Annual dues	13	0	0
Dr. Ananturai Nathji Mehta,	Bhaunagar, Annual Donation	84	0	0
Mr. O. Firth, Baildon, Eng., Annual dues		15	0	0
„ C. Sambiah Chettiar, Mylapore		1	8	0

LIBRARY FUND.		RS.	A.	P.
An F. T. S. of Burma, for August 1901		50	0	0
Mr. C. Sambiah Chettiar, Mylapore		1	8	0
ADYAR, MADRAS, } 20th September 1901. }	T. VIJARAGHAVA CHARLU, Treasurer, T. S.			

MR. KNUDSEN AS LECTURER.

Mr. A. F. Knudsen, of Hawaii, who spent a season at Adyar a few years ago, for Theosophical study, and of whom Adyar residents have such pleasant recollections, has recently been lecturing before the Theosophical Society at Butte, Montana, U. S. A., his subject being "Science and Religion." The local newspaper says he gave "a highly interesting and instructive talk," and refers to him as a pleasing speaker who "is thoroughly familiar with his subject, to which he has devoted years of earnest study." We copy a few paragraphs from the brief report given:

"He spoke about Theosophy as a scientific spiritual life, and said the teachings of the different religions were well known, as well as the arguments of scientists against religion, as not having a scientific basis. Theosophy combines the two, and is a scientific religion. Most of the members of the T. S. came into the Society through science, but many came through religion. Mr. Knudsen said he recently saw a letter written to Colonel Olcott by a noted man of science, in which he said he was loath to admit that the theosophists had for years been working on a higher scientific plane than that on which he was working.

Theosophy is based on evolution. It stands by the Darwinian theory of evolution and by all religions. It is the forefront of thought of the world. Theosophy can only be understood and comprehended by hard and constant study. It must be taken hold of scientifically and studied scientifically. Mr. Knudsen said he spent four years in a scientific school and was supposed to be storing his mind with knowledge, yet there was not one hint given him during those years as to what that mind was. None of the professors seemed to consider it worth the while to study or know anything about the mind through which they were studying and which they were cultivating. The common mistake is that only the physical body is taken account of, and nothing else. Theosophy ignores the physical body and gives attention to everything else.

Mr. Knudsen said that a pure mind will build a pure body. To think pure thoughts, contemplate pure acts, will result in pure acts and deeds and in the selection of pure food....."

He spoke strongly in favour of abandoning the use of flesh as food, and all alcoholic beverages; giving some personal experiences showing the results of small quantities of alcohol upon the mind's action. A gentleman in the audience also narrated some incidents in his own experience, showing how a glass of wine would invariably impair

his ability to make accurate mathematical calculations, and he was thus led to abandon its use.

"Mr. Knudsen, in speaking on the subject of evolution, said Theosophy agreed with Darwin in so far as the latter went, but Darwin made the mistake of confining his evolution to the physical body and ignoring the evolution of intelligence, and ending with the physical man. Evolution is constantly going on."

Mr. Knudsen, after visiting some other Branches of the T.S. in Montana, will return to the Society at Butte, and conduct another open meeting of the Branch, to which all who are interested will be made welcome. We congratulate our friend K. on his present efforts, and wish him continued and increasing success.

THE PRESIDENT'S TOUR.

Between Col. Olcott's arrival in England and his departure for South America, he spent a few days in Switzerland, at Bâle, where he met Señor D. José Xifre, one of our most indefatigable Spanish members, to discuss methods by which the work among our Spanish brothers could be made more effective. From Bâle he went to The Hague, where a reception was given him. It is the hope of the Dutch members that our President will be able to open their new headquarters and this may be done during his short stay before starting for India. On the 22nd August he sailed for South America on the "Mark." He reaches Southampton again on the 17th October and sails on the 21st for Adyar, via Colombo.

THAT 'CORRECTION.'

We find that in "A Correction," which we inserted in September Supplement of *The Theosophist*, we failed to bring out an important point which Col. Olcott wished emphasized, viz., that the implied interview with him was "a fake"—the interview being a purely imaginary one, as the Colonel was in a distant city at the time. That portion of the article published by the *Sunday Call*, that was copied from "Old Diary Leaves," was of course correct; but other portions were "cooked up."

ANOTHER SCHOOL FOR PANCHAMAS.

On September seventh, the fourth of a circle of schools founded by Colonel H. S. Olcott, the President of the Theosophical Society, was opened in Mylapore. In the absence of Colonel Olcott and Dr. English, the Managers, Miss Weeks, Private Secretary to Colonel Olcott, spoke of the value of education. The school is named after the great South Indian Yogi, Tiruvalluvar, himself a *Panchama*; and Miss S. E. Palmer, the Superintendent of the schools, gave a most interesting account of the life and work of the Sage. There seems a peculiar appropriateness in naming this new Panchama School after the great moral teacher who lived in Mylapore, and who, although an outcaste by birth, reached such a high stage of spirituality that he is classed among the *Avatāras*. The distribution of sweet-cakes, fruit and sweets among the children, and of tea and cakes among the elders, closed the proceedings. There are over 100 children already on the rolls.

NEW BOOKS FOR THE ADYAR LIBRARY.

"The Archæological Survey of India," new Imperial series, vol. XXIV.; "Mahābhārata," English Prose translation, by Manmatha Nath Dutt, vol. IX., part XXIII, S'alya Parva; "Rāma Gītā," Sanskrit Text written in Malayalam characters; "The Story of my Heart," by Richard Jefferies; "Kela Bai," an Anglo-Indian Idyll, by Chas. Johnston.

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 1901.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st September to 20th October 1901 are acknowledged with thanks:—

HEADQUARTERS FUND.

	RS.	A.	P.
General Secretary, Scandinavian Section T. S., for 25% Dues,			
by cheque £23-4-7	346	5	6
Mr. C. Sambiah Chettiar, Mylapore	1	8	0

LIBRARY FUND.

Mr. A. Venkatakanniah, Donation	2	0	0
An F. T. S. of Burma, for Subscription for September 1901 ..	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription	1	8	0

ADYAR, MADRAS, }
20th October, 1901. }

T. VIJIA RAGHAVA CHARLU,
Treasurer, T. S.

TO GENERAL SECRETARIES OF T. S. SECTIONS.

For the benefit of all concerned, it may be well to quote from the Constitution of the T. S., Rule 20th, under the head of "Organization," which says:

"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."

THE GENERAL SECRETARYSHIP OF THE EUROPEAN SECTION.

As stated in our London Letter, Dr. A. A. Wells has, on account of feeble health, resigned the office of General Secretary which he has filled so acceptably, and Mr. Bertram Keightley has been appointed by the Executive Committee, as his successor, *ad interim*, until an election shall take place in regular form at the next July Convention. The *Vāhan* of Oct. 1st, says, in relation to the above: "To this Mr. Keightley consented on the understanding, that the arrangement should be a temporary one, limited to his stay in England, and should not involve any severing of his connection with the Indian Section." Mr. Keightley also "assumes the duties of editor of the *Vāhan*," from Oct. 1st.

BRANCHES IN AMERICA.

September 5, 1901.

A charter has been issued to the San Francisco Lodge T. S., San Francisco, California, with 25 charter members, 20 demitting from Golden Gate Lodge. The President is Wm. J. Walters, the Secretary is Miss Lucetta M. Laing, Room A, Odd Fellows' Building. The Golden Gate Lodge has established a Headquarters at Room 11, 809 Market St.

The Findlay T. S., Findlay, Ohio, has surrendered its charter and dissolved. There are now 70 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

BURMA.

Brother Babu Devi Das, Sub Store-keeper, Burma Railways, Rangoon, has kindly placed at the disposal of the Rangoon Theosophical Society a plot of land measuring 50x58 feet, in the centre of the town and in a very healthy locality. The sincere thanks of all members and sympathisers are due to this generous brother, and it is hoped that other brothers will follow his example by coming forward to help in the erection of a permanent building, and thereby placing the foundation of the Theosophical movement on a sound bases in this Province. This credit is due to the efforts of the President who has promised to help a good deal towards the erection of a suitable building. Plans are being prepared and the subscription list is now under circulation. Rs. 650 have been subscribed by 9 members.

Yours fraternally,
M. SUBRAMANIA IYER,
Clerk,
Sanitary Commissioner's Office,
Rangoon.

NEW BOOKS FOR THE ADYAR LIBRARY.

"The Jain Stūpa and other antiquities of Mathura," by Vincent A. Smith, vol. xx. of the Archæological Survey of India, New Imperial Series; "The Varivasyārahasya with the commentary of Bhāskarāya," edited by R. A. S'āstri; "The A'ngala Sāmrājyam," in Sanskrit, by Rāja Rāja Varma, M.A.; "The teaching of the Bhagavat Gītā," an address by H. H. Apte, Supdt. Anandās'rama; "Earth's Empress and Victoria," a romance of two queen souls, by Carmen Reed; "Report of the Hindu Orphans' relief movement started by the Arya Samāj of Lahore;" "The gospel according to Nature," by a North American Indian; "The transformation of Evil," by Caroline Wheeler."

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1901.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November 1901 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. A. Schwarz, Colombo, Donation	..	100	0	0
Through Mr. Wilton Hack, Ceylon, for Entrance Fees and dues of new members	..	20	0	0
LIBRARY FUND.				
An F. T. S. of Burmah, subscription	..	50	0	0
ANNIVERSARY FUND.				
Countess C. Wachtmeister, Donation	..	100	0	0
PANCHAMA EDUCATION FUND.				
<i>From June to 20th November 1901.</i>				
Mr. A. F. Knudsen, for special purpose	..	295	8	3
„ Alexander Fullerton, New York	..	76	10	0
„ Edward W. Parker, £5-2-2	..	76	10	0
„ A. L. Williams, through Mr. A. Fullerton	..	7	8	0
Miss Margaret Maxwell, through do	..	9	4	0
Mr. N. H. Cama, of Ralli Brothers	..	10	0	0
Countess C. Wachtmeister, London	..	100	0	0
Mr. Atmaram, Simla	..	10	0	0

ADYAR, MADRAS, }

20th November, 1901. }

T. VIJIARAGHAVA CHARLU,

Treasurer, T. S.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
Buenos Aires,
21st September 1901.

To facilitate the transaction of executive business in South American and other Trans-Atlantic Spanish speaking countries, Mr. Luis Scheiner, T. S. of this city is appointed the official correspondent and agent of the undersigned, until further notice. He will receive applications for membership, and the fees of such as are not desirous of entering any branch hitherto formed, and such as may be handed him by branch officials for forwarding to Adyar, and also fees for Branch charters; granting receipts for the same as presidential agent: he will also transmit to the parties interested, diplomas and Branch charters, and will give any desired information about the society and about theosophical views and teachings, and use his best efforts to diffuse knowledge of the same within the territory named above.

Mr. Scheiner will also forward to the Treasurer of the Society, Adyar, in sterling drafts on London, the sums received by him, officially, whenever the same may amount to £1 and upward, after deducting the cost of postage, stationery and other usual office expenses, rendering in the case of each remittance to the Treasurer a memorandum of the several sums included, with the names of the payers and their postal addresses. He will also report to the Recording Secretary, Adyar, the names and application papers of new members with the dates of their entrance into the Society and of the issue to them of their diplomas and the names of the Branches, if any, into which they may be received. Annually, in the month of October, he will make to the President a general report on the history of the movement within the territory under his observation, of the same general character as those made by General Secretaries of Sections, for inclusion in the President's annual report to the General Council.

Officers of the Society's branches in Argentina, Venezuela, Mexico and Cuba will kindly take notice of this executive appointment and keep in correspondence with Mr. Scheiner until further notice, transacting their official business through him instead of directly with the undersigned as at present.

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

THE 26TH CONVENTION.

Mrs. Besant informs us that she has chosen as the general subject of her lectures, "The Religious Problem in India," which will be divided as follows:

1. The Origin of Religion. 2. The Faith of Islâm. 3. The Jains and the Sikhs. 4. Theosophy. The lectures will be delivered on the mornings of the 27th, 28th, 29th, and 30th December, at 8 A.M., as usual, at the Headquarters T. S. Hall, Adyar; and as the hall has been so crowded in past years, the President-Founder decides to admit nobody but holders of tickets, which must be applied for in advance by a letter to the Treasurer, but *which will not be issued before December 21st or after the 26th*. There will be seats in the Central Section only and each of these will be numbered and be reserved for the corresponding tickets; but only until the commencement of the lecture, after which they will be considered as abandoned and given to other persons. Sitting space on the blue Cashmere carpet in front of the platform will be reserved for delegates and members, to whom special tickets will be issued. Carpets for sitters will be spread in the East and West wings for ticket-holders. Tickets to the East wing will be yellow and must be shown to the door-keepers at the small door next to the Library. Tickets to the West wing will be red and must be shown to the door-keepers stationed at the new entrance from the West verandah. The large gate in the Western arch will be kept closed. Tickets for carpet sittings in the Central Section will be blue and only so many be issued as the floor space permits. Tickets for the reserved seats on benches and chairs will be white, and as above stated, they will bear special numbers entitling the holders to the corresponding seats. There will be no charge for admission and therefore it is hoped that ladies and gentlemen who may wish to hear the lectures, or either one of them, will take the trouble to give notice in advance, as we cannot undertake to set aside these valuable places for individuals on the chance that they may want to use them. Reserved seats will be given either for a single Lecture or the whole course of four.

Everything indicates that there will be an unusually large attendance this year, and unless Branches and single delegates, who intend coming, notify the Treasurer at once as to the accommodations they will require, disappointment will be the inevitable result, as all our contracts have to be made in advance and we cannot undertake pecuniary responsibility beyond what we know to be necessary. Persons requiring separate palm-leaf huts erected for them must be especially sure that their orders are received early enough to allow plenty

of time for their erection by the contractors. The usual notification is given that all delegates and visitors are expected to bring their bedding with them.

T. V. CHARLU,
Treasurer.

THE PRESIDENT'S RETURN.

Colonel Olcott reached his beloved home at Adyar on the 21st November, the 318th day since he left us for Colombo, to begin the longest of all his journeys within a single year. Within that time he has visited and lectured in thirteen of the United States of America, in the Hawaiian Islands, in British Columbia, in the Republics of Argentina and La Plata, South America, in Holland and in Ceylon. His itinerary covered about 46,000 miles. A short journey from London to Switzerland was also included. His Adyar colleagues have been delighted to find him returning in perfect health and in most cheerful spirits. The reports of his tour show it to have been a remarkable success from beginning to end, and the effects of his presence, teachings, and above all, example of faith and courage as to the future, are lasting.

Mrs. Courtwright, the lady-teacher, who came from the Chicago public schools to help in the work among the Pariahs, is specially qualified for it, as she has devoted the past four years to teaching the wretched people of the Chicago "slums" (this word signifying the most degraded and ignorant portion of a Western city). The better to know and help them, Mrs. Courtwright went and lived in a tenement-house among them, denying herself every luxury, almost every comfort, so as to save as much of her salary as possible to have the money to spend for their comfort. The strain thus put upon her nervous system became at last so severe as to threaten the entire breaking down of her health, and it was at this very point that Col. Olcott met her at Chicago and offered her the position which she accepted and has now come to take up. This example of true altruism will not be wasted on the natives of India, who will find in it the realisation of one of the ideals taught in their sacred books.

Miss Weeks, Colonel Olcott's energetic and faithful Private Secretary, on whom devolved very heavy responsibilities during the President's absence, and who was thus compelled to stop at Adyar throughout the hot season, also returned with him and Mrs. Courtwright from Ceylon, whither, on the President's invitation, she went in advance of their arrival from Europe to meet them. The devoted Miss Palmer has stuck to her post without rest or holiday throughout the whole three years of her residence at Adyar, and is showing the ill-effects to an unpleasant degree. She is, therefore, rejoicing in the arrival of her new colleague.

E.

COL. OLCOTT'S APPEAL TO HIS COUNTRYMEN FOR THE PARIAHS.

WASHINGTON, D. C. July 17, 1901.

TO THE EDITOR OF THE *Record-Herald*, CHICAGO,

SIR;

The very kind reception given me in Chicago by the public, and the generous aid which I received from my colleagues of the press, embolden me to say a few words about the Pariah educational movement which I have successfully begun in Southern India.

This class of unfortunate, downtrodden, harmless people, numbers about five millions, in the Madras Presidency alone. Their social status is wretched beyond expression, infinitely worse physically than that of our former slaves in the South; they are not allowed even to drink water from the village well, nor to pass a high caste man on the

public road*—they must step aside into the field, till he has passed by. In fact, one may truly say of them that their condition warrants the phrase used by the late Chief Justice Taney in his famous decision on the Dred Scott Fugitive Slave case; these Pariahs have no rights which a high caste man is bound to respect. Being an American, with our ingrained belief in the essential equality of human rights, and having no ulterior object in view in the way of religious conversions or otherwise, I thought it would be a good thing if we should let them know that there are people in the world who will pity and help them without expecting anything, even thanks, in return. I opened a school at my own expense, paid the teacher, and by degrees gathered in about 125 pupils. Friends helping me, we opened another, and yet another; and now the building for the fourth school is just completed, and shortly we will have it filled with pupils. This will make 500 of the pariah children who are receiving free education. They hunger and thirst after it; and my latest report from India is that in one of our schools they begged the teacher not to give them the Summer holiday, but to keep the school open.

We make no attempt to train them into barristers or doctors or other professionals, but simply give them a plain rudimentary education, that will enable them to get paying employment. Among other things they are taught to cook and sew. Until now the work has been superintended by that devoted lady, Miss Sarah E. Palmer, B.A., B.Sc., and graduate in pharmacy, of the Minnesota University. But the work is outgrowing her capacity, and so I am taking back with me a thoroughly competent and admirable Chicago lady, of experience as a teacher in the submerged class.†

If we had one tenth of the income of any one of the missionary societies which send agents out to India to attempt the hopeless task of converting the upper classes, we could gather fifty thousand Pariah children into schools, in and about the city of Madras alone. But we are all poor, we chief workers in the Theosophical Society; some of us not receiving even the cost of our food. So we must do the best we can. Something prompts me to make this statement in your influential paper, so that some one of your millionaire readers who may wish to erect a monument to himself at that other side of the world, in the form of school houses and teaching funds, can do so. I cannot bring myself to personally address the Carnegies and Rockefellers, and other patrons of schools, universities, and libraries; but, although no response may come to this appeal, I will at least perform the duty of laying the facts before my countrymen, and shall hope that good will result.

Should any wish to make contributions, they may either send me the money in the form of drafts on London, to my Indian address, Adyar, Madras, India; or hand them to Mr. Robert A. Burnett, 199 South Water Street, Chicago; or send them to Alexander Fullerton, 46 Fifth Avenue, New York, or to William J. Walters, Odd Fellows Building, San Francisco.

The accounts of the Theosophical Society are annually audited and published; and I will personally guarantee that not one cent of money intended for a specific purpose shall be used for any other object.

Yours truly,
H. S. OLCOTT.

President-Founder of the Theosophical Society.

PROPOSED BUDDHIST TEMPLE IN CALCUTTA.

The editor of the *Indian Mirror* makes an eloquent appeal to his countrymen to come forward and aid in the erection of a suitable Buddhist Temple for purposes of worship and for the enshrinement of a

* This is not so now in all localities, but on the West Coast and in some other sections this rigid custom still prevails.

† Since this was written Mrs. N. Almée Courtright, the well-known philanthropic school-teacher, of Chicago, has come out to aid in the carrying on of this noble work.

beautiful marble image of Lord Buddha, the gift of a Rangoon lady. It is to be hoped that sufficient interest in Buddhism may yet be awakened in this country to warrant the erection of suitable temples, in our chief cities, but that is not enough; they must also be properly supported; and unless such permanent support be *well assured*, it would be wise to wait awhile, as many highly commendable schemes fail because attempted prematurely.

NEW BRANCHES.

BUENOS AIRES,

September 26th, 1901.

To the President Founder, T. S.

DEAR SIR AND BROTHER :—

I have the pleasure of reporting the formation of a new Branch of the Society in this city—"The Vi-Dharma Theosophical Society," President, Señor Federico, W. Fernandez, Commandant, Argentine Navy (Retired); Secretary, Luis Scheiner. This makes the third Branch in the city of Buenos Aires, and the fourth in the Argentine Republic.

Faternally Yours,

LUIS SCHEINER,

Official Correspondent of the President-Founder.

INDIA.

We are glad to announce that a Branch was chartered at Tanuka on September 20th; the President is L. V. Bhadrappa, the Secretary, P. Sita Ram Row.

THE CENTRAL HINDU COLLEGE, BENARES.

ITS THIRD ANNIVERSARY.

BENARES, *October 25th.*—This annual gathering, which has now taken its place among the fixed local events, was held as usual at the end of the Dusserah festival. The College was gaily decorated with greenery, flowers, and flags of the College colours; even the scaffoldings of the new buildings being utilized as supporters of wreaths. The crowd overflowed the College Hall on to the great stone platform, and took hearty and enthusiastic interest in all the proceedings. An unusual feature was the appearance of a band of English soldiers, the foot-ball team against whom the boys had lately played, and who had liked the spirit and pluck with which their young antagonists, overmatched in weight and skill, had played a losing game.

The Hon'ble Munshi Madho Lal was in the chair and made a short and appropriate speech, opening the proceedings. Then followed *Sanskrit*, *Hindi*, and English recitations by the students, the Annual Report and the prize-giving. The report showed good progress, educationally and financially: the College has, up to the present, received in cash, Rs. two *lakhs*, twenty-one thousand, and in lands, etc., Rs. 72,000. Among the gifts of last year was one of Rs. 16,000 from Mr. Sitaram Narayan, Pandit, Barrister-at-Law, Rajkote, and one of Rs. 10,000 (not yet actually received), a legacy from the late Mr. Justice Gadgil of Baroda. An important addition to the College usefulness has been made by H. H. the Maharajah of Kashmir and Gummoo, a patron of the College and a subscriber of Rs. 500 per month, who has vested in the College, under the name of the Ranbir *Sanskrit* Department the Patshala, by his late father, and maintained by the State. A scheme for rendering this Patshala more efficient is now under consideration, and has received the approval of some of the leading Pandits of Benares, who are members of the College Board of Trustees.

Another interesting fact noted was that the *Hindu College Magazine* has founded, out of its profits, three Sizarships at the Boarding House, for poor boys of good character and intelligence, and hopes soon to found more.

The prizes were numerous, and consisted of silver medals, and books, with appropriate objects—bat, uniform, and backey-stick,—for the captains of the cricket, football and hockey teams. Speeches by the Principal, the Headmaster, and President of the Board of Trustees, closed the proceedings.—*The Hindu*.

“INDIAN HEALTH.”

A new monthly journal of personal and public hygiene, and record of the progress of sanitation will be started in Madras about the middle of January next. It will be edited by K. M. Nadgarni, M. C. S., F. S. Sc. (Lond.), and will have for its object the physical well-being of the Indian Nation, which can only be promoted by disseminating widely among the people, a knowledge of the laws of health, and inducing them to adopt measures of practical sanitation, so that disease and suffering may be minimised and the rate of mortality lessened. There is certainly urgent need of hygienic knowledge among the Indian people, and this movement should have the earnest support of all who wish for the welfare of India. The Journal will be published in English and also in the various leading vernaculars throughout the country, and will contain 24 pages, Royal Octavo.

NEW BOOKS FOR THE ADYAR LIBRARY.

“Vedānta Sārasangrahaṃ”—called Amṛita Sanjivini—by Venkatarigirīśa; “Mṛityunjayopanishad” in Telugu characters; “Immortality by the divine knowledge of God;” “Vishuu Sahasranāma,” English translation with Sanskrit Text; “The Bhāgavata Purāṇa,” a study, by Pūrṇendu Nārāyaṇa Simha; “Jagat gurupithādhikāra-Vyavastha-chandra-purāmarsa;” Bhagavat Gita Kadesa Paramarsa; “Vaidiki paddhati;” “Gītāsāroddhāra;” “Sudarsanam;” “Sāstrā kūta-prakāśa;” “Timirodghātanam;” Jātinirnaya prakāra parāmarsa; “Gītārtha parāmarsa;” “Brahmasūtra kutuhala;” “Samsāyatimira bhāskara;” “Annual report of the Smithsonian Institution, 1899.” “The Coorgs and Yervuas, an Ethnological Contrast,” from Capt. Thomas Banon; “Thoughts on the Bhagavad Gītā;” “Hindu estimate of Christ and Christianity;” “The Polynesian Race,” by Abraham Fornander—a rare book; “A Brief History of the Hawaiian People,” by W. D. Alexander; “The Legends and Myths of Hawaii,” by His Hawaiian Majesty Kalakaua, given by Mrs. M. D. Hendricks, Honolulu; “In Ghostly Japan,” “Out of the East,” by Lafcadio Hearn, presented by A. P. Warrington, Norfolk, Va.; “Carlo Lano,” by M. Reepmaker; “The Story of my Heart,” by Richard Jefferies, presented by Countess Wachtmeister; “Mis Viajes,” by Capt. Federico Fernandez; “Rome” and “Paris,” by Zola, Miss F. Arundale.

We are also indebted to Herr Günther Wagner for the following German translations: “Karma,” “Birth and Evolution of the Soul,” “Occult Chemistry” and “Man and his Bodies,” by Mrs. Besant; “Dreams,” by C. W. Leadbeater and “Psychische Studien,” XXVIII, parts 1 and 2.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st November 1901 to 20th January 1902 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. C. Sambiah Chettiar, Mylapore, subscription	...	3	8	0
Mr. Bertram Keightly, M.A., General Secretary, European Section, Theosophical Society, 25% Dues for six months ending 31st October 1901, £61-13	...	921	12	0
Mr. W.B. Fricke, General Secretary, Netherlands Section, T.S., 25% Dues from 30th April 1900 to 1st May 1901, £15-5-11	...	228	1	6
Babu Upendra Nath Basu, General Secretary, Indian Section, T.S., 25% for quarter ending 30th September 1901	...	577	14	0
Dues of South American Members collected by Col. Olcott, P.T.S. £9-14-0	...	145	8	0
Mrs. Hotaling for purchase of horses	...	1,500	0	0
Mrs. C. V. Viswanatha Sastriar, Namakal	...	5	0	0
Mrs. Ida R. Patch, through Mr. A. Fullerton	...	30	7	0
Mr. Schwarz	...	25	0	0

LIBRARY FUND.

Mr. C. Sambiah Chettiar, Mylapore, subscription	...	3	0	0
An F.T.S. of Burma, subscription for November 1901	...	50	0	0
Do do for December	...	50	0	0
Mr. C. V. Viswanatha Sastriar, Namakal	...	2	0	0

ANNIVERSARY FUND.

Mr. P. Nagesa Row, Coconada, Donation	...	2	0	0
Mr. P. D. Khan, Colombo, do	...	25	0	0
Sirdar Jogendra Singh, Lahore, subscription	...	50	0	0
Babu Bhola Nath Chatterji, do	...	10	0	0
Madura Theosophical Society, do	...	10	0	0
Sivaganga Theosophical Society, do	...	10	0	0
Namakal do do	...	9	0	0
Dr. M. Jagannatha Razu, do	...	2	0	0
Nine Parsi brothers @ Rs. 15 each, do	...	135	0	0
Kumbakonam Theosophical Society, do	...	10	0	0
A. Brother, do	...	3	0	0
Mr. G. Naranier, do	...	5	0	0
Messrs. Seshayya and Subramanier, do	...	3	0	0
Mr. C. Seshachela Iyer, do	...	2	0	0
Vedaraniyam Theosophical Society, do	...	5	0	0
A Brother, do	...	5	0	0
Vizagapatam Theosophical Society, do	...	10	0	0
Cuddapah do do	...	20	0	0
Belgaum do do	...	5	0	0
Mr. U. Venkata Row, do	...	5	0	0
Tanjore Theosophical Society, do	...	15	0	0
Mr. A. Subramanier, do	...	2	0	0
Coimbatore Theosophical Society, do	...	12	0	0
Bezwada do do in part	...	3	0	0
A Friend subscription	...	2	0	0
Mr. P. S. Narayan Iyer, do	...	5	0	0

	Rs.	A.	P.
Nellore Theosophical Society subscription	10	0	0
Mr. C. Sambiah Chettiar, Mylapore, do	10	0	0
Karur Theosophical Society, do	3	0	0
Mr. G. Surianarain Naidu, do	3	0	0
Palghat Theosophical Society, do	5	0	0
Mr. B. S. Ramaswami Iyer, Salem, do	2	0	0
A Brother, do	2	0	0
A Member, do	1	0	0
Mr. S. Anantanarayana Sastri, do	1	8	0
A Member, do	0	8	0
Chittore Branch, Theosophical Society, do	15	0	0
A Brother, do	5	0	0
Another Brother, do	1	0	0
Mr. V. Purushotham Naidu, do	1	0	0
Akola Theosophical Society, do	5	0	0
Madanapalli do do	5	0	0
Mr. M. Singaravelu Moodeliar, do	2	0	0
Captain C. Stuart Prince, Belgaum, do	50	0	0
Sirdar Jogendra Singh, Lahore, do	25	0	0
Mr. A. Schwarz, Colombo, do	25	0	0
Mr. J. Boys, Mangalore, do	10	0	0
Babu Upendra Nath Basu, do	10	0	0
Babu Govinda Das, do	4	0	0
Dr. D'Silva, Colombo, do	2	0	0
Mr. C. Jinarajadasa, do	2	0	0
Sénor José Xifré Madrid, through Col. Olcott, Subscription	25	0	0
Hope Lodge Theosophical Society do	25	0	0
Countess Von Brockdorff, F.T.S. do	10	0	0

WHITE LOTUS DAY FUND.

Mr. W. B. Fricke, General Secretary, Netherlands Section,			
T. S., Collected in May 1901, £ 11-17-9, cashed by the			
Madras Bank	177	4	3

PANCHAMA EDUCATION FUND.

Mr. Alexander Fullerton, New York, Donation	15	0	0
Mr. A. L. Williams, Donation	7	8	0
Amount Collected by Col. Olcott	4,788	14	6
Mrs. A. C. Ellison, for Golden Chain children	30	7	0
Miss M. A. Culver do	15	4	0
Miss Ella M. Fiske do	1	9	0
Mr. Venkatakaniah and Namakal Branch T. S. Donation	4	0	0
A Friend, to create an Olcott Prize for Panchama Boys	500	0	0
An English F. T. S., Donation	1,500	0	0
Gift through Col. Olcott, £ 1-1-3	15	15	0
Mr. Thomas Williams, Donation, cheque for £ 5, cashed in			
Madras Bank	73	10	9
ADYAR, MADRAS,			
20th January, 1902.			

T. VIJARAGHAVA CHARLU

Treasurer T. S.

CONVENTION NOTES.

In our issue of last month we omitted to mention the cordial greetings received by post and telegram, during our recent T. S. Convention at Adyar. Messages were read from Señor José Xifré of Madrid (cable), from the General Secretary of the New Zealand Section T. S. from Prince Harisinhji, of Varal, from Babu Priya Nath Mookerjee, of Calcutta, from the Kashi Tatwa Sabha, of Benares, from the Branches at Bhavnagar, Tinnevely, Karachi and Mandalay, also from the Sarada Lodge lately formed at Puttur.

The Convention of the Indian Section was held on the 28th, the President-Founder in the chair. The General Secretary, Babu Upendra-nath Basu, read the Annual Report. An account of the further proceedings of the Section may be found in the *Prasnotara*.

HONOR TO THE PANCHAMAS.

The following letter has been sent to the Headmaster of the Olcott Free School in recognition of his recent success in causing every one of his pupils to pass the Government inspection of candidates in the Fourth Standard. The medal is in silver, excellently made by the leading firm of Madras jewellers, and bears on its face the inscription: "The Panchama Education Fund, created February 7th, 1899." On the reverse side one reads: "Presented to M. G. Venkatesa Nyagar, for superior excellence as a Teacher." Naturally enough, the recipient of this honorable distinction feels very proud and grateful:

To Mr. M. G. Venkatesa Nyagar.

DEAR SIR,

The undersigned, Managers of the Panchama Education Fund, having observed with pleasure that all the pupils presented by you at the late Examination at Saidapet, in the Fourth Standard, passed, have had made the accompanying silver medal and present it to you in token of their appreciation of your excellent work as a Teacher.

Yours truly,

H. S. OLCOTT,

W. A. ENGLISH,

Managers, P. E. F.

OUR PANCHAMA FREE SCHOOLS.

Three of our Four Schools were examined in 1901-1902, Tiruvalluvar Free School (Mylapore), not having been established long enough for recognition.

Olcott Free School and H. P. B. Memorial School were examined in 1899-1900 and 1900-1901.

In the four preceding years Olcott Free School alone was represented—

	Number Presented.	Number Passed.	Percentage.
1895-'96	14	12	86
1896-'97	33	25	75
1897-'98	34	21	62
1898-'99	54	33	61

In accordance with the Code pupils must be on the roll at least six months before examination. In consequence many are debarred from taking the examination. On account of the nature of the employment of Pariahs there are frequent changes of residence as compared with other classes.

When Panchama children become old enough to help support the family by their little earnings they are often from necessity withdrawn from school, their wage-earnings being frequently not more than half an anna, equal to the English half-penny or the American cent. Yet the little education given is not wholly wasted. With six months' schooling, pupils have been known to acquire a taste for study and have learned to read ordinary books in Tamil. As an experienced educator of Pariahs remarked, the education acquired does not end with this generation. These, the parents of the future, will strive to give their children opportunities they themselves have learned to appreciate.

The kind friends who have helped us with their donations will be both astonished and delighted on reading the following comparison of the average passes earned by our Pariah pupils with the reported totals and averages of the entire Madras Presidency:

MADRAS PRESIDENCY.

FOR 1900-1901.

Number of boys and girls of all castes presented and passed at the Results Examination, according to standard—

Standard.	Number Presented.	Number Passed.	Percentage.
Infant ...	58,058	42,605	73
First ...	64,928	50,928	78
Second ...	53,859	42,910	79
Third ...	39,172	27,990	70
Fourth ...	11,199	8,026	71

Average...75.9.

OLCOTT FREE (PARIAH) SCHOOLS.

	1899-1900.			1900-1901.			1901-1902.		
	No. Presented.	No. Passed.	Per-cent. age of passes.	No. Presented.	No. Passed.	Per-cent. age.	No. Presented.	No. Passed.	Per-cent. age.
Infant Standard ...	37	27	73	29	2	86	81	61	75
First Standard ...	28	24	85	26	16	61	66	51	77
Second Standard ...	10	10	100	24	23	95	42	39	92
Third Standard ...	10	10	100	10	9	90	38	20	52
Fourth Standard ...	5	5	100	7	7	100	15	15	100
Total...	90	76	84	96	80	83	242	186	76

Average passes per cent. of Pariah pupils 81. That is to say 5 per cent more than the average for the whole Presidency.

This year all of the Schools were closed for several weeks on account of an epidemic of cholera. They were re-opened shortly before examination.

S. E. PALMER,
Gen. Sup't.

The above splendid results are due, in reality, more especially to the faithful and intelligent services of the teachers (about half of them Panchamas), and the very able general direction of Miss Palmer. It is a great pity that at this moment of triumph she should be forced, by the debilitating effect of the climate on her health, to leave Madras, for the more bracing climate of the Punjab, where Mrs. Besant has arranged for her to take up important educational work among Indian ladies and children. The best wishes of her colleagues and the loving thoughts of her Pariah teachers and pupils will follow her into her new field of philanthropic activity. The management of the Panchama schools will be transferred to Mrs. N. A. Courtright.

H. S. O.

NEW BOOKS FOR THE ADYAR LIBRARY.

"A descriptive catalogue of the Sanskrit MSS. of the Government Oriental MSS. Library, Madras," Part I., by the late Prof. M. Seshagiri Sāstri, M.A.; Archaeology—"Progress Report of the Archaeological Survey

of Western India," for the year ending 30th June 1901; "Annual Progress Report of the Archaeological Survey Circle, North-Western Provinces and Oudh," for the year ending 31st March, 1901; The "Helmet of Navare," by Bertha Runkle; "Soldiers of Fortune," by R. H. Davis; "Lally of the Brigade," by L. McManus; "Kelabai," an Anglo-Indian Idyll, by Charles Johnston, Bengal Civil Service (retired); "A Sketch of the Vedānta Philosophy," by Manasukharāma Sūryarāma Tripathī; "Brahmavidyasāgara" (Sanskrit); "Dādūpada Sangraha" (Sanskrit), 1st and 2nd parts; "Guladastai Khial"; "A Grammar of Sinhalese Language," by James Chater, (1815), presented by Dr. W. Arthur D'Silva (Eng. and Sinhalese); "Prapanchasāra Vivarana," hand-written copy of the gloss on Prapanchasāra; "El Meterialismo yel Espiritualismo" (31 pages); "A Buddhist Funeral Discourse"; "Jarathosti Rāhappar."

EUROPEAN SECTION; NEW BRANCHES.

A charter was granted on November 22nd, to Signori Carlo Pilla, Riccardo Neva, Andrea Ettore Piolti, Roberto Mariani, Pio Ducati, Signora Gilda Sigre, Signorina Giudetta Stefani, to form a Branch at Bologna, Italy, to be called the Bologna Branch.

A charter was also issued on November 26th to Arnaldo Cernesato, Decio Calvari, Vrouke Titsingh, Olga Calvari, Gretchen Boggiani, Elisa Carra, and R. H. Swinton-Hunter, to form a New Branch at Rome, called the Dante Alighieri Branch.

BERTRAM KRIGHTLEY,
General Secretary.

AMERICAN SECTION.

On November 11, 1901, a charter was issued to the Pohaioloha Lodge T.S., Honolulu, Hawaiian Islands, with 10 charter members; and on November 20, one to the Riverside Lodge, New York City, with 8 charter members.

ALEXANDER FULLERTON,
Gen. Sec'y.

AUSTRALIA.

A Charter was issued November 29th 1901, to the Charters Towers T.S., Charters Towers, with 7 Charter members: M. J. Whitty, Mrs. F. R. M. Whitty, H. Horn, Mrs. M. M. Reye, A. Reye, F. C. Ramsay and T. Scafton Browne.

H. ARTHUR WILSON,
General Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st January 1901 to 20th February 1902 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. C. W. Sanders, General Secretary, New Zealand Section				
T. S., 25% Dues	45	0	0	
Mr. Alexander Fullerton, General Secretary, American Section				
T. S., 25% Dues	387	5	0	
Mr. C. Sambiah Chettiar, Mylapore	3	0	0	
Babu Upendra Nath Basu, General Secretary, Indian Section				
T. S., 25% Dues in part payment	300	0	0	
Mr. R. Tebbitt, Swatow, China, Dues	15	0	0	
LIBRARY FUND.				
Mr. C. Sambiah Chettiar, Mylapore	3	0	0	
An F. T. S. of Burmah	50	0	0	
PANCHAMA FUND.				
Mr. A. L. Williams, U. S. A.	2	15	0	
ADYAR, MADRAS, } 20th February, 1902. }	T. VIJIARAGHAVA CHARLU, Treasurer, T. S.			

NEW BOOKS FOR THE ADYAR LIBRARY.

"Catalogue of Pali, Sinhalese and Sanskrit MSS. in the Colombo Museum Library," from P. D'Abrew; "Reminiscences of German University Life," a Lecture by Dr. Nishikanta Chattopadhyaya. "Abhijnāna Sakuntala," revised Sanskrit Text with English translation; "Bhagavat Gītā in Telugu characters" with an alphabetical index to the S'lokas (pocket edition); "Sringārālahari or Telugu Vāsavadatta;" "Swārochisham," a Telugu drama; "Decennial report of the Maha-Bodhi Society" from 1891 to 1901; "The Rāma Krishna Mission famine relief report;" "Elevation," a discourse preached in Christ Church, Devonport, Sunday, October 27th 1901, by Rev. E. B. Russell, M. A.; "Report of the Red Cross Relief," Galveston, Texas; "S'iva sarahasranama Stotra with Nilakantha's commentary, translated into English with Sanskrit Text," published by R. Anantakrishna S'āstri "Madras Government Museum Bulletin," Vol. III., No. 3, Anthropology. "Nāyars of Malabar," with eleven plates, by F. Fawcett, 1901; Mr. J. P. W. Schuurman, of the Hague, has also sent a very rare and valuable polyglot dictionary—French, English, Dutch, German—published at Paris in 1848, which will be an important addition to our collection of works of reference.

NEW BRANCHES.

INDIAN SECTION.		
Branches.	Charter Date.	Officers.
Kavali T. S.	2-12-1901	{ G. Soma Row, <i>President</i> . K. Narasinga Row, <i>Secretary</i> .
Navsoai T. S.	7-12-1901	{ Jamsetji Byramji, <i>President</i> . Byramji A. Raudalia, <i>Secretary</i> .
Bhimavaram T. S.	13-12-1901	{ G. V. Siva Row, <i>President</i> . C. Ranganaiakalu Naidu, <i>Secretary</i> .
Akola T. S.	13-12-1901	{ V. K. Desai, <i>President</i> . L. G. Oke, <i>Secretary</i> .
Udipi T. S.	13-12-1901	{ M. Deva Row, <i>President</i> . K. Sunduram Row, <i>Secretary</i> .
Faridkote City T. S.	16-12-1901	{ Sirdar Thakur Singh, <i>President</i> . Pandit Lachmi Narain, <i>Secretary</i> .

AMERICAN SECTION.

On January 2nd, 1902, a Charter was issued to Alaya Lodge T. S., St. Paul, Minn. There are seven Charter members; the President is John L. Lathrop and the Secretary is Mrs. H. Emma Pruden, 604, Ashland Avenue.

On January 17th, a Charter was issued to the Euclid T. S., Cleveland, Ohio, for eight Charter members. The President is Mrs. Minnie E. Peets; the Secretary is Mrs. Emma H. Carpenter, 128, Olive St.

The Tampa T. S., Tampa, Florida, has dissolved. This leaves seventy-four Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

EUROPEAN SECTION.

A Charter was issued on January 15th, to William Walker, Joseph Taylore, Joshua Watson, Alice Doeg, Joseph P. Sleigh, Jane Mattison and Jane Young, to form a Branch of the Theosophical Society at Whitley, Northumberland, to be known as the Tyneside Branch.

BERTRAM KEIGHTLEY,
General Secretary, pro. tem.

NETHERLANDS SECTION, ERRATA.

As the General Secretary of the Netherlands Section sent us no revised Branch List with his report, and as we had to prepare in great haste 98 pages of extra matter for publication in the January *Theosophist* within a very few days after the close of our Convention, a few mistakes occurred in the Anniversary Report. We have since been informed that the President of the Dutch Branch at Utrecht is J. D. Ross; the Secretary is Mrs. M. J. Vermeulen. The Branch at Semarang was by mistake omitted from the list of this T. S. Section and classified by us as Non-sectionalised. We beg to be excused for the mistake, and now publish the following: A Branch of the T. S. was formed at Semarang (Java, Dutch East Indies) on September 7th, 1901, and is called "The Semarang Central Indian Lodge." President, D. G. Van Nieuwenhoven Hilback; Secretary, E. Rudolph. This is the 9th Branch of the Netherlands Section.

THE SUBBA ROW MEDAL.

Messrs P. Orr and Sons, the leading silversmiths of Madras, have made a very fine copy of the Subba Row Medal, from the Society's steel dies, and the President-Founder has sent it, with an official letter to Babu Bhāgavan Dās, M.A., F. T. S., to whom it was awarded for his book, "The Science of the Emotions."

A MEMORIAL TO BRAHMASRI R. SIVASANKARA

PANDIAJI, B.A., F. T. S.

AN APPEAL TO THE PUBLIC.

"SATHYAM VADA"

"DHARMUM CHARA"

[One of the most familiar figures at our Annual Conventions of the Theosophical Society at Adyar, in past years, was that of the late Pandit R. Sivasankara Pandiaji, B.A., a most earnest worker in the educational field and a devoted advocate of the revival of Hindu Religion. His voice was often heard on our platform and his children gave Sanskrit recitations on different occasions before our conventions. We heartily approve of the proposed memorial and shall be pleased to aid in furthering it.—Ed.]

At a meeting of the pupils, friends and admirers of the late lamented Brahmasri R. Sivasankara Pandiaji, B.A., F.T.S., which was convened on the 27th July 1901, under the auspices of the Hindu Moral Association, to concert measures for perpetuating his memory, it was resolved to

raise a memorial to the departed, in the shape of an oil painting, in recognition of his manifold and valuable services as a teacher, preacher, and propagandist.

It is well known to every one that as an advocate and practical imparter of Hindu Moral and religious education to the rising generation, he was alone in this field of work in Southern India, and devoted all his strength, energy, influence and resources to the cause he espoused, and that his services in this direction were of an important and lasting character.

Though his meritorious work in this sphere, and in connection with the Hindu Theological High School and the Hindu Moral Association, in themselves constitute a monument to his memory, still it is incumbent upon those who reap the benefits of his work to give a public and lasting expression of their gratitude to him for the good he has done.

The Memorial Committee therefore appeals to the sympathy and generosity of Mr. Pandiaji's pupils, friends and admirers, to render such help as they can give, and contribute their mite to meet the expenses of the proposed memorial.

Contributions may be sent to the undersigned at No. 113, Mint Street, and will be thankfully acknowledged.

R. SAMBASIVA IYER, B. A.

C. VENKATARATHNUM,

P. M. C. OFFICE,
113, MINT STREET, MADRAS, } *Joint Secretaries.*
C. RAJAGOPALA CHETTY, F. T. S.
Treasurer.

THE ANNUAL REPORT OF THE THEOSOPHICAL SOCIETY.

A RECORD OF GOOD PROGRESS.

[A correspondent of *The Mahratta* sends to its Editor the following report of our recent Adyar Convention.]

"Sir,—One reads the annual report of the T. S. and is surprised to find what amount of useful work is turned out in a year by the respectable though poor Theosophists. Forty-nine new Branches were added, making the total number of issued Charters 656, and the Eighth Section of the Society was organised in Italy under the very shadow of the Vatican at Rome. About thirty Magazines are being conducted in various languages in the avowed interests of Theosophy and writers and speakers are working to awaken public interest in the sublime teachings of the ancient Rishis. Col. Olcott made an official tour over the world, counting up to something like 47,000 miles, and found active work being done by devoted persons everywhere. The Colonel narrated to the last Convention how the *Gita*, now translated into twenty one languages under the auspices of the T. S., is being studied in all nations, so much so that he once heard a man in North Sweden lecturing to a large audience in the Swedish language on the teachings of that Celestial Song, just as learnedly as a *Pandit* would do in India. In western countries, Theosophy has awakened warmest personal feelings for the Hindus and admiration for the ancient literature of the wise people of India. I may here notice a curious fact that in America some of the Branches of the T. S. are named as Ishwara, Shila, Ananda, Dharma, Narada, Mānasa, Arya, Ātma, whereas even our national and patriotic schools and colleges and clubs go by foreign names! The Adyar Library is a monumental work the old Colonel is doing; it has two sections, the Eastern one containing 6016 MSS., some of which are so rare that the Colonel is contemplating a monthly magazine on the lines of the well-known *Pandit* to publish them for the information of the general public and the Western Orientalists. The Panchama Education is a philanthropic undertaking that some Theosophists are conducting under the Colonel's supervision and Miss Palmer and Mrs. Courtwright—both American ladies—have pledged their lives to this noble work. The unhappy class of Pariahs—the so-called *Atishudras* of the Southern Presidency—who have been long neglected by the Hindus and left to the tender mercies of the missionaries of Christ, are now given some

education by the Theosophist. "When I saw," says the Colonel, "the hopeless misery into which they had been plunged by the criminal cruelty of the conquerors of their race in past ages.....my sympathies were profoundly stirred; I did not study the metaphysics of the problem of political economy, I saw only before me some millions of unhappy people for whom I thought it would be the greatest of charities to give them an elementary education which would enable them to struggle somewhat better for their maintenance." Of these Panchama Free Schools there are now four, educating nearly 600 boys and girls. The natives of Ceylon are similarly helped to get education and revive Buddhism, the schools established in their midst being 250 with thirty thousand boys and girls in them. It is a very marvellous educational work the Theosophists are doing in Ceylon, as well as at the Central Hindu College of Benares, and every sensible man ought to sympathise with them. An outsider can hardly realise the source of strength and the spring of action of these workers, who have bravely surmounted the limitations of sect and country and are ready to help any people on the face of the globe who require help. But what will not devotion and sacrifice do!

"The T. S. organisation and its methods of work have much to teach us. One may easily see that the Theosophists do not content themselves with passing Resolutions. If they want to teach they establish centres and libraries and schools, and work in a thoroughly business-like fashion. We have a sort of Social Reform movement in Western India, but while the Theosophists have established schools for Buddhist boys and girls, for Pariahs, for Hindus, and for others, there is not a single decent High School for Hindu Girls in a city like Bombay where the leaders of Social Reform live and move. Col. Olcott, Barrister Keightley, Dr. English, Mrs. Besant, Miss. Palmer, Mrs. Courtwright, Mrs. Higgins, and others, have offered their lives and have pledged themselves to the cause they embraced, whereas our leaders over here—what are they doing? How many days, not to speak of months or years, of "unpaid service," as Mr. Justice Chandavarkar once said, do they give to the cause for which they speak and pass empty resolutions! And again, the T. S. Convention is celebrated without charging any fee to the delegates, as is done by the managers of the Congress. Theosophists can sit on the ground for their work, while the Congressmen want a palatial pandal, and chairs and sofas. The food of the Indian Theosophists is simple, and they can work without tea, coffee, or even milk, while thousands of rupees have to be spent in feeding the Congress delegates. Theosophists live in leaf huts, and the Congressmen have to be housed in bungalows and tents! The simple rupee-a-piece *Kambalis* (blankets) of the Theosophists do not do duty for the costly coats of the Congressmen. In short, the methods of the T. S. work, the life of the prominent Theosophists, and their earnestness and devotion to their cause, are all worthy of a careful study by our Social, Political, Religious, and Economical Reformers, whose work always wants some reality about it.

"Within the Theosophical Society, though not necessarily connected with it, there is a private body called the Eastern School of Theosophy (the E. S. T.) which also held its sittings and went through some important work—or rather its work is said to be always of a serious and important nature. The Convention broke up as silently as it had assembled, and the delegates returned to their appointed task. Col. Olcott saying to each as he went to ask leave of him, "Go to your country, but be faithful." As long as the Theosophists abide by their high ideal and uncompromisingly preserve the unsectarian character of their Constitution, the world-covering Theosophical Movement has every chance of succeeding in its mission of arousing life in the dead or dying religions of the world."

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 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, ADYAR,

MADRAS, 24th March, 1902.

The undersigned has great pleasure in giving official publicity to the following notice of the unanimous action taken by the Executive Committee of the American Section T. S. :—

"Resolved, that Mr. Frank P. Knothe of New York be and he is hereby appointed Assistant-General Secretary of the American Section T. S. and is empowered to transact such business as may be assigned to him by the General Secretary and, in case of the disability or death of the General Secretary, to assume charge of the duties of General Secretary until he shall have received from the Executive Committee further instructions."

This action is both timely and judicious. Mr. Knothe is thoroughly qualified to perform the duties of the office in question; and by reason of his high personal character and long proved unselfish devotion to the Society, he commands the respect and confidence of all who have been favored with his acquaintance. It is to be hoped that our dear and loyal friend, Mr. Fullerton, may be long spared to continue in charge of his present office which he has filled so ably and acceptably. But when the time comes for his retirement we shall at least have the satisfaction of knowing that so capable a substitute will be ready to take the direction of affairs until the Executive Committee of the Section shall officially choose his successor.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st February to 20th March 1902 are acknowledged with thanks :—

HEAD-QUARTERS FUND.				RS.	A.	P.
Mr. Luis Scheiner, Buenos Aires 25 % Dues, cheque cashed in the Madras Bank	...	...	...	76	15	6
" C. Sambiah Chettiar, Mylapore...	...	...	...	1	8	0
LIBRARY FUND.						
An F. T. S. of Burma	...	...	...	50	0	0
Mr. C. Sambiah Chettiar, Mylapore...	...	...	...	1	8	0
ANNIVERSARY FUND.						
Mr. T. V. Gopalaswamy Iyer, Erode...	...	...	...	20	0	0
" J. C. Chatterji, from Jammu and Srinagar Branches	...	...	...	50	0	0
" M. Subba Row, Gooty Branch	...	...	...	20	0	0
" A. Singaravelu Moodeliar, Bangalore T. S.	...	...	...	20	0	0
PRESIDENT'S TOUR FUND.						
r. A. E. Royle, Australia, through Mr. J. Scott, Lt	...	...	...	15	0	0

ADYAR, MADRAS, }
20th March, 1902.

T. VIJAYARAGHAVA CHARLU,
Treasurer, T. S.

THE FOUNDER OF THE LUDHIANA BRANCH.

We have received from the Ludhiana Branch, official notification of the withdrawal of Rai B. K. Lahiri, Prime Minister of Faridkote State, from his post as President of the Branch. We copy the following from a record of the proceedings of a special meeting of the Branch held on March 13th:—

"This Branch is compelled, very reluctantly and with much regret, to accept this resignation as there is no choice left. The valuable help which this Branch has received from Brother B. K. Lahiri, ever since it was established, will ever remain on record, as he was its President-Founder, and it is to his devoted love that the Branch owes its existence. Every individual member is indebted to him for his faithful efforts in guiding the business of the Branch for a long period of about twelve years."

This is strictly true, for the Rai Sahib has been the life and soul of that centre, as to a large extent he has been for the whole movement in Upper India. He is, without exception, the most enthusiastic friend and defender of Madame Blavatsky. His devotion to Theosophy has survived all the shocks and changes of the past twenty years. He has been for some time past and is still occupying the responsible post of Prime Minister of the native state of Faridkote.

A NEW ZEALANDER ON THEOSOPHY.

WELDING WEST AND EAST.

Miss Lilian Edger, M.A., of the New Zealand University, who has devoted herself to the cause of Theosophy and has made Lahore her headquarters, is out on a lecturing tour in the United Provinces. The first station visited was Saharanpur, where she delivered four interesting public lectures on "Theosophy and the Theosophical Society;" "Reincarnation and Karma;" "Death and After;" "The Ideal of Education for India." The key-note of her lectures was universal brotherhood based on the oneness of God, from whom all humanity, nay all life, is evolved. She advocated the study of one's own religion and the living up to its highest ideal, the cultivation of purity and spirituality, the avoidance of sectarianism and bigotry, and the practice of tolerance. In this way she hoped for a welding of the energy and the resolution of the West with the spirituality and the scholarship of the East, and the drawing together of Great Britain and Hindustan in everlasting union. (*The Hindu*.)

THE PLAQUES IN OUR GREAT HALL.

For the information of those who attend our Conventions and see our Great Hall we publish the following descriptive list of the fourteen bas-reliefs in the oval plaques that adorn the walls. Commencing with the one in the S.-W. corner and going around to the point of starting they are as follow: Chinese Cosmic Dragon Symbol; Serpent Cross (Ireland); the Sripada or Buddha footsteps; Mystic Symbol of the Mayas of Central America; the Star and Crescent of Ali; Mundane Egg and Serpent Symbol; the Ocean, Rainbow and Dove, symbolical of the carrying on of the germs of things from cycle to cycle; Assyro-Phœnician fish-man, Oannes; Serpent, Chanka and Maternal symbol; Winged Caduceus; Serapis, the Egyptian god; Mithaic figure of Ahura Mazda (Persia); Yoni and Lingam; Assyrian Genius who fertilises life germs. Mr. Hack, now a guest at Adyar, has sketched two other symbols for the North Wall of the transept and made a complete set for the adornment of the New Hall that is being built in the second story of the Headquarters building.

NEW BRANCHES.

A Branch was chartered on February 12th, in Cassel Germany, to be known as the Cassel Branch of the T. S. The members founding it are Carl Schwabe, Frau Franziska Vormbaum, Mlle. Granet de Gandolphe, Johannes Ulrich, Robert Sobczak, Frau Alice Henzel and Frä. Selma Doenicke.

A charter was granted February 14th, to Carl Schneider, Wilhelm Floetgen, Ernest Klapheck, Hermann Westenfeld, Bruno Berg, Bernhard Lohf, and Arthur Dux, to form a Branch of the Theosophical Society in Düsseldorf, Germany, to be known as the Düsseldorf Branch.

On February 20th a charter was issued to Dr. F. Lohinis, Richard Bresch, Oskar Heyne, Emyl Gentzsch, Hugo Aurig, Max Haunstein and Frä. Hedwig Kolbe, to form a Branch of the Theosophical Society at Leipsic, Germany, to be known as the Leipsic Branch.

On February 24th a charter was issued to C. W. Leadbeater, Herbert Whyte, Miss Daisy Whyte, J. M. Rae, Mrs. Kate E. Whyte, Miss Annie J. Willson, Miss Ethel M. Mallet, G. Dyne, Miss Marguerite A. Sydley, Miss Daisy J. S. Dyne, Godfrey W. Dyne, Miss Winifred M. Sydley, Harold W. Sidley, E. Spence Whyte, Miss C. M. Garlick, F. A. Garlick, Miss Gladys D. Garlick, Basil Hodgson Smith, Miss Violet Hope, Laurence N. Hope, and Herbert Sidley, to form a Branch of the Theosophical Society in London, to be known as the Lotus Branch.

BERTRAM KEIGHTLEY,
General Secretary.

CHANGE IN POSTAL FEES.

We have pleasure in complying with a suggestion from the Postmaster-General of Madras, by stating that from April 1st, the Postal Fees chargeable on Inland Money Orders not exceeding Rs. 5, and on Value Payable Articles for sums not exceeding Rs. 5, will be reduced to one anna each. For larger sums, respectively, the fees will remain the same as before.

NEW BOOKS AND MSS. FOR THE ADYAR LIBRARY.

"Isāvāsyaopanishad Kārīka," and "Samkshipta Rāmāyanam," by Lakshmana Sūri; "Panchalinga Panchakṛityam" in Tamil with English translation by R. Shanmuga Mudali; Cadjan MSS. of "Bhāgavatam," 10th Book, Telugu Language, and "Vaidya Sāra," "Jvarādi Chikitsā Vishaya" in Telugu characters with Telugu meaning, both presented to the Library by Yajneswara Dikshita; "The symbology of Hindu Pantheon and esoteric Hinduism;" "Reminiscences of German University Life;" "Hawaiian Tradition of the Creation;" "Osiris Unveiled or Key to Earth's mystery;" "Brother of the Third Degree;" "Karmakanda Samuchchaya," presented by K. Gopala Aiyer. Archaeological Exploration in Chinese Turkistan from Secretary to the Government of 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. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, *April 7th*, 1902.

The undersigned officially publishes the following Report of the formation of the Italian Section T. S., for general information.

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

ITALIAN SECTION.

OFFICIAL REPORT OF ITS FORMATION,
ROME, 70 *via DE PIETRA*,
March, 12th, 1902.

To the President Founder :—Before giving you the report of the result of our first Annual Convention, I have to convey to you in the name of all the members of the Italian Section, our sentiments of lively gratitude and profound veneration. We have, above all, to express to you our sense of the exquisite and fraternal kindness that, as always heretofore, you have shown us on this occasion when we asked you for permission to organise an independent Section. Your telegram has really been the most precious of all our Christmas presents, and the letter which followed it has made us feel deeply how great is our actual responsibility and how serious should be our work to respond worthily to the confidence which from all sides has been shown us.

Some days after the receipt of your telegram, I sent to all the members of the Society living in Italy an invitation to take part in the first convention of the new Section on the first and second of February; at the same time the groups were invited to send their delegates.

According to this plan and the programme prepared in advance the Convention, which was attended by several members of the European Section who had come expressly from England, besides the regular delegates and a considerable number of Italian members. Two sessions were held. At the first, which took place on the first of February, Mr. Leadbeater proclaimed in your name the Italian Section as officially organised. In an admirable address he explained to us the duties of members of the Theosophical Society, and after the nomination of the Committee on Rules, the members present were invited to a delightful reception which extended on into the evening.

The second session held on the following day was wholly dedicated to the discussion and adoption of a code of rules, the election of sectional officers and to reports of delegates. The rules adopted were, with very slight changes, identical with those of the European Section, which in practice have proved so efficacious. We hope that they will meet with your approbation; I shall have the honour of sending you printed copies within the next few days. The Convention has been

good enough to choose me as General Secretary, and Mr. Decio Calvari, Treasurer.

From all the reports of delegates has been clearly shown the great importance of the Theosophical movement in Italy. The spread of the Theosophical idea in our country is to-day much more rapid than we had dared to hope two years ago. And this view of the importance of the movement and of its possibilities in Italy was strongly dwelt upon by Mr. Leadbeater in his closing address to the Convention.

Thus was formed the Italian Section, and I am happy and proud to have the honour, as General Secretary, to address to you, our venerated President, this first report of our work. And I wish moreover to express a hope that it may be given us to see you for many more years at the head of this Society, which owes its existence in the world to you and Madame Blavatsky and to which you have devoted yourselves so generously.

CAPTAIN OLIVIERO BOGGIANI,
General Secretary, Italian Section.

(Translation.)

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th April, 1902.

A Branch at Boston, Mass., U. S. A., has received into membership and elected as its President a gentleman who seceded from our Society with the Judge party, and still retains membership in it and is a member of its E. S. T. My ruling is asked as to the legality of these two elections and I decide that they are both illegal. No person is eligible to election into our Society, so long as he retains membership in either one of the bodies into which the Judge Secession party has split. This will be apparent upon reference to the proceedings of the General Council at its meeting in London, June 27th, 1895, at which the President's Executive Notice of June 5th, 1895, cancelling all diplomas and charters of secessionists, was confirmed and became law in the Society. This decision was based on the ground that the Branches and members had (1) broken their relation with the Theosophical Society, and (2) had declared the Society to be an illegal body having no constitutional jurisdiction over its Sections, Branches and Fellows (see *Theosophist* Supplement, August, 1895). This principle of the ineligibility of seceded members for readmission into the Society, so long as they adhere to the secession programme, has been re-affirmed in my official letter of 1896, in reply to the question of the General Secretary of the American Section (see *Mercury*, December, 1896), and in my Executive Notice of 17th November, 1900 (see *Theosophist* Supplement, December, 1900).

Nothing can be clearer than that a person who retains membership in a society which works under a title and seal stolen from us, and which declares our Society to have no legal existence, cannot be admitted to our membership until he has severed his connection with the seceded body and sent back its diploma. He must choose between the two. For the above reasons I declare the election of the member and President in the Alpha Branch of Boston, to have been illegal, and I request the General Secretary of the American Section to make this fact known and to give the gentleman interested his choice of resigning from the Judge organization or from ours.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 20th March to 20th April 1902 are acknowledged with thanks.

HEAD-QUARTERS FUND.

Babu Upendranath Basu, General Secretary, Indian Section,	Rs. A. P.
25 per cent. balance—quarterly dues	411 5 6

LIBRARY FUND.

An F. T. S., of Burma	50 0 0
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ANNIVERSARY FUND.

Babu G. B. Vaidya	15 0 0
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T. VIJJIARAGHAVA CHARLU,

Treasurer, T. S.

NEW BRANCH.

AMERICA.

On March 17th a charter was issued to the Havana Lodge T. S., Havana, Cuba. There are ten charter members, all demitting from the European Section. The President is Mr. José Maria Massó; the Secretary is Mr. Ramon Rogina Carbonell, Apartado, 365, Havana, Cuba.

The Kalamazoo T. S., has dissolved. The Branches in the American Section still number 73.

ALEXANDER FULLERTON,
General Secretary.

CENTRAL HINDU COLLEGE, BENARES.

The University Commission paid a two days' visit to Benares, and on the second day inspected the Central Hindu College. They went into every class-room, asked questions of the students, looked very carefully over the laboratory, and glanced over the well-filled shelves which contain the library. The members expressed themselves as pleased with the alert intelligence of the boys—due largely to the methods of teaching and the care taken of their physical exercises—particularly approved the neatness and efficiency of the laboratory arrangements, with the sinks of Indian manufacture and the apparatus made by the boys. The Commission then examined Mrs. Annie Besant, as President of the Board of Trustees, on the special points embodied in the Hindu College, and she laid stress on the religious and moral education, the physical training and the low fees; this last point she urged strongly on the Commission, arguing that education tended to produce contentment and loyalty. Dr. Richardson, the Principal, handed a written evidence, chiefly on science teaching. Babu Govinda Dasa, one of the College Trustees, also appeared as a witness before the Commission on behalf of the Nagari Pracharini Sabha, at Queen's College. Mrs. Besant's plan is already vindicating itself.

DEPARTURE OF MRS. BESANT.

Our beloved and respected colleague, Mrs. Besant, left for England by the mail steamer *Victoria* on the 19th ult. Although her strength was not completely restored she was satisfactorily convalescent, and we voice the feeling of the whole Society in wishing her every blessing. This brilliant and great-hearted woman has done work during her past year in India that will add to her fame as a writer and also as a public benefactress. When she passes away she will leave no nobler heart behind." She expects to get back to India in October next.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Krishna Yajurvediya Taittiriya Samhita" from 12th anuvāka of 5th prapāthaka of the 2nd Kānda to 4th prapāthaka of the 3rd Kānda (Anandāsrama series No. 42); "Des'opanishad drāvida bhāshyam" by K. Anantācharya; "Portraits from Indian classics" (Vidvanmanoran-jini series No. 4) by M. Krishnamācharya; "Tris'ati and Panchadas'i" published by R. Anantakrishna S'āstri; "Practical Hints for making leavened bread at house, in jungles or colonies, without the use of hops, Brewers' yeast, Toddy, or baking powders"; "Caste system in Bengal, its baneful effects and their remedy," by G. C. Bysack; "Stories of a sanctified town," presented by Mrs. Courtright; "The Scribe of a Soul" by Clara Iza Price; "Cartas Rosacruces"; "Historia de una Maga Negra"; "La Magia Egipcia," by S. S. D. D.; "Ciencia Oculta en la Medicina," by F. Hartman; "El Hombre, Fragmentes de una Historia Olvidada," by two Chelas; "El Poeder dal Pensamiento Su Dominio Y Cultura" by Annie Besant, translated by D. José Melián; "Algunos Problemas de la Vida" by A. B.; "Evolucion de la Vida y de la Forma," by A. B.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st April to 20th May 1902 are acknowledged with thanks :—

HEAD-QUARTERS FUND.	RS.	A.	P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T.S., 25% Dues for quarter ending 31st December 1901, in addition to Rs. 300 shown in February Statement (Acknowledged last month as Rs. 411-5-6 by mistake) ...	456	5	6
Mr. Bertram Keightley, General Secretary, European Section, T.S., 25% Dues from 1st November 1901 to 30th April 1902, by cheque £32-14-1 cashed by Madras Bank for ...	488	4	6
Mons. Ch. Blech, Treasurer, French Section Theosophical Society, 25% Dues for the year 1901 ...	467	14	0
Mr. P. Nanjunda Naidu, Mysore, Donation ...	3	0	0
Mr. C. Sambiah Chettiar Garu, Subscription ...	3	0	0
Mr. L. Scheimer—Buenos Ayres, Fees and Dues ...	22	4	11

LIBRARY FUND.

An F. T. S. of Burmah, Subscription for April 1902 ...	50	0	0
Mr. C. Sambiah Chettiar Garu, Subscription ...	3	0	0

WHITE LOTUS DAY FUND.

Mr. C. V. Visvanatha Sastriar, Namakal, Donation ...	5	0	0
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ADYAR, MADRAS, }
21st May 1902, }

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

MRS. BESANT IN LONDON.

Mrs. Besant writes us that she arrived safely in London on May 4th. She will deliver the following Courses of Lectures in London during May and June :—

Six Public Lectures on Sunday Evenings at the Small Queen's Hall, Langham Place, W., on "Natural Facts and Religious Dogmas," to commence at 7 o'clock. First Lecture on Sunday, May 25th. Tickets 2s., 1s., and 6d., each lecture.

Six Public Lectures on Tuesday Afternoons at 28, Albemarle Street, W., on "Will, Desire and Emotion and their bearing on life," to commence at 5 o'clock. First lecture on May 20th. To avoid the overcrowding which has taken place on former occasions there will be a limited issue of course tickets only, price 20s. each.

* These tickets will be transferable.

Four Lectures, to members of the Theosophical Society only, will be given in the Elysée Gallery, Queen's Road, Bayswater, on Thursday Evenings at 8-15 P.M., commencing on May 29th, on "Consciousness and its Mechanism."

NEW BRANCHES.

EUROPEAN SECTION.

A charter was granted on May 3rd to E. E. Marsden, Annie M. Marsden, C. Midgley, Mary Lund, E. E. Worthington, M. E. Smith, Louisa Barker, Isabel Clarke, Sarah E. Peace, Dora Lousie Barker, Agnes McConnochie, F. H. Clarke, Alice Midgley, Anita Fannie Orchard and Lily Peck, to form a Branch of the Theosophical Society at Didsbury, near Manchester, to be known as the Didsbury Branch.

Also on May 9th a charter was granted to Günther Wagner, Carl Franken, Mme. Maria Franken, Mme. Anna Wagner, Frau Dr. Louise Friedlaender, Dr. Alfred Gysi and Wilhelm Megerle, to form a Branch of the Theosophical Society in Lugano, Switzerland, to be known as the Lugano Branch.

A charter was granted on May 14th to Friedrich Pfundt, Theodor Ehale, Adolf Oppel, Miss Julie Kieffer, Miss Bertha Kuttler, Hans Breyer and Ferdinand Zix, to form a Branch of the Theosophical Society at Stuttgart, Germany, to be known as the Stuttgart Branch.

BERTRAM KEIGHTLEY,
General Secretary.

WESAK DAY.

We learn that the great Buddhist festival of Wesak, the anniversary of the birth of Lord Buddha, was celebrated by the Buddhists of Colombo, Ceylon, on May 21st, with the usual rejoicings.

The month of Wesak corresponds to our month of May, and the Buddha, we are told, was born on full moon day of this month, 2,446 years ago. On the evening of this festival, the streets of Colombo present an appearance which is magnificently picturesque. The event is looked forward to by the Buddhists as the one great day of the year; and the decorations which border the streets on both sides, for miles and miles, baffles description. The view would amply repay a stranger for taking a special journey from India to Ceylon.

WHITE LOTUS DAY CHARITIES.

In the East the display of Charity is always a feature of the celebration of festivals and days of mourning. In India it takes the form of distribution of food and clothes, and this custom has been adopted by Theosophists as a suitable manifestation of brotherly kindness on White Lotus Day. From reports received from some of our Indian Branches since May 8th, it is evident that many thousands of poor people were the recipients of the bounty of our T. S. members. At Coimbatore, 6,000 were fed; at Manargudi the hospital patients received kind ministrations; Salem fed 1,000 with cooked rice; Calcutta fed 300; Bangalore 400; Saidapet 250; at Kodambankam the poor were supplied with eatables, and at Madanapalle more than 1,000 were fed with cooked rice, dhall, soup and vegetables. The distribution of rice to the poor around Adyar has been noticed elsewhere.

CEYLON MEDICAL COLLEGE SCHOLARSHIP.

We are pleased to note that Miss Lucie de Abrew,* of the Musæus School for Buddhist Girls, in Cinnamon Gardens, Colombo—which has been for many years so ably conducted by Mrs. Higgins—is the first Sinhalese lady chosen to enter the Ceylon Medical College. She will receive free tuition and Rs. 400 *per annum* for five years. We extend our congratulations to her and to Mrs. Higgins.

THE CENTRAL HINDU COLLEGE.

A correspondent of *The Hindu*, travelling in Northern India, gives the following narrative of his observations while visiting the Central Hindu College.

The first thing of recent importance in this great and ancient city is the new Central Hindu College. The College is situated at the western end of the city. Passing the palace of the Maharajah of Vijnagar the reader will see a vegetable market. To the north of it opens a gateway into a large and spacious compound. The whole compound is an extensive space of over 10 acres of land given by His Highness the Maharajah of Benares, with a large and magnificent building in the centre and a grand and spacious open hall on the northern side. Owing to the indefatigable exertions of Mrs. Annie Besant and other leading Theosophists, the College has acquired nearly 1½ lacs of rupees up to date. Several new additions are made and out-houses are being constructed. The strength of the College is nearly 250, with a dozen Professors.

Two things attracted our attention, the teaching of Sandhya, and the boarding rooms. A Brahmin Pandit has been engaged to teach the Sandhya to the Brahmin students. When students join the College they are taught Sandhya, and after they learn it, they are carefully watched to see if they perform it or fail to do it. In case of the latter the student is fined. There are about 30 students that board in the College. One striking difference between the Madras Hostels and this Boarding House is that students here take meals on plates instead of on leaves. The rooms are partitioned to respect caste scruples. Students from all parts of India are found here. Another interesting feature of the College was the prayer class. During the first 20 minutes of the opening of the College all the students of the College gather at the Central Hall. On the *dais*, the Principal, a European gentleman, and another Assistant Professor, also a European, and a Sanskrit Pandit, all take their seats. The roll call over, the Sanskrit Pandit reads a few slokas from the Bhagavad Gita and explains it to the students. The Principal explains it in English, or any new subject is discussed. Examinations in religious subjects are held from time to time. Students working in the science laboratory are also taught to make for themselves small pieces of apparatus in place of those that they break by rough handling. A decent library of 4,000 volumes is also a valuable appendage. Just opposite the College is the Theosophical Society of Benares. It is the head-quarters of all the Indian Branches. The compound is extensive, with beautiful orange trees in abundance, and the building has a neat and modest appearance. There are also a number of small buildings detached from the main building in which the Secretary and other office-bearers live and members of the Theosophical Society are also given accommodation if applied for in advance. Mrs. Annie Besant used to deliver her Sunday lectures in the Central Hall of this building.

THE RANGOON BRANCH.

We learn from a valued correspondent in Burma that the Rangoon Branch is in a very prosperous condition and has among its members, "Christians, Buddhists, Hindus from the various parts of India, Parsis and Mahomedans"—which is quite cosmopolitan. The Branch has just completed its fifth year and has commenced the erection of a building, the probable cost of which will be Rs. 4,500. As Rs. 3,000 have already been subscribed, we feel confident that the remainder of the needed sum will be raised without difficulty. May success crown the efforts of these earnest workers so that the cause of Theosophy may be strengthened throughout the Province.

SOUTH AMERICA.

On April 19th a charter was issued to Mrs. Mercedes Sanchez de Arnoldo, Julio Gallardo Gonzalo Lamas, Ana Huguet, Luis Aubry, Woldemar Franke, Vitalia Hems de Wiedma, to form a Branch of the Theosophical Society at Santiago (Chile), to be known as the Arundhati T. S. The President is Mr. Julio Gallardo; the Secretary is Mr. Gonzalo Lamas.

LUIS SCHEINER.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Isavasya Upanishad," by Sris Chandra Vasu; "The Psychic Factor," by Van Norden; "Asoka, the Buddhist Emperor of India," by Vincent A. Smith, "Ruler of India Series;" "The Four Noble Truths"—a paper on Buddhism by Allan MacGregor; "Brahma Nâma-vali" by a humble Servant of Man; "Vachaspathyam," Vols. 4, 5 and 6; "Abhidhanakosa," the Tamil classical dictionary.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ADYAR, 17th June, 1902.

The undersigned has pleasure in announcing that the same anonymous gentleman who gave him the sum of 36,000 Francs for the forming of a trust to be designated the "Founders' Fund," which was duly formed in the Executive Notice of 27th September 1900, has just asked him to accept a further capital of Fcs. 20,000 to constitute the "Damodar Mayalankar Fund." The annual increment of this invested capital is to be applied exclusively for the benefit of the Adyar Library. The generous donor, on receiving a copy of the present Executive Notice, will deposit the sum named in the Paris bank where the undersigned has an open account. The trust has, of course, been accepted on the terms specified. The undersigned regrets that the donor has again placed him under the obligation of secrecy as to his name and nationality, preferring as he says to lay his gifts at the feet of the Masters without notoriety. He may be assured that his colleagues in the Society will none the less send him thoughts of love, appreciation and gratitude.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st May to 21st June 1902 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. A. H. Jervis, Hong Kong. Entrance Fee and Annual dues	...	18	12	0
„ C. Sambiah Chettiar, Mylapore, Subscription for May 1902	...	1	8	0
„ Luis Scheiner, Buenos Aires, Charter, for "Lob-Nor" Branch and Entrance Fees and Annual dues	£3-13-7 ...	54	10	6
LIBRARY FUND.				
An F. T. S. of Burmah, Subscription for May 1902	...	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription for May 1902	...	1	8	0
ANNIVERSARY FUND.				
Mr. V. C. Seshachariar, Mylapore	...	20	0	0
ADYAR, MADRAS, } 21st June 1902. }	T. VIJIARAGHAVA CHARLU, Treasurer, T. S.			

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.

THE FOUNDERS' FUND.

The subjoined statement of account is published for the information of the creator of the Founders' Fund and for that of our members in general. H. S. O. :—

Receipts.	Amount.		Disbursements.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Donation from an F. T. S. in Paris, Fcs. 36,010 credited by London and Westminster Bank, Ltd., in sterling as £1431-16-4 and converted into Rupees at Rs. 15 per £, equal to	21,477	4 0	Discount charged by Madras Bank for purchasing Govt. Pro-notes. 50-13-7		
Profit in purchasing Government Pro-notes for Rs. 10,000 at Rs. 90 per Rs. 100	1,000	0 0	Do for cashing sterling cheque on London and Westminster Bank, Ltd. 160-6-5		
Interest collected on mortgage of Rs. 12,000 at 6 per cent. per annum from 7th Nov. to 31st Dec. 1900. 104-11-7			Income tax on interest of Rs. 532-8-0 at 5 pias 13-14-0	225	2 11
Interest on the same for 1901. 720-0-0			Paid 1/3rd of the interest to the Panchama Ed. Fd. 374-14-6		
Do. for 5 months from Jan. to May 1902. 300-0-0			Do. 1/3rd do. to the Library Fund 749-13-1		
Interest on Rs. 10,000 Govt. Pro-notes from 21st Sept. 1900 to 29th June 1902 532-8-0	1,657	3 7	Interest in the Madras Bank 518-10-0	1,643	5 6
			Founders' Fund, capital invested.	22,266	0 0
	Rs. 24,134	7 7		Rs. 24,134	5 6

SANATANA DHARMA CATECHISM, TAMIL TRANSLATION.

Under the direction of Mrs. Annie Besant, President of the Central Hindu College Committee, the first Edition of 10,000 copies of "Sanatana Dharma Catechism, translated into Tamil by K. Narayanasamy Iyer, Southern Provincial Secretary," is just out. It is a most useful catechism for boys and girls, in Hindu Religion and Morals and is a neat pamphlet of 24 pages printed in good type.

Its price is anna 1, post free anna 1 1/2.

100 copies, Rs. 5 and postage;

500 copies, Rs. 21 and freight;

1000 copies, Rs. 32 and freight.

The sale-proceeds of these catechisms go to the Central Hindu College Fund.

Apply to the *Theosophist* Office,
Adyar, Madras.

THE COLOMBO T. S.

The President of our Colombo Buddhist Branch cabled me on the 17th ultimo, the congratulations of the members on the occasion of the celebration of its twenty-second Anniversary. The Branch was formed by the President-Founder in 1880, during the memorable tour in Ceylon which the two Founders and a united committee of the Bombay T. S. made, and which was the beginning of the present Buddhist revival. The faithful leaders of the Colombo Branch deserve the respect and thanks of their colleagues throughout the world, for the persistence, despite numberless obstacles, which they have shown in carrying on the Society work, and their unswerving fidelity to their religion and to the uplifting of their nation.

H. S. O.

NEW BRANCHES.

EUROPEAN SECTION.

A charter was issued on May 28th to James H. Duffell, F. A. Johnson, J. T. Perry, B. Old, W. E. Dawson, J. V. P. Mitchell, E. C. Smith, A. Scott, E. Johnson, S. Bartram, A. Wilkinson, S. De Welles, H. B. Dawson and G. P. Davis, to form a Branch of the Theosophical Society at Nottingham, England, to be known as the Nottingham Branch.

BERTRAM KEIGHTLEY,

General Secretary.

SOUTH AMERICA.

I take pleasure in informing you of the foundation of a new Branch of the T. S. at Valparaiso, Chili, denominated "Lob-Nor," the charter having been issued on April 4th. The President is Dr. Eugenio Morizot, Plaza Pinto 17, Valparaiso; the Secretary is Mr. Pedro Carvajal, Rios Casilla, 750, Valparaiso.

LUIS SCHEINER,

Presidential Agent.

FRENCH SECTION.

The following new Branches have been chartered in this Section :—
"Maya" at Marseilles, on the 10th March, 1902. Pres., M. Bruno Maurel 29a Rue Curiol; Sec'y, M. Jean Bonnin; Treas., M. Vatore Bernard.

"Fraternité" at Marseilles, on March 23rd; Pres., M. Dianoux, 32 Grand Chemin d' Aix; Vice-Pres., Mme. Fabre; Treas. M. Ch. Banquis;

"l'Effort," at Bordeaux, on March 30th; Pres., M. René André. V. Pres., M. Emile Marcault; Treas., Mme. G. Dufan, 61 Rue Tondandège

TH. PASCAL,

General Secretary.

AMERICAN SECTION.

Des Moines T. S., Des Moines, Iowa, and Olympus Lodge, T. S. Spokane, Wash., have dissolved, and their charters have been cancelled. The number of Branches on the American roll is now 71.

ALEXANDER FULLERTON,

General Secretary.

ITALIAN SECTION.

The following Branches have recently been chartered : at Naples on April 20th, the "G. B. Vico" Lodge of the T. S.; Pres., Guiseppe Rino-

napoli. Secy. Ludovico Callety. At Pisa, on May 8th, the "Pisa" Lodge; Pres., Guido Ferrando; Secy., Fidela Baiocchi. At Turin on May 26th, the Torino Lodge: Pres., Ernest Ragazzioni; Sec. Arturo Reghini.

OLIVIERO BOGGIANI,
General Secretary.

WHITE LOTUS DAY CHARITIES AGAIN.

We stated in last month's Supplement that 6,000 poor people were fed at Coimbatore on White Lotus Day. Later advices inform us that the number reached 9,500, and that the townspeople joined in this philanthropic work. Co-operation in a cause like this is certainly praiseworthy.

THREE SCORE AND TEN.

On the 2nd of August the President-Founder will attain his seventieth birthday. Thanks to an exceptionally strong physique, there seems every likelihood of his having many more years of active service in which to perfect the foundation for the Theosophical Society, upon which he has been working since 1875. Already letters of friendship and encouragement have begun to arrive from members in different parts of the world.

W. A. E.

DEATH OF V. CUPPOOSWAMY IYER.

Just as we go to press the sad news comes of the untimely death of one of our old, faithful and highly respected members, Mr. V. Cuppooswamy Iyer, B.A., B.L., District Munsiff of Bapatla. His connection with the Society dates from about the year 1883, and since then he has been known to us all as among the best of our colleagues. To me personally he was an affectionate friend and I feel his loss very much. He was a Trustee of the Society and one of the Executors named in my own will.

H. S. O.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Karmakānda Samuchchaya"; "Yājñavalkya Samhitopanishad or the Yoga Yājñavalkya"; "The Soul of a People" by Fielding (treating of Burmese Buddhism); "Æsus" par H. L.; "Histoire du Bouddha Sakya-Mouni," Par Mme. Mary Summer (1874); "Ten Jātakas," the original Pāli text with a translation and notes by V. Fausboll (1872); "Two papers: I. on the relation between science and religion, II. on the bearings of the study of Natural Science," read before the Victoria Institute of Great Britain; "A Catechism of the S'āiva Religion" translated into English from the Tamil, by Rev. Thomas Foulkes; "The Iliad and Odyssey of India" by Edwin Arnold; and "S'ivaprakāsa Kattalai" or the elements of the S'āiva philosophy, translated from the Tamil by Rev. Thomas Foulkes.

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.

AUGUST 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
OOTACAMUND, INDIA,

22nd July, 1902.

The undersigned hereby gives notice that on the application of the officers of the Branches of our Society at Berlin, Charlottenburg, Dusseldorf, Hamburg, Stuttgart, Hannover, Munich, Cassel and Leipzig, in Germany, and our German Branch at Lugano, Switzerland, he has authorised them to form themselves into a body to be known as the German Section of the Theosophical Society which shall include Branches in German Territory and German Branches in Switzerland, subject to the provisions of the Society's Constitution and Rules. This is the tenth Section in the Society. In testimony whereof he has issued this day to the Presidents of the above-named Branches a Charter and caused the Society's Seal to be affixed at Adyar. The undersigned appoints Dr. Rudolph Steiner, F. T. S., 95 Kaiserallee, Friedenau, Berlin, General Secretary, *pro tem.*, pending the formal organisation of the Section and adoption of By-Laws for its government.

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

COPY OF THE APPLICATION.

Application to the President-Founder of the Theosophical Society for a Sectional Charter.

We, the undersigned members of the Theosophical Society, European Section, representing the ten Branches of the Section named below, hereby make application to the President-Founder to form a German Section consisting of these Branches and of any others which may be formed within the limits of the Section; and we request the President-Founder to nominate Dr. Rudolf Steiner, at Friedenau, near Berlin, to act as General Secretary of the Section, pending the meeting of the constitutive Convention.

NAMES.	BRANCHES
Dr. Rudolf Steiner, Pres. }	... Berlin T. S.
Graf von Brockdorf }	
Julius Engel, Pres. }	... Charlottenburg T. S.
Gustav Rüdiger }	
Carl Schmieder, Pres. }	
Wilhelm Floetgen }	... Dusseldorf T. S.
Bruno Berg }	
Bernhard Hubo, Pres. }	
Victoria Paulsen }	... Hamburg T. S.
Adolf Kolbe }	
Adolf Oppel, Pres. }	... Stuttgart T. S.
Theodor Ehrle }	
Dr. Hübbe-Schleiden, Pres. }	... Hannover T. S.
L. Julius Lange }	
Günther Wagner, Pres. }	... Lugano T. S.
Carl Franken }	
Ludwig Deinhard, Pres. }	... Munich T. S.
August Richer }	

NAMES.	BRANCHES.
Franziska Vormbaum, Pres. } Robert Sobczak Johannes Ulrich Hugo Aurig, Pres. Richard Bresch	... Cassel T. S. ... Leipzig T. S.
A true copy of the original.	
N. E. WEEKS, Private Secretary.	

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
OOTACAMUND, INDIA,

22nd July, 1902.

To complete the Records of the Society the undersigned gives notice that his permission to form the Italian Section of the Theosophical Society, and his approval of the selection of Capt. Oliviero Boggiani as General Secretary *pro tem.*, were given in a cable despatch from Adyar, dated December 24th 1901. The Section was formally organised at Rome on February 1st and 2nd, under the Presidency of Mr. C. W. Leadbeater, who was especially delegated to represent the undersigned on the occasion. A new supply of Charter forms having been since obtained, the undersigned has filled up one as of date January 17th, 1902, and sent it to the General Secretary for preservation in the archives of the Section.

The Branches participating in the Convention of Organisation were those at Rome (3), Milan, Naples, Florence and Bologna.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd June to 21st July 1902 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. Arvid Knös, General Secretary, Scandinavian Section				
T. S. For 25 dues for the year 1901 by cheque £ 23-4-1 ...	345	11	5	
Mr. Luis Scheiner, Buenos Aires, Diploma Fees and annual dues, Cheque £ 2-10 ...	...	37	8	8
Mr. C. Sambiah Chettiar for June 1902 ...	...	1	8	0
LIBRARY FUND.				
An F. T. S. of Burma for June 1902 ...	...	50	0	0
Mr. C. Sambiah Chettiar for June 1902 ...	...	1	8	0
ADYAR, MADRAS, } 21st July 1902. }	T. VIJAYARAGHAVA CHARLU, Treasurer, T. S.			

THE COLONEL'S BIRTHDAY.

The President-Founder had expected to pass his 70th Birthday at Adyar and his colleagues were anticipating the pleasure of offering their congratulations in person, but the necessity of getting through a mass of official business which required the help of his Private Secretary made him go to Ootacamund three weeks sooner than he had intended. To make the most of the occasion Miss Weeks has invited Maj. Gen. H. R. Morgan, the old and tried friend of both the Founders, his daughter Miss Clara Morgan, and Mr. and Mrs. Chamier to a luncheon at "Gulistan" on that day. In next month's *Theosophist* we shall give particulars about the loving messages sent and other incidents of the anniversary.

ERRATA.

In July *Theosophist*, page 619, line 24, for "Prussia" read Persia.

Our Southern Provincial Secretary, K. Narayanaswami Iyer, writes that it is a mistake to credit him with honors which he does not wish to appropriate; and desires us to state that the translation of the "Sanātana Dharma Catechism" was "done by the Committee on Tamil Translations of T. S. literature in India."

In the "Founders' Fund, p. XXXIII, of our July Supplement, in the column of amounts of disbursements, for Rs. 225-2-11, read 225-2-0; for Rs. 1,643-5-6, read 1,643-5-7, and for the given total amount, read Rs. 24,134-7-7.

NEW BRANCHES.
AMERICA.

On June 13th, a charter was issued to the Anaconda T. S., Anaconda Montana, with eleven charter members. The President is Mrs. Addie M. Tuttle; the Secretary is Mrs. Winnie F. Abbott, 419, Cherry St. There are now 72 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

EUROPE.

An application has been made, and allowed, to revive the Munich Branch. The following are the members: L. Deinhard, A. Meebold, Eug. Dacquè, O. Huschke, Mme. Marie Rieper, Frl. Alice Sprengel and August Rieper.

BERTRAM KNIGHTLEY,
General Secretary.

INDIA.

Name of Branch.	Charter date.	Names of Officers.
Yeotmal T. S. ...	3-1-02	{ B. R. Sastikar, Esq., <i>President</i> . N. V. Thatte, Esq., B.A., <i>Secretary</i> .
Sarada Lodge T. S. ...	6-1-02	{ T. Jivaji Row, Esq., <i>Pres.</i> B. Mangesh Row, Esq., <i>Sec'y</i> .
Sri Sankarācharya T. S. (Calicut) ...	15-3-02	{ K. R. Ramaswamy Aiyar, Esq., <i>Pres.</i> B. Ramunnie Menon, Esq., <i>Sec'y</i> .
Coondapur T. S. ...	27-3-02	{ B. Vaikunta Balija, Esq., <i>Pres.</i> B. Subba Row, Esq., <i>Sec'y</i> .
Kasargod T. S. ...	5-4-02	{ A. C. Kannan Nambiar, Esq., <i>Pres.</i> C. Rama Row, Esq., <i>Sec'y</i> .
Tellicherry T. S. ...	28-4-02	{ A. S. Vaidyanatha Aiyar, Esq., B.A., <i>Pres.</i> K. A. Vaidyanatha Aiyar, Esq., B.A., <i>Sec'y</i> .
Purma T. S. ...	20-5-02	{ Babu Nandkishore Lal, <i>Pres.</i> Babu Ram Prasad, <i>Sec'y</i> .
Serampore Lodge T. S. ...	29-5-02	Babu Hara Kumar Gossain, <i>Sec'y</i> .
Telinipara T. S. ...	18-6-02	{ Babu Chandra Mohan Banerjee, <i>Pres.</i> Surendra Nath Banerjee, <i>Sec'y</i> .
Hadāla T. S. ...	30-6-02	Darbar Sri Wala Vaj Sur Walera, <i>Pres.</i>

THE ACTIVITY OF THE SALEM BRANCH.

We are delighted to find that the report that our Salem Branch had become inactive after the departure of its President from the Station, for which the local correspondent of the *Hindu* is responsible, was entirely baseless, and it would almost seem (though we hope it was not intended to be), malicious. The truth is, that the President is only away

on six months leave and that the Branch is as active as ever. Our apologies are due to our esteemed colleagues for having been misled by the report in question.

THE ITALIAN SECTION THANKS ITS HELPERS.

We have pleasure in publishing the text of the vote of thanks to Mrs. Cooper-Oakley and other friends who rendered valuable services in spreading our movement throughout Italy, which was adopted by the Executive Committee of the Section at its June meeting, and of which a copy has been kindly sent us. It reads as follows:

"The Executive Committee of the Italian Section of the Theosophical Society, at its meeting of the 22nd of June, its foreign members being absent, discussed the advisability of recognising officially the importance which, in the development of the theosophical movement in Italy generally, and especially in the formation of the Italian Section, the tireless efforts and great unselfishness of certain foreign ladies have had; and the following Resolution was unanimously adopted:

It must be acknowledged that the theosophical work in the principal centres of Italy, was begun and has been carried to its present success by the zeal and intelligence of certain foreign ladies who either came expressly to help us, or who, being already in the country, have aided our movement with rare devotion and abnegation.

Only two years and a half ago Mrs. Cooper-Oakley came and took up her residence among us and from that period really began the work of the spreading of the theosophical idea in Italy, which to-day, after so brief a time, has produced such results as to give us the greatest confidence in the future. To her indefatigable perseverance, her boundless devotion and her indomitable energy, we must especially attribute this rapid development: mistakes, uncertainties—the inevitable hindrances to be expected at the beginning of a movement so vast and so sublime—have been spared our group by her experience and her teaching. That her powerful aid may not fail us for long years to come is the desire which all the Italian students of Theosophy express to her.

At Florence the formation of a group, which is to-day, after that of Rome, the largest, was accomplished by the steadfast constancy of Mrs. Julia Scott, who in giving her drawing rooms for the use of the group, has powerfully aided in uniting together in that city an assemblage of serious students, which we may count upon as surviving.

The founder of the Besant group at Rome, and the active prosecutor of the theosophical work at Naples, and more recently at Turin, the Baroness A. von Ulrich, is certainly inferior to no one in tireless zeal, and the best thanks of the Executive Committee are due to her.

The same remark it is our agreeable duty to make to the Misses de Gernet and de Silver, who have rendered precious help at Bologna. And among other distinguished helpers of the general work the names of Mrs. Louisa Williams, first at Rome and now at Milan, of the Misses E. Gatey, at Milan, V. Tittingh at Rome, E. Heinecke at Naples, the Executive Committee recall with a feeling of sincere gratitude.

Finally, with a thought of profound gratitude and with an affectionate salutation, the Committee joyfully records here the names of those elder sisters who preceded the above named in the work, Mrs. C. Lloyd and Miss M. Carr, whose activity in the common cause has now been transferred to India.

The Executive Committee instructs the General Secretary to send to each of the above-named ladies a copy of the present report.

ROME, 28TH JUNE, 1902.

FOR THE EXECUTIVE COMMITTEE.

OLIVIERO BOGGIANI, CAPT.

General Secretary.

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.

SEPTEMBER 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
OOTACAMUND, INDIA,
29th July, 1902.

The following correspondence is published for general information:

28, ALBEMARLE ST., LONDON, W.,

July 8th, 1902.

To the President-Founder,

The Convention of the European Section just concluded has been a great success and our meetings have been the largest, most harmonious and most cordial ever held here.

Among other business transacted, the Convention unanimously passed the following resolution:

"Seeing that the European Section T.S., as such, has done its preliminary work of organization and that there now exist four duly constituted Sections of the Society on the Continent and that the application for a fifth is already in the hands of the President-Founder,—

"Resolved that this Section do resume its original title of the British Section T.S., and that the President-Founder be requested to authorise such non-sectionalised Branches of the T.S. in Europe as may desire to do so, to attach themselves to this Section under the title of "British Section."

I now, therefore, beg to request your sanction to this change of name and your official authorisation as above indicated, for the non-sectionalised Branches on the Continent to remain attached to this Section under its new title of "British Section."

With most cordial good wishes on behalf of the Convention which I was instructed to send you, I remain,

Yours ever affectionately,

(Sd.) BERTRAM KEIGHTLEY,

General Secretary

OOTACAMUND, INDIA,

29th July 1902.

BERTRAM KEIGHTLEY, ESQ.,

General Secretary, European Section, T. S.,

London.

Dear Sir and Brother,

In your official letter of July 8th you report that the Convention unanimously passed the following resolution:

on just what to depend. We hope that every member of the Society will take an active interest in these public lectures and will endeavour to advertise them as widely as possible.

These lectures will be free to all, and whether you feel able to contribute or not we hope to have your active interest and co-operation.

Never have we had such an opportunity to present Theosophy to the public in such an extended course of lectures by one of our leaders and under such advantageous circumstances.

Payments in full or instalments of subscriptions can now be remitted to the Treasurer at the above address.

If any further information is desired concerning this course of lectures, it can be obtained from the Secretary.

EMIL ULLRICH,
Secretary of Committee.

4418, OAKENWALD AVENUE.

THE PRESIDENT-FOUNDER'S BIRTHDAY IN CEYLON.

The Colombo Buddhist Theosophical Society is second to none in the celebration of Colonel H. S. Olcott's Seventieth Birthday. The members do not forget the many benefits which the revered Colonel has conferred on the Buddhists of Ceylon and abroad and it is therefore no wonder that they decided to celebrate the occasion in a fitting manner. The Society through the medium of the *Sandaresa*, which is read by 4,000 subscribers and the foundation of which is due to the Colonel, showed the Buddhists the importance of remembering the Colonel on such an auspicious day and urged on all local Managers and Teachers of Buddhist Schools in the Island, the necessity of holding special services in their schools and the Temples and reminding the Buddhist children of the part played by Colonel Olcott in rescuing them from the hands of the enemies of Buddhism. The advice of the Editor was accepted by all with the greatest pleasure.

The Society held a special meeting on the 2nd instant at the Buddhist Head-Quarters at which the members mustered strong, and with a show of great affection resolved unanimously to send to Col. Olcott a cablegram the same night and a letter later.

An address was also adopted which will be despatched as soon as it is received from the artist.

There was a special Bana Preaching at the Buddhist Head-Quarters, which was beautifully illuminated. The history of the Colombo Buddhist Theosophical Society during the past 22 years was recounted by the Officiating Buddhist Monk and the services rendered by the President-Founder to Buddhists in particular were ably explained by Mr. D. S. S. Wickremaratne. At the close, blessings of the *Triratna* were invoked for the continuation of his useful life.

In response to the suggestion made in the *Sandaresa*, the Buddhist Schools took part in the celebration and cheering reports of their doings are daily coming in.

Various suggestions as to a future annual collection on the 2nd of August have been made, chief of which is to start a Fund called the "Olcott Fund" to be collected annually on the 2nd August, from every school child, at the rate of five cents a head. If the Society approves the suggestion it will most probably be started this month.

Temples in the vicinity of all Buddhist Schools were illuminated and were thronged by children and other devotees. *Pirit* ceremony and *Pan Pinkamas* were held and all those who took part in the ceremonies fervently invoked the *Devas* to protect the beloved Colonel from all dangers, so that he may live long for the welfare of mankind. Thus was celebrated the Seventieth Birthday of Colonel Olcott, who is rightly called the "Father of the Sinhalese Buddhists." Long may he live.

H.

B. H. KURE'S DEATH.

Another very old friend and F. T. S., Mr. B. H. Kure, late Printer and Publisher of our Colombo Buddhist organ, the *Sandaresa*, has just died at his residence in Wolfendahl St., Colombo. He was an impetuous man but ever faithful to his religion, and has rendered to it, since his entrance into the Society, on September 15th, 1880, valuable services of a practical kind.

NEW BRANCHES.

EUROPE.

A charter was issued on July 12th to H. E. Nichol, W. H. Willatt, W. H. Woolf, J. Willatt, E. B. Burton, A. G. Nichol, D. Smith, G. Francis C. Brodie and M. Dent, to form a branch of the Theosophical Society at Hull, to be known as the Hull Branch of the Theosophical Society.

REVIVAL OF BRANCH.

On application of L. Deinhard, A. Meebold, E. Dacqué, O. Huschke Marie Rieper, Alice Sprengel and A. Rieper, the revival of the Munich Branch was sanctioned on June 24th.

BERTRAM KEIGHTLEY,
General Secretary.

On July 20th a charter was issued to the Great Falls T.S., Great Falls, Montana, with fourteen charter-members. The President is Mr. John W. Stanton, the Secretary is Mr. Albert R. Mettler. There are now 73 Branches on the American roll.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

The Chidarambaram Branch was chartered on July 25th, The President is V. S. Swaminadha Jatawallabar, Head Master, Pachiappa's High School; the Secretary is T. H. Jagannadha Aiyar, 2nd Grade Pleader.

CHANGE OF THE PARIS HEAD-QUARTERS.

The attendance at the meetings at our Paris Head-quarters having become so large as to uncomfortably crowd the rooms, the Executive Committee of the Section have been obliged to arrange for removal to the more spacious apartment which they have secured at 59, Avenue de la Bourdonnais.

THE TOOLSY OR BASIL PLANT.

I hear that Government has ordered an enquiry into the therapeutic plants and shrubs of this country. Valuable information is to be found in English and vernacular works regarding most of the known economic vegetable products of India, and hidden in manuals and gazetteers there is a good deal of useful knowledge. Nevertheless, a comprehensive and systematic treatise would be of great value, but in compiling it, native sources of information should not be ignored, for though native botanists, herb gatherers and medical practitioners may be more or less empirical, there is a good deal that we might learn from them as to the medicinal properties of their trees and plants and shrubs. Almost every plant and tree in India, which serves the uses of man, is held sacred and associated somehow or other with the supernatural, and the more useful it happens to be, the greater is the degree of sanctity with which it is regarded. The Toolsy or Basil plant is a striking illustration of this fact. It is held in the highest veneration by Hindus all over the country and several species of it are recognised. The most

common variety, *quinum sanctum*, is worshipped in Hindu households. It is not merely as a sacred emblem that the plant has its uses, for medicinally it is much in demand as an expectorant and diaphoretic while mixed with lime juice it is prescribed for ringworm and other cutaneous affections. The fragrant variety, botanically *ocimum basilicum*, is valued even more for its medicinal properties. The juice of the leaves is used for ringworm as well as earache. The bruised leaves are prescribed in cases of scorpion stings. The seeds are a favourite medicine with Hindu women to relieve the pains attending childbirth. The plant is also commonly used for seasoning curries, and an infusion of the leaves after they have been dried in the shade is an occasional native substitute for tea. Another variety, botanically *ocimum gratissimum*, is also esteemed for its medicinal properties, while the leaves are made into a palatable *chutney*. The juice of the leaves of nearly all the varieties is given in various ailments of children, particularly those of a gastric character. The dried leaves are pulverised and taken as snuff in certain nasal complaints. The juice of the fresh leaves of one variety, I am not exactly certain which, is administered internally as an antidote to snake poison. *Capital.*

SRI RAMACHANDRA.

162488

BY MRS. ANNIE BESANT.

Tamil Translation.

The above work has been rendered into Tamil prose by Pandit C. Thiruchittambalam Pillai and published by Mr. K. Subramania Pillai B.A. In spite of the difficulties of the task, the translation has been well done and reflects credit on the Pandit. The Tamil reading public is sure to welcome the Pandit's further efforts in this direction. A sentence here and there has been omitted in the translation owing probably to the difficulty of rendering them. But the difficulty could have been got over if, instead of endeavouring to adhere to the condensed form of expression used in the original, the Pandit had chosen to express the idea in a more amplified form. The book is well got up but the pages have been numbered in two series, each embracing four chapters. This seems unnecessary.

T. N. R.

CATECHISM TRANSLATIONS.

The Gujarāṭi and Marāṭhi versions of the "Sanatana Dharma Catechism" are for sale at the Dharmalaya T. S. (73, Lobharchal, Kalbadevi Post, Bombay); five rupees per 100, or one anna for single copies; Postage extra. The Marāṭhi translation is the work of the Dharmalaya T. S.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Descriptive catalogue of Sanskrit MSS. in the Library of the Calcutta College," Nos. 15 and 16; "In Tune with the Infinite," by R. W. Trine; "The Life work of H. P. B.," by G. E. Sutcliffe; "History of Vidyāranya," in Telugu, by V. V. S. Avadhāni, B.A.; Mrs. Besant's "Ancient Ideals in Modern Life," Gujarāṭi translation; "Śrī Rāma Gītā," Sanskrit text; Mysore Library Series—Nos. 26 and 27. "Taittiriya A'ranyaka," Vols. I. and II.; No. 28. Ekāgnikānda; "The Poo Pariah," by Col. H. S. Olcott; "Le Dharma," by Paul Carus; "Buddhism and Brahmanism," by G. Venkat Rau, "Rāma Gītā," English translation, by G. Krishna Śāstri.

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been shown hitherto by the Founders of the Society and their colleagues, we should have suffered and made to suffer less, and would to-day have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, *i.e.*, a knower and doer of godlike things. To return, it is, of course, no more important to humanity as a whole that Theosophy should be recognised and practiced within the Christian, than within the Hindu, the Buddhist, or any other church; on the other hand, it is equally important; and our Society will not have fully proven its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated. I deplore our intolerance, counting myself a chief offender; and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of a new idolatry. As the co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted or written to me by the Masters, that warranted such a course, nay that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society. I am led to make the above remarks by what I have seen going on of late."

With regard to H. P. B.'s sudden death and the bringing of her ashes to Adyar, I said:

"The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave, and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London headquarters; she had pending engagements unsettled, among them, a most important one with myself.

1901.]

Her niece saw her on the previous day and made an appointment with her. In short, I do not believe she meant to die or knew she would die when she did. Generally, of course, she knew that she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances make me think she was surprised by a physical crisis, and died before she expected she would. If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled," while Mr. Keightley and several others did the same by "The Secret Doctrine." Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then; as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can.

"And now, brethren and friends, I come to a matter of the deepest saddest interest. H. P. Blavatsky's body was cremated by her order, often reiterated and at long intervals. Before leaving India for Europe for the last time, she executed what proved to have been her last Will and Testament, and the original document is on file here as provided by law. Its date is the 31st January 1885. The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Row, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Head-

separated by cushions of the universal ether. The Egyptian Adepts taught us that "motion is the life of Phtha." Our philosophy affirms that this vibration throughout all the kingdoms of Nature is a pulsation of the Divine Life, and that all manifestation corresponds with the intensity of this vibration. The most familiar example of this we find in the theory of colour, and another one in that of sound; moreover, Sir William Crookes has laid down the theory that all the elements of matter are developed in space at different degrees of vibration.

RECONCILES OLD AND NEW.

The reader will observe, then, how thoroughly in accord is this Ancient Wisdom with the latest discoveries of science.

Now to account for the appearance of things throughout the Cosmos. This philosophy teaches that when the dawn of a cosmic day approaches, a specialised vibration is set up in the infinite principle, and this becomes an outrushing force, which intensifies the pulsations throughout space, of the Divine life.

Astronomers show us through their telescopes how these currents of force form vortical centres, in which an intense circular motion results in the development of atoms and the appearance in the sky of nebulae. Each of these points is a birth-spot of a planet or a solar system.

We know well enough that the potentiality of life exists at every geometrical point in space, for wherever the necessary conditions are given life develops. Not only life, but form and intelligence. The brain of an ant and the glimmering intelligence observed in the microscopic world may clear this idea.

LIFE CURRENTS.

Now we have seen that the first outrush from the Infinite is a life current, but we have not yet found the origin of form and intelligence. The Ancient Wisdom teaches that these are successively developed by two other outrushes, called by us the second and third Logoi.

So far, then, we have got in activity life and the potential energy of form and consciousness in the building of a planet. We have these latent in the mineral, feebly active in the vegetable kingdom, more active in the animal, more still in the human, and supremely so in the beings which occupy higher levels of evolution than our human race does at the present time. Observe that all this development is gradual, Nature going by gradual unfoldment, and not by leaps and bounds.

To grasp the whole of this philosophy one must comprehend that there are states of matter far transcending those with which science has as yet acquainted us.

In evolution the tendency is always, in all the kingdoms, to go downward from the essence to the concrete. Thus before the solid

rock was formed it had to pass through many stages of condensation from its primitive state of ether.

AGREES WITH PLATO.

And so this philosophy agrees with Plato in teaching that the model, or concept, of everything made manifest, previously existed in the Divine Mind. Thus the form of every crystal, flower, herb, tree, animal—and man and spirit—existed before they successively appeared upon the plane of manifestation. The human being possesses in full measure divine character, its basis being a spark of the universal flame. And, as this always existed in God, it is immortal.

But the time had to come when each individual spark had to separate itself from the flame—to take up an orbit of separate activity—just as the planet when formed, finds the orbit of travel traced out for it. Now this spark is the so-called soul of man; being pure spirit, it could not function on the material plane without surrounding itself with a number of envelopes or sheaths (*kosha* is the Sanskrit word), to bridge over the chasm between it and gross matter. So then it wove around itself, in the course of its evolution, various bodies or sheaths and finally acquired a dense physical body, which we inhabit, and which enables our spirit to function in our environment.

DEVELOPMENT OF MAN.

I shall not go into a description of these sheaths nor be led away into the details of this grand generalisation. Suffice it to say that man first appears as what might be called a "baby race," a savage, an aboriginal—feeble in intellect, strong in appetite and passion. Evolution refines the body and gives scope to the development of intelligence; after a time the higher races appear, and ultimately disappear from the face of the earth, succeeding each other in our historical epochs.

Now the soul is the eternal pilgrim, and the bodies which it forms for itself are transient and destructible, so they successively drop off and decay when worn out, and the soul takes another, or re-incarnates, not immediately, but only after it has had time between whiles, to digest its experiences and lay them up in its imperishable memory and build up its lower principles into the "stature of the perfect man." We enter physical birth in new bodies, which are the result of the conditions which it has itself prepared.

Theosophy teaches the existence of the law of ethical causation, a law which provides for the reward of every good deed, word and thought, and the punishment of every evil one, leaving nothing to chance, to favoritism or to miracle.

Action is called "Karma" in Sanskrit, and the law of cause and effect is admittedly universal. The objective point in this pilgrimage of the soul is the ultimate attainment of the divine wisdom

out in bold contrast to the teaching of Paul: "Whatsoever a man soweth that shall he also reap."

As this paper is merely to show the common Christian belief in the forgiveness of sins, the Theosophical view of this important question may be left for general discussion.

BUDDHISM AND FORGIVENESS OF SIN.

[Dr. English then gave the Buddhistic view of the subject].

In searching the Buddhist scriptures one looks in vain for anything equivalent to the idea of the forgiveness of sin, which meets with such wide acceptance in Western countries. The words 'forgive' and 'pardon' are usually used synonymously, in religious parlance, the former being derived from the Anglo-Saxon, the latter from the Norman-French; but in the language of common life we usually make a difference, as, according to Webster, "forgive points to inward feeling and presupposes alienation of affection. When we ask forgiveness we primarily seek the removal of anger and the re-establishment of friendly relations; but we beg a man's pardon merely, when we jostle him in the street."

The fundamental principle of the Buddha's doctrine is absolute justice. The "Buddhist Catechism" says: "It teaches that every man gets, under the operations of unerring Karma, exactly that reward or punishment which he has deserved; no more and no less: no good deed or bad deed, however trifling, and however secretly committed, escapes the evenly balanced scales of Karma." Karma "operates on the moral as well as on the physical and other planes. Buddhists say there is no miracle in human affairs: what a man sows that must and will he reap." In the "Gospel of Buddha" we find the following: "In thy Samskâras thou wilt continue to live, and thou wilt reap in future existences the harvest sown now and in the past;" and further on, we read: "Verily, I say unto you: not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions. At the same time thou art sure to receive the blessings of thy good actions."

In the Buddhist teachings, instead of forgiveness of sin we find the doctrine of the ways and means of liberation from the thralldom of sin clearly set forth. Ignorance is declared to be the cause of human misery. To dispel this ignorance, a knowledge of the "Four Noble Truths" is required, as well as the following of the "Noble Eight-fold Path." This ensures 'Salvation,' or (as stated in the "Buddhist Catechism") "Emancipation from the miseries of earthly existence and of re-births, all of which are due to ignorance and impure lusts and cravings." The potency of love is taught in the Buddhist as in the Christian Religion, for Lord Buddha said: "To him who knowingly does me wrong will I return the pro-

tection of my ungrudging love; the more evil comes from him, the more good shall go from me. And again: "Hatred does not cease by hatred, at any time: hatred ceases only by love."

THE ZOROASTRIAN VIEW OF FORGIVENESS.

Miss Weeks had undertaken to find references to the subject in the Zoroastrian scriptures. She read several paragraphs from the translation in the "Sacred Books of the East" Series, all of which tended to show that Zoroaster taught that there was no forgiveness of sin, but that, on the contrary, all faults must be expiated. A few sentences in the prayers translated by a Bombay F. T. S. were appeals for forgiveness, but those were the only direct references to the subject.

HINDU DOCTRINES CONCERNING FORGIVENESS.

[G. Krishna Sâstri then read a paper giving the Hindu view].

No expression corresponding to the forgiveness of sins is found in the Hindu scriptures, but we have such expressions as the overcoming of evil effects of Karmas, the mitigation of sins, and the like. We shall briefly examine the Hindu theories regarding Karma and see if we can find among them any idea resembling the theory of forgiveness of sins. Good and bad Karmas can be compared to the attractive and repellent forces. The good Karmas attracting us more and more towards the Higher Self and the bad ones driving us further and further away from it. Sâstras say that the effects of good Karmas known as Punyas lead to U'rdhvagati or the upward course, and that the effects of bad Karmas known as sins lead to Adhogati or the downward course. An action is said to be sinful when its effect gives a push downwards, and it is said to be virtuous when its effect gives a push upwards. We have reached a certain stage in evolution and we can advance more and more towards the centre, or remain where we are, or degrade ourselves, according as our Karmas are good, middling or bad. Karmas are classified under three heads—the Sanchita, the Prârabdha and A'gami.

Sanchita Karmas are those that have not taken effect, on account of the interposition of other Karmas.

Prârabdha Karmas are those whose effects have begun to operate, life after life.

A'gami Karmas are those that are performed during each Prârabdha life.

It is said that Karmas good and bad must necessarily be worked out at any cost, and without producing their corresponding effects they will never wear out even after the lapse of 100 crores of Kalpas.

According to the Advaita Philosophy, when one realises his identity with Brahman, his Sanchita Karmas are burnt. A'gami

and the lack of confidence shown towards him by his fellowmen. The statements made as to forgiveness are ultimately found to refer to the relations between the repentant sinner and God, and to the post-mortem penalties attached to unforgiven sin, in the creed of the speaker. The loss of belief in reincarnation, and of a sane view as to the connection between the portions of life spent in this and in the next two worlds, brought with it various incongruities and indefensible assertions, and forgiveness was required to release the sinner from the dread of imprisonment in an eternal hell. It did not set him free in this world from the natural consequences of his ill-doings, nor—except in modern Protestant communities—was it held to deliver him from prolonged purgatorial sufferings after the death of the physical body. The law had its course, both in this world and in purgatory (Kāmaloka), and in each, sorrow followed on the heels of sin, even as the wheels follow the ox. It was but eternal torture—which existed only in the clouded imagination of the believer—that was escaped by the forgiveness of sins.....

"When a man has committed an evil action he has attached himself to a sorrow, for sorrow is ever the plant that springs from the seed of sin. This tie is what we call Karma, the suffering is the karmic result of the wrong. The result may not follow immediately, may not even accrue during the present incarnation, but sooner or later it will appear and clasp the sinner with its arms of pain....

"Its bodily manifestation, its revelation on the physical plane, is the sign of the completion of its course. If at such a moment the sinner, having exhausted the Karma of his sin, comes into contact with a sage who can see the past and the present, the invisible and the visible, such a sage may discern the ending of the particular Karma, and, the sentence being completed, may declare the captive free.....

"The essence of sin lies in setting the will of the part against the will of the whole, the human against the divine. When this is changed, when the Ego puts his separate will into union with the will that works for evolution, then, in the world where to will is to do, in the world where effects are seen as present in causes, the man is accounted righteous.....

"The sense of 'forgiveness,' then, is the feeling which fills the heart with joy when the will is tuned to harmony with the divine; when the soul, opens its windows, and lets the sunshine of love and light pour in; when the part feels its oneness with the whole, and the one life thrills each vein. This is the noble truth that gives vitality to even the crudest presentation of the 'forgiveness of sins,' and that makes it often, despite its intellectual incompleteness, an inspirer to pure and spiritual living."

RA'MA GITA'.

[Continued from page 743.]

CHAPTER XIV.

Hanûmân said :

O S'ri Râma, Lord of the Universe ! Brahnavâdins say that the four *Mahāvâkyas* are the secret meanings of the four Vedas. (1)

O Teacher ! Tell me, as it is, the order in which one is initiated into them, the order in which they are to be practised, and the relation they bear to one another. (2)

S'ri Râma said :

O Hanûmân ! Four are the well-known Vedas—Rik, Yajur, Sâma, and Atharvâṇa—which are represented by (or composed of) uncreate words, and which are devoid of beginning and end. (3)

The Vâkya consisting of two words—Prajnânam Brahma (meaning "knowledge is Brahman")—found in the first of the four Vedas is first taught by the teachers. (4)

The Vâkya consisting of the three words—Aham Brahma Asmi (meaning "I am Brahman")—found in the second (Veda), is taught by them only afterwards. (5)

The Vâkya consisting of the three words—Tat Tvam Asi (meaning "That thou art")—found in the third (Veda) is taught by them only subsequently. (6)

The great Vâkya consisting of the three words—Ayam A'tma Brahma (meaning "This A'tman is Brahman")—found in the fourth (Veda) is thereafter alone taught by them. (7)

The disciple should, in this order, with devotion, receive the Vâkyas together with the Anganyâsa and Karanyâsa* from the mouth of the qualified teacher. (8)

Although these four *Mahāvâkyas* are chiefly intended for ascetics, yet they are equally important to other *A'sramins* (householders and others) also, if they are desirous of being liberated. (9)

O Hanûmân ! The order of teaching the Vâkyas (*i.e.*, the order in which one ought to be initiated into the *Mahāvâkyas*) has been taught by me. Now hear, I shall tell thee the order of teaching

* Anganyâsa and Karanyâsa are performed for purposes of purification of certain parts of the body, and for self protection. In the former Nyâsa, six parts of the body, such as the heart, the head, the top-knot, etc., are touched, according to certain directions, after repeating the mantras referring to the respective parts. In the latter Nyâsa, the fingers of the hand are purified by touching parts. In the latter Nyâsa, the fingers of the hand are purified by touching parts. In other them one after the other after repeating their respective mantras. In other words, *Anganyâsa* and *Karanyâsa* are the processes by which the principal parts of the body, and the hands are respectively purified (mystically) and applied for divine service.

'as the first (of the two latter Vākyas)* and the great Vākya (knowledge is Brahman) belonging to the Rig veda then comes after the (former) Vākya pertaining to ordinance. (34)

Even when the inverse order (of initiation into the four vākyas) is admitted (or consented to), the *Anubandha chatushtaya*† (an indispensable element of Vedānta) becomes sequentially perfect. Surely, it can never be said otherwise by the wise. (35)

The teachings of Parames'vara contained in the *Rahasyopanishad* are not false. And verily O Maruti! the instructions regarding the vākyas and their ordinary meanings are, likewise, not false. (36)

The extraordinary meanings will dawn upon thy mind if there will rise (in thy mind) thoughts dealing with the nature of arguments for accepting the Vākyas. (37)

In an examination of this kind here, without prejudice to *anubandha* (or mutual relation), the inverse order (of Vākyas) that I have taught (thee) is, verily, complete enough (or the best). (38)

O son of Pavana! Thou shalt thyself observe this couple of Vākyas belonging to the Sāma Veda and Yajur Veda respectively, and representing the order of relation between the teacher and the disciple. (39)

Who can, without instructions, practise the identity of Self and Brahman? Regarding this highly reasonable statement, there is nothing for thee to doubt. (40)

The fact that the meaning taught by the qualified teacher, should be meditated upon after testing it, is declared by the Śruti itself. Therefore this consideration (of thine regarding the reason-

* The order of initiation into the Mahā-Vākyas, as taught by Skanda in the *Sanat kumāra samhita* is as follows:

Firstly, the *Atharva vākya* which is the fourth in the order and which declares "THIS A'TMAN IS BRAHMAN." This is called *dars'ana* or *vidhi vākya* (i.e., the Vākya pertaining to the vedic ordinance which says that A'tman should be directly cognised). This refers to the qualification of the aspirant and hence it is called *adhi-kāripara*.

Secondly, the *sāma vākya* which is the third in the order and which declares "THAT THOU ART." This is called *Upades'a vākya* or the vākya which is intended to be taught by the Guru. This explains the relation between the part and the whole and hence it is called *Sambhandapara*.

Thirdly, the *Yajur vākya* which is the second in the order and which declares "I AM BRAHMAN." This is called *Abhyāsa vākya* or the vākya pertaining to practice. This clearly teaches what the aim of the aspirant is, and hence it is called *Vishayapara*.

Fourthly, the *Rig vākya* which is the first in the order and which declares "KNOWLEDGE IS BRAHMAN." This is called *Anubhava vākya* or the vākya pertaining to experience. This explains the purpose of these initiations, and hence it is called *Prayojanapara*.

[For detailed explanations regarding these points, the student is recommended to read Mukti Ratna, Anubhūti mīmāṃsābhāṣya, Samādhiratna manjūṣa and other works.]

† *Anubandha chatushtaya* means four kinds of mutual relation such as Adhi-kāri, Sambhandha, Vishaya, and Prayojana. For the purposes of this science, Adhi-kāri is any mumukshu who has the requisite qualifications. Sambandha is the relation between Pratyagātman and Paramātman. Vishaya or the topic is the Upanishadic disquisitions on the nature of the Self, Brahman, Samādhi, Karma, etc.; and Prayojana or result is the moksha or merging of the Self into Brahman.

ableness of My teaching the Vākyas in the inverse order) is quite right. (41)

This *mantra* comprising the Mahāvākya has now been clearly taught thee by Me with some consideration, even though it is the great secret of secrets. (42)

Man is said to have done what he ought to do here (i.e., man attains his object here) by merely understanding (or grasping) the Vākyas. What should then be said regarding the ascertainment (by man) of their meanings in this discriminative manner. (43)

He who initiates his pupil into the Mahāvākyas is the best of all teachers who initiate their pupils into the secrets of mantras. He should always be worshipped. Even more than he (that teacher) is the one who initiates his pupil into their meanings. (44)

The wise say that the bestower of the meanings of the Mahāvākyas is even more (valuable) than the prāṇas, because that abstract meditation on the identify of the Self which is even more valuable than prāṇa, is obtained from him. (45)

These meanings will extensively increase when they are taught to him who has the highest devotion for God and the same kind of devotion for his teacher that he has for God. (46)

Having heard from My mouth these meanings proclaimed by the Mahāvākyas, and having duly considered them, if thou wilt contemplate upon them thyself through My instrumentality, then, thou shalt, undoubtedly, reach Me alone. (47)

By beholding (or directly cognising) Me, who am next to the Supreme, * the knot of the heart is broken, all doubts vanish, and thy karmas are exhausted. (48)

In such a case, O Māruti! thou wilt have another doubt regarding the meaning propounded by Me. (Thou mayest doubt thus): "The Ten Upanishads are more important than the Hundred and eight, or both of them must be equally important, since both are similar in their treatment of the subject of instructions regarding the Mahāvākyas and since one is not superior to the other (in that respect)." (49-50)

This is not reasonable, because the amplification of Samādhis which are the only means whereby experience (of the SELF) could be had, is found in the Hundred and eight Upanishads and nowhere else. (51)

Just as the fruit of sacrifice performed here, is obtained in heaven, even so is the fruit of the teachings contained in the Ten Upanishads obtained in the Hundred and eight Upanishads. (52)

Since I alone am the meaning even of the great Vākyas, thou shalt seek refuge in Me alone, worship Me and bow down to Me. (53)

Mayest thou always be able to see Me, hear Me, think of Me

* Here "Me" refers to Pratyagātman or the higher SELF.

How could contemptible Siddhis beguile the man who is brave and is never deluded by appearances created by the Lord of Mâyâ, even though they be most miraculous. (11)

Some people know the phenomena of this Universe to be full of (or entirely due to) ignorance. How then could he, who is the knower of SELF and who has overcome ignorance, immerse in them? (12)

Co-ordination (of Siddhi and Mukti) is impossible in any human being, in the age of *Kali*,* because there are no men who are functionaries of that kind (in the age of *Kali*). (13)

Those are lords who here perform wonderful acts, even though devoid of co-ordination. They are unlike those beginning with Kumuda or Kumudâdî† who by their strength have become partial (or fractional) lords. (14)

But those eighteen famous Siddhas—Agastya and others—who advocate the importance of Siddhis, have by being functionaries, attained both (Siddhi and Mukti). (15)

That aspirant (for Moksha) who is the best among men, should, therefore, after giving up all desire for Siddhis, study the Hundred and eight Upanishads with the only desire of acquiring wisdom. (16)

O Mâruti! If Siddhis are taught in the Hundred and eight Upanishads, understand O wise one! that it is merely for the sake of men of weak understanding. (17)

The condemnation of Siddhis are, without doubt, largely heard of in the S'rutis, Smritis, and Purânas. Therefore, O intelligent one! the wise do not, even in dream, desire for them. (18)

Those Siddhis are acquired by men who have desires, by worshipping Saguna (Brahman). The knowledge of Paramâtman is acquired by men who have no desires, by worshipping Nirguna (Brahman). (19)

When such is the case, how can men here simultaneously accomplish both the means (i.e., the Saguna and Nirguna forms of worship) or both the ends (i.e., the attainment of Siddhis and knowledge) which respectively are as antagonistic to each other as light and darkness? (20)

Therefore, O son of Marut! give up the wrong notion 'that Siddhis are the marks here of the knowers of SELF,' and know that they (the marks of the knowers of SELF) are different. (21)

[The marks of the knowers of SELF are:—]
Unselfishness, absence of egotism, non-attachment (to senses), ever being attached to tranquillity, etc., indifference to this Samsâra; (22)

* *Kali*, the last of the four yugas (like the present one) is the age of strife. By strife is probably meant the modern struggle for existence.
† Kumuda is the name of an attendant of Vishnu. Kumudâdî is the name of a pupil of Pathya, a teacher of Atharva-veda.

The quality of having subdued the senses, perception (or direct cognition) of SELF, being intent upon it (the SELF) both day and night, non-taking (of any thing), equal-mindedness in the pairs of opposites, making no request; (23)

Aversion to all concerns of life, and concentrated devotion to SELF-BLISS. All these, etc., are the characteristic marks of Jnânins. (24)

That best of men is the SELF-accomplished Siddha who, on account of his desire for SELF, entirely gives up his desire for Siddhis such as Anîma, etc., as well as others, and who rests wholly concentrated in the SELF. (25)

That best of men is the SELF-accomplished Siddha who is firm in his conviction that as Siddhis are similar to juggler's tricks, they are untrue (i.e., impermanent). (26)

That best of men is the SELF-accomplished Siddha who is equal-minded towards the poor and the rich, *Punya and Pâpa*, enemy and friend, and cold and heat. (27)

That best of men is the SELF-accomplished Siddha who after rejecting the Siddhis altogether, attains Eternal Bliss by means of uninterrupted Samâdhi. (28)

In the Sâstra it is stated that many obstacles stand in the way of Moksha. And surely there is no obstacle whatever which is equal to the desire for Siddhis. (29)

To him who has even the least desire for Anîma and other Siddhis, there will be no accomplishment of SELF-knowledge even after the lapse of a crore of Kalpas. (30)

That man who abandons the company of Siddhas after knowing that their association will increase ignorance just in the same manner as the association with a voluptuary increases sensuality, and that it will cause great fear, will, here alone, surely accomplish the knowledge of SELF by means of his lonely meditation (which is) unobstructed and free from doubts. (31 & 32)

He who has the smell even of a bit of SELF-knowledge, will never be deluded even if all the Siddhis present themselves to him. (33)

Even the juggler deludes the confused people, without being himself confused. But lo! the Siddha being himself confused, deludes (other) confused people. (34)

The Ignorance which is called the superimposition due to Avidyâ, slowly shines out very clearly in the shape of Siddhis in those people who believe the body to be the SELF. (35)

O Hanûmân know that all degrading sins due to treacheries committed against Brâhmaṇa, S'iva, teacher, etc., in past lives, bear fruits in shape of Siddhis. (36)

Just in the same manner as grave sins serve as impediments to self-knowledge, so do the Siddhis impede it. The idea of acquiring Siddhis should therefore be given up. (37)

The *Revue Théosophique* for August opens with a lecture delivered by Dr. Pascal in Paris, the subject being "The Law of Reincarnation." An essay on the happiness gained through Theosophy, by Mlle. Blech; "Mysticism and Mystics," by L. Revel; a further portion of the translation of "Clairvoyance;" Reviews, Notes on the Theosophical movement, and a portion of the "Secret Doctrine," complete the number. *Philadelphia*. The double number for May and June contains, among other matter, essays on the following subjects: "Toleration," by

his astral form, it is only the enlightened Adept who does so in full consciousness, as we have already seen. And if the practitioners of evil magic, such as the sorcerers and wizards of past times, have also done this—because it is a power common to all orders of Adepts, good and bad—let no one on that account think to do it safely, who is not willing to conform to the requirements of the true occultism; for up to a certain point the training in both cases is the same. This involves, among other things, that training of the imaginative faculty which is the creative power of the mind, and in the East is called *Kriyāshakti*; whereby the student learns to build up his phantasmal body wherever he pleases, with the utmost appearance of reality, at whatever time, and for any purpose.

With these things in view, we can understand much of the literature of occultism as it was in Europe some centuries back, and thereby perceive that the sacred science of that time was one and the same as it is in the East to-day, and as it was in the ancient world of milleniums ago. Thus may we perceive the bearing of the words of the learned Abbot of Spannheim, when he says that: "It is fitting that we who endeavour to rise to an elevation so sublime, should first study to leave behind carnal affections, the frailty of the senses, the passions that belong to matter; secondly, to learn by what means we may ascend to the climax of pure mind, united with the powers above, without which never can we gain the lore of secret things, nor the magic that effects true wonders."* Not without reason have the magicians of every clime and time, whether real or self-styled, insisted on this course; and refused to impart their secrets to any but those who are thus especially fitted to receive them.† For only by these qualifications can we perfect that idealising faculty which is the soul of contemplation, of reverie, of deep pondering and concentrated thought, such as the roar and whirl of the world does not permit; but which is the heritage of the solitary student who loves not the things which that world can give, so much as those which are to be found within the world of his own soul, in quiet and seclusion.‡ Then it is that the Higher Self can make itself known, when "the sphere of the soul is luminous, when nothing external has contact with the soul itself; but when lit by its own light, it sees the truth of all things, and the truth centred in itself.§ Thus it is only in a peculiar state of the mind that it is capable of perceiving these things, and of developing these powers, and that state is one of profound serenity.|| As it is said in the fanciful language of the Kabala: "The Celestial Intelligences exhibit and explain them-

* Trithemius, "On Secret Things and Secret Spirits," as cited in "Zanoni," Bk. IV., ch. iv.

† "Zanoni," sec. cit., p. 226; and ch. x., p. 254. Knebworth Ed.; also I, U., I., 486.

‡ S. D., III., p. 451.

§ "Zanoni," pp. 90, 91, note to ch. iv., Bk. ii.

|| Ib., Bk. iii., ch. iv.

selves most freely in the silence and tranquillity of solitude," and those who seek to develop their own inward powers must set aside some small apartment where not only may they pursue that study uninterruptedly,* but which may be so far isolated that it may serve to develop an atmosphere or auric condition peculiar to its sole occupant alone. Then there will come the power to transport the consciousness to any distant spot, and there to make a visible, tangible, and audible figure such as may be required; and with it will be learned the things of the unseen world, and the reality of that which has been falsely called the "supernatural."

And now, is it asked to what purpose we are to do all this, whether it is to be only as a branch of study, curious and little known, the explanation of observed facts not hitherto given, or as a thing of use and value to mankind? To these queries the reply is easy, and it is in terms of the last part of the question that the reply must be given.

As the Theosophical Society or its members have so long proclaimed, there stand behind it those great beings who are spoken of as Masters or Mahatmas; and among other things a part of their work is to relieve the suffering which is inseparable from the present state of the world. To that end, they call for helpers who can do that work, not so much in their physical bodies, as in their astral forms. These it is who have been spoken of as the "Invisible Helpers,"† and who by their powers can penetrate to any, even the most secret, places—and to whom the tempestuous ocean, the arid and scorching desert, the frozen ice-field, or the unknown and trackless forest, can offer neither obstruction nor concealment. They can reach the sinking vessel or the burning building, the caravan lost amid the sandy waste, or the dying prisoner in the forgotten dungeon: and so, taking any appearance or none, as the circumstances may seem to require, they can render assistance, alleviate pain, or smooth the way to the mysterious portals of death, which lead to realms beyond; while those who receive such assistance may neither see nor feel that it came from any but the means that are daily current in the world.‡

If such a power as this is not worth the seeking, if so great a science for the service of the Brotherhood of Humanity is not worth pursuing, then is the art of the occultist one that has been pursued in vain. Then would there indeed be, as we are so often told by the world, "nothing in Theosophy," and the Masters might have spared their labour in bringing it forward to the world; for its teaching in this direction would be but an empty shadow, not worth anyone's while to understand.

But not so will it be found by those who will bend their en-

* Ib., p. 89, Bk. ii., ch. iv.

† See Leadbeater's work under this title.

‡ Cf. Mrs. Besant's articles in recent Nos. of the *Theosophical Review*.

of the Chicago Theosophical Society, which appeared in the contribution above mentioned (as an extract from a private letter to its author): "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." This expresses concisely the material effects of the conjunction. Turning to the spiritual side of the picture, and taking theosophic activity as an average test of spiritual progress, the opinion may be safely advanced that as yet the attempt to keep the link unbroken has not been unsuccessful. Rather it must be admitted that the establishment and the steady maintenance of the Central Hindu College at Benares is a strengthening of the link—a strengthening that is expected to produce marvellous results in the future.

It is not clear whether the conception of the hegemony of the world, as held by the author of the contribution in question, relates to material splendour or spiritual greatness. But I am inclined to think that it is the former, as he calls the nation dead, on account of the men who raised Bharata Varsha 5,000 years ago to the pinnacle of material splendour, reincarnating in European races, leaving the Indian field open to the development of the Sudras of the Pancha Pandava times.

Now India never attempted to obtain the leadership of the nations of the world in material splendour. Gauged by that standard, the Atlantean civilisation far outshone any later achievement of the Aryan races. In the case of the Atlanteans, to quote the words of Mrs. Besant:* "the great civilisation—mighty as it was perfect in its social order, glorious in the strength and the wisdom by which it was builded—broke into pieces under the selfishness of man, broke into pieces under the yet unconquered lower instincts of humanity."

As regards the Aryan race, we further read: "Another attempt had to be made, and the great Aryan race was founded—again with Divine Rulers, again with Divine guides, with a Manu who gave it its law, founded its civilisation, sketched out its polity, with the Rishis who gathered around Him, who administered His laws and guided the infant civilisation; Then once more the great Teachers drew back for a while to let humanity again try its own strength, again experiment if it were strong enough to walk alone, self-reliant, guided by the *Self* from within, instead of by outer manifestations. And again, as we know, the experiment has largely been a failure..... Looking back, as we now do, to the India of the past, we see its perfect probity, its marvellous civilisation, and we trace its degeneration, millennium after millennium, as the guiding hand withdraws out of the visible sight of man, and once

* "The Path of Discipleship" p. 7.

more humanity blunders and fails as it tries to walk..... We glance over the modern world and we see how the lower nature of man has triumphed over the Divine ideal which was set before him at the beginning of the Aryan race. We see how in that day there was the ideal of the Brahmana, an ideal that might be summed up as that of the soul approaching liberation, which asks no longer for the goods of the earth, which asks no longer for the enjoyment of the flesh, which asks no longer for any gifts of wealth, of power, of authority, of earthly pleasure; the type of the Brahmana being that he was poor but wise; whereas to-day we too often find the man who bears the Brahman name not poor and wise but wealthy and ignorant."

The above extract clearly shows that the withdrawal of the guiding hand of the Divine Teachers, the Elder Brothers of Humanity, was the signal for the dawn of degeneration. The glorious civilisation of the Aryans was the gift of the Divine men who planted the new race after the destruction of the Atlantean civilisation, and in no sense was due to the efforts of the men who lived "five thousand years ago" and to whom the author of "Astrological Warnings" is inclined to attribute it. Leaving only the Sudras of that period to reincarnate in India, the author of that article would have us believe that the twice-born of that self-same period are incarnating in European races. Apart from the impossibility of yielding credence to such a sweeping assertion, in the absence of incontrovertible proof, or at least an assurance from those who have developed sufficient self-consciousness to function consciously on the higher planes and the requisite power to call up and examine at will the âkasic records relating to the subject, even the ordinary possibilities such as non-occult minds may grasp, appear to be opposed to such a theory.

The "Five Pandavas" period was the period of the incarnation of the Blessed Lord Sri Krishna, on this earth, with his hosts of devotees, for the lowest developed of whom even it was probably the last compulsory incarnation on earth. The heroes of the Mahâbhârata were all highly developed souls approaching liberation, and even the ordinary herd of the twice-born castes consisted largely of souls in such an advanced state of evolution, that it is highly difficult to believe that their further development could appropriately take place under the intensely Rajasic conditions prevailing in the West. At all events the conclusion may be safely arrived at, without fear of the slightest contradiction, that those who were as the salt of the earth, who by the rectitude and nobility of their lives and character helped to keep intact what little they could of the glorious Aryan ideals and civilisation, inaugurated by the Divine Manu and the Helpers of our race, can possibly have nothing more to do with the turmoil of earthly life, and the West is probably the last place which could have been chosen for their reincarnation, if

THE INVISIBLE WORLD.*

THOUGH this paper is called by the above title, yet it must be understood that the name is to be taken in a manner which is purely relative; for it is only the Invisible World to that range of sensory perception which is common to the average human being.

But such a range of perception, however great it may seem, is yet but very limited. For, until the genius of mankind provided instruments which were able to reveal the minute forms which we see by aid of the microscope, and those which, formerly hidden by distance, were therefore unknown until the advent of the telescope, the world which was known to us was much more circumscribed than it is at present. And not only was it so in the above directions, but even in a merely geographical point of view; for when man's ideas were few, and his range of vision no greater than the unaided eye could reach, only a small part of the earth's surface was known to him, in correspondence with his other limitations.

It was the same in most other respects, for the expansion of knowledge meant the expansion of the universe to our perceptions; which latter being themselves of an evolutionary nature, have at every stage of their history doubtless exactly suited all other parts of the evolutionary scheme of mankind and the Cosmos. If, then, any particularly fortunate individuals were at any time able to force their mental and spiritual evolution in such a manner as that their perceptions became that much the greater than those of their fellows, they were by this special degree of advance enabled to cognise a wider range of phenomena—in short, were to that extent the more able to penetrate what was, to the majority, the invisible, inaudible, and generally intangible world.

It does not necessarily seem to follow that this further extension of perceptive power meant new faculties; because all our senses, if slowly evolved, must at first be limited and afterwards expand. For evolution, as we may theoretically understand it when looked at from the standpoint of the general economy of nature, will doubtless not permit of new organs or powers being developed, until those already extant shall have reached their highest power and application, and are then found to fall short of some further requirement.

* [The author offers this essay with some degree of hesitation, in view of the fact that Mr. Leadbeater's highly instructive lecture on "The Unseen World" has already appeared in our columns; but, with the explanation that this essay was written before the author had seen the report of Mr. Leadbeater's lecture, we place it before our readers on its own merits.—ED. NOTE.]

That peculiar power which is recognised by all occult science, whereby *Thought* is postulated as the grand evolving source and origin of all new forms, is, according to Theosophy, the mainspring to which we have to look in order to understand the progress of the Cosmos. It is therefore owing to this that we have developed the senses which have enabled us to cognise the known world; and by aid of the same force we must expect that all further extensions of cognition will be reached. If we confine our view to the purely intellectual aspects of thought, we shall find that the whole of the phases of things known are, directly or otherwise, the outcome of it; and that, under the guidance (more or less remote) of that further extension of thought called Intuition, it has gradually led us to the confines of all that we can at present perceive.

It has shown us all that we, as a race, know of the limits of the Cosmos—it has taught us what we have learned as to the properties of matter, the movements of the heavens, the mastery of many forces; and it has by no means yet done peering and prying into the things we see about us; and is daily bringing us more and further into contact with what was before unknown. Naturally, therefore, we must expect to find that there has always been a sphere of knowledge which lay far beyond the limits of the majority; and that some part of such unknown sphere was within the cognisance of the above few persons who possessed exceptional abilities. To them, this additional region was a part of the known world—to the others, of the unknown and unperceived.

So evident has this at all times been (at least to some), that the mass of mankind, jumping by its aggregate intuitive power to conclusions which, individually, would not always be admitted, has argued for an unknown, unseen, unfelt world which should correspond to that which was cognised by the extant senses—and then, applying the same principle to man, has made him the denizen of that world in a life corresponding to the physical, at a time when his physical body has vanished from the sphere of tangible life. Naturally, also, humanity in the aggregate has nearly always in past times credited those of its more advanced members, who could see further into things than themselves, with a power to penetrate this world of the unknown; and thus have made of them its priests, its scientists, and its philosophers. But not always, has it made them its guides, for the prejudice of ignorance is great; and through this failing, humanity has too often made its greatest leaders also its greatest martyrs.

For when we are in a manner familiar with that narrow purview which may constitute the horizon of the known world for us at any special point of our experience, we for the most part know what to fear and to avoid, and what is of use and benefit; but knowing no such leading features of the world which lies beyond that horizon, we hesitate to trust to it; and thus our fears people it with

the new Christian Religion were incubated. And the strange mixture of the earthly and the heavenly, of the gross and carnal and the refined and spiritual, in its future development, may be very largely traced to these origins. As an illustration of which, we have a late specimen in the characteristics of the Boer, as so pitifully revealed in the tragic war now dragging to its close.

That the nation was especially prepared, that it possessed the necessary characteristics for the development of the physical personality, and for the initiatory work of the Great Soul whose mission and destiny it was to commence a new departure in the spiritual evolution of the human race, we cannot for a moment doubt. And although we may not be able to see the relevancy (we may go further, for some are manifestly irrelevant) of the numerous quotations which are given by the compilers of the New Testament, from the Jewish Scriptures; yet taking them broadly we think there is ground for the Christian position that "To Him bear all the prophets witness," and also for the words of the ancient Simeon, which are reputed to have been uttered at His birth, "This Child is sent for the fall and rise of many, and for a sign that shall be spoken against."

Tradition places the parentage and early home of Jesus at Nazareth in Galilee, and in accord with it His early years were free from the narrow and arid priestly influence which dominated in the capital city of the Judean Kingdom. The family of His parentage and those associated with it were truly religious, as those of John the Baptist—and probably of John, Peter, James, &c. It is stated of John the Baptist, that "he was in the wilderness until the time of his manifestation to Israel." That is, he was a member of one of the ascetic communities who lived in the "Wilderness of Judea" known to history as Essenes. From the accounts of the Temptation and other early traditions we gather that at an early period of His life Jesus also dwelt in retirement in these desolate regions and was a member of the Essenes. Another tradition tells of His being taken down into Egypt from fear of Herod the Judean Monarch. As the story of the slaughter of the innocents has no historical foundation, and is beyond doubt a revival of an old myth associated with the lives of earlier Saviours, yet we may have in it a clue to the residence in Egypt in retirement from the world, King Herod being a type of the worldly life. Philo gives us an interesting account from his own personal knowledge, of the communities of Holy people living on the shores of Lake Mareotis, who are known as Therapeuts, or Healers. The tradition of the descent into Egypt suggests the probability of the relation of Jesus to these saintly communities living in absolute retirement from the worldly life. But we must not further pursue this most interesting enquiry now.

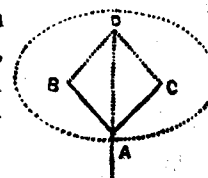
In the era of the Teacher the little province of Galilee of about the size of an average English County, presented an admirable

stage of operations for the mission of Jesus. Surrounded by newly built wealthy cities, and being on the great high road on which passed the caravans from the Mediterranean to Babylon, Arabia and the far East, it was as it were, at the gate of the world, the centre of communication between the East and the West. The general impression about Galilee produced by the Gospel narrative is that of a thriving and active district. Jesus moves through the villages, the cities and the fields. From His occasional solitudes He passes to the "next towns." Vast crowds of people follow Him from the cities around the margin of the Galilean lake, and await Him when He comes to shore from the region of His retirement. Large indeed must have been the population of the two hundred cities and villages of Galilee. Josephus even tells us that the people numbered three millions. This statement must be taken with great reserve, but it is certain that, taken all in all, Galilee was the richest and most populous part of Palestine. Nowhere except in the capital itself could Jesus have so easily been brought face to face with the representatives of many lands. There were settlers from the neighbouring cities of Phœnicia—Greek colonists, Roman officers and soldiers; there were wanderers, too, from the wild deserts of the East, or travellers from Syria and Arabia, passing to and fro. Everywhere there was life, there was stir, there was energy; and Jesus moving among these mingled elements found a ready hearing for his word. Such then is the setting, and the broad outlines of the picture within which is framed the outward life and teaching of Jesus. It was a world of vigorous life wherein was mingled every element of contemporary civilisation. Here were the Roman nobles and soldiery, the Greek, the Egyptian, the Persian, the Syrian and the nomad of the desert. And into this ample field, "a certain Sower went forth to sow" the seeds of Divine Wisdom and Truth which were destined to produce the new religion of Love and Self sacrifice. The multitudes which followed Him from city and village, drinking in the gracious words which He uttered, are evidence of the reception which His teachings obtained; and it was this popularity which excited the envy of the priestly party who encompassed His early martyrdom.

W. A. MAYERS.

follows that the larger the stone, the more atoms there will be in it, and therefore the more Will or weight for us to overcome before we can say it is ours. I have applied this theory to every kind of problem dealing with gravity and find that it explains away the "wall and the hand-writing" theory, because it gives every one the chance to understand this law, if they act on the old axiom of "Man, know thyself and thou wilt know all," and that too without having to be trained under any system of thought, for our so-called training is generally found to be a stuffing of other people's ideas, without the advantage of their experience. My way of looking at Gravity also explains how it comes to be that all portions of the Earth which we remove from her, return to her at the same speed, no matter whether the portion as we say weighs a pound, or a ton. I will explain this by stating that every atom has an equal share of the Will-power of the Earth; that being so, every one of them is acted upon by an equal force, or command from headquarters, and they all return together. Take as an example an army, which is an exact counterpart of a stone or portion of the Earth. When it receives an order to return to a certain point it does so at a speed equal to that of one of its units, for a hundred cannot walk one hundred times faster than one man; indeed, they pride themselves upon their power to move as one Man. I think I have said enough on the subject of Gravity, to give you food for thought and comment after I am done, so I will now take another of the school terms and see if it can be explained in the same way. Assume that in our struggle with Nature for the stone, we have managed to overcome her, and that we are now in possession of it to do with it as we *Will*. Well, we will look at it, and by doing so we will see that it is one piece of stone and, turning to the instructor from the schools, we will ask "What holds it together?" and he will reply that it is "Cohesion." We ask "What is cohesion?" and he informs us that "It is the force which binds together the various particles of a stone or other solid body"—an answer that leaves us just where we were. Better to say we "don't know," and then proceed to seek for the cause. When I ask myself what is "cohesion?" I find that my reply comes reasonably from the conclusions which I have arrived at about Gravity, and the reasoning is as follows: This stone is a unit, and as such it is incomprehensible; we must therefore consider it as composed of many units, all of whom have their share of the life or Will of the great stone or Earth, from which it came, and to which it is always seeking to return. I have already likened this stone to an army, under orders to return to headquarters, and this same simile will serve here to show, that although away from headquarters, its units are still under the same controlling law which compels them to act when at home, and that law may be worded thus: "Remain among your kind." Applying this law, to the army or to the stone, at once shows that, if it

is obeyed, the units of which they are composed will cling to each other with all their force of Will; In that way I come to the conclusion that the unknown "Cohesion" is only the Law of Gravity acting in those bodies which are prevented from obeying the Law of Gravity; or putting it in my own words, I would say that "Cohesion" is the effect of my Will having overcome that of the Earth. This view can be demonstrated by the present rules of mechanics. I refer to the 'Resolution of Forces.' If we take the stone and try to balance it, we will find a position in which it will remain without wobbling, and a line carried from that point into the stone, will intersect or pass through the centre of Gravity, or in my view, the Will of the stone; for according to mechanics the centre of Gravity is the place where a force equal to the sum of all the other forces in the stone, can be applied and will balance them, and as what they call force is by me called Will, what to them is the centre of Gravity is to me the centre of Will, or the Will of the stone. Now this line which passes through the centre of Gravity is called the resultant or *sum* of all the other forces acting on the stone, and it can be resolved or broken up into its components, and in doing so we will find that these components tend to draw the units of the stone closer together. Thus, for example, the force or Will, AD, can be replaced by two forces or Wills, AB and AC, and these you will observe are trying to get closer to each other. In this diagram AD represents the Will which prevents the stone from returning to the Earth, and if this Will or opposition be removed then all the little wills of the stone will act for themselves, they will no longer be one stone, they will become a number of units, each of whom is obeying the Will of the Earth. If in their homeward journey they meet with an opposing Will, they carry it with them if they can overcome it; if they cannot overcome it and take it with them, they will divide and allow the opposed to pass through, and we say the stone was broken in its fall. I will not go into the analysis of any of the other terms which are in use to conceal our ignorance of causes, because it becomes tiresome, and these two examples are enough to show you that there is a large field for investigation open to those who are blind to walls and hand-writing. I trust I have shown you where Will is to be found in our "Reality" and will now in conclusion try to show how we use our Will. I do not intend to prove that we have Will. I take it as granted that we all know that—my aim is to show how we use it. The centre of Will is stated to be in the brain, in that portion which is known as the Pineal Gland or Third Eye. Those who know state that this Third Eye is only atrophied and can be restored by the proper use of that which it contains, namely Will-power. This cultivation of the Will is one of the practices of Yoga, for by it and the power of thought all



hours to the eleventh, and all received an equal wage, the employer exercising an admirable combination of justice and compassion. It is interesting to note that Ruskin's 'Unto this last,' which has been called the greatest economic book of the century, was inspired by this parable.

The parable of the Good Samaritan gives an entirely new meaning to the word 'neighbour.' The Jew loved his people, his tribe, his nation. Jesus taught that every human being all the world over, including enemies, are our 'neighbours,' and this was His new commandment: 'Thou shalt love this, thy neighbour, as thyself.' In fact the sayings and parables all embody the theosophical axiom of human brotherhood without distinction of creed, caste or colour. We have the same principle inculcated in the parable of judgment (see Matt. XXV., 31 to 46). The *form* of this parable may be open to question, but its teaching, its essence is eternal, the laws of our being, theosophically termed karmic, demand its fulfilment; the callous, the unfeeling, the selfish will have to learn the bitter lesson in the fires of suffering. 'Depart ye, into the conial (*sic*) fire,' that is, lasting through the epoch required to teach the necessary lesson. On this St. Basil has—"The robber is not even atoned, but the unsocialist is damned." See also, the ground of salvation; it is not a creed, it is not conversion, it is not faith, "But inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This is likewise in consonance with the 'Sayings' which are summarised in the so-called 'Sermon on the mount,' Matt. V. to VII.: "By their fruits ye shall know them, men do not gather grapes off thorns, or figs off thistles."

It is abundantly evident that Jesus's aim on this outward level was the moral regeneration of Society: He never allows us to get away from this 'neighbour' of ours. He taught the prayer, 'Thy Kingdom come, thy will be done, on earth as in heaven,' and 'forgive as we forgive;' and he declared those the happy and blessed who hungered and thirsted after righteousness, that is, rightness and justice. We sometimes hear the phrase, 'Well, business is business.' The problem suggested by it is a deep and many-sided one, and we do well to take the warning, "Let no man condemn another in that which he alloweth." We are all, verily, guilty; we all have a share in the oppression caused by competitive commercialism, which is itself utterly selfish from top to bottom; which could not exist if the principles enunciated by Jesus were practically carried out. Private ownership of capital has no place in the social conditions implied in the teachings of Jesus. That in the interim it is occasionally used for beneficent purposes; that some who own it are just now the fittest trustees, one gladly acknowledges, but it is nevertheless repeatedly denounced by Jesus as unrighteous Mammon, and the great curse of the world.

CHARACTER AND AIM OF THE TEACHING.

The outer teaching of Jesus inaugurated a new ideal for the home, business, social and national life; the germs then planted have not died, some fruit has been borne therefrom by the Christian Church in every succeeding age, and there are many signs that the twentieth century will yield more abundantly than any preceding; and this notwithstanding the intensification of the old order in the world-wide commercialism and the rejuvenated military spirit. For this hope we are not without precedent. Rome was in the acme of her glory in the second century A.D., yet she succumbed to the motive power in the new religion, notwithstanding the defects of its adherents. It was the characteristic communistic tendencies of the early church which brought down upon it the iron hand of Rome; otherwise so tolerant of diversity of religious faith. She saw that the civilisation for which she stood was endangered by the Christian movement, and she saw truly. It was the necessity of sustaining the existing order which converted the mild and wise Marcus Aurelius into a persecutor of the saints. Oh the irony of such a vain and futile task in such hands! Notwithstanding its brilliancy at this era, the seeds of dissolution were fast ripening in the Roman world, the builders of the Roman civilisation had completed their work; the old Masters of Rome must quit the stage as best they may, leaving the new times in stronger, if rougher hands—to those who while wanting in Grecian culture and Roman nobility of character it may be, yet had imbibed in larger measure the teachings of the despised Galilean. The Christian fraternities of that age held most of what was best suited for, and of permanent value to, the race, and they held it as a sacred trust from their Founder.

In this section of my subject I will introduce some copious extracts from Doctor G. D. Herron's remarkable book entitled 'Jesus and Caesar.' In eloquent and graceful diction it very fully expresses the ideas I am desirous of enunciating.

He says: "Among all classes there is a growing feeling" that some sort of a new religious movement is the sole hope of a peaceful social revolution. As the problem of society grows more portentous and complicated, as the stress and strain of soul increase, it is seen by all that the revolutionary methods of the past will not help us; that we must somehow look for the incoming of spiritual forces sufficient to procure a revolution of love and fraternity. The social conscience craves a religion, the social shame and woe cry for a salvation, the world waits for a faith, for which men are once more ready to die or live with equal joy. It is also felt that the spiritual movement for which we wait, if it answers the universal social need, must come in the terms of the economic problem. The spiritual task before religion is that of making property a medium and an expression of spiritual aspirations and ideals. The economic question, can never be separated from the religious question,

reflection of Western than of Indian ideals. As I have said elsewhere, Brahmoism has barely held its ground, while the Arya Samaj, a much later organization, has spread like wildfire throughout Northern India, formed its hundreds of branches, founded its great college at Lahore, opened its schools and libraries, built its preaching-halls, evolved its class of lecturers and pushed along the road of success. This is because the late Swami Dyânand was intensely Aryan, an enthusiastic follower of the Vedas, and the lines of his movement were laid in the Indian heart and it had not even a tinge of foreign character about it. Of course, it was just simply a new Indian sect, hence contained in it nothing repugnant to Indian ideals; whereas Brahmoism, in spite of the splendid eloquence and the undoubted learning of its leaders, cannot flourish in the soil of the Indian mind as it might but for its un-national aspect. Theologically speaking it is akin to Western Unitarianism, and in fact the Brahmo Samaj is at this moment of my writing, engaged in the laudable attempt to raise a fund to perpetuate the memory of the late Rev. S. Fletcher Williams, the respected Unitarian clergyman who has been, for two or three years, preaching in their different churches. For the individual leaders of the Samaj, with whom I have had the good fortune to become acquainted, I have perfect respect, which makes me the more sorry that their movement has not had the success which the personal efforts of its leaders entitled them to expect.

The restoration of the great temple at Buddha Gya by the Government of Bengal, at the cost of the former King of Burma, had been largely superintended by Mr. J. D. M. Beglar, formerly a subordinate of Genl. Cunningham. As the work was finished, Dharmapala and I were anxious to enlist his sympathies with us in our own proposed building works at Buddha Gya and the other great Buddhist shrines, so I managed an interview with him, at which we came to a good understanding, and it was agreed that he should have the title of "Consulting Engineer and Archæologist" when our plans were ripe. The project never came to anything, I believe, for the Maha-Bodhi scheme was blocked by a bitter and very costly law-suit between Dharmapala and the Mahant, and sometime subsequently, having become dissatisfied with the former's management, I severed my connection with the Maha-Bodhi Society and left him to carry it on alone.

On the 26th of January I attended the first general meeting of the "Buddhist Text Society of India," with whose development Babu Sarat Chandra Das, C.I.E., has for the past ten years been so honorably associated. From the copy of the programme which lies before me I find that there were three speakers, *viz.*, Sarat Chandra Das, C.I.E., on his literary experiences in Tibet; Mr. Romesh Chandra Dutt, C.S., C.I.E., on the works of Kshemendra, the great Kashmirian Poet; and myself on Buddhist Literature. Sarat Babu

has tapped the great supply of early Buddhistic literature which exists in Tibet, and which undoubtedly contains the most precious of the books produced in India up to the time of the Muslim invasion, that religious cyclone which swept over Indian Buddhism and left disaster and destruction in its wake—ruined shrines, slaughtered priests and high mounds of Scriptures given to the flames. The monks, flying for their lives, no doubt took with them to their sanctuary across the border, their most prized literary treasures, some in the original Magadha, some in Sanskrit, and in time they were gathered into the Tibetan religious libraries and shelved alongside of the other precious works on the Buddha Dharma, which had been rendered into Tibetan. As said elsewhere, Sarat Chandra saw many of these primitive volumes in the great Library of the Tesha Lama and was actually permitted to bring some of them back to India with him. In his possession at Darjiling I have seen them; and this makes me feel confident that when the Great Teachers of the White Lodge see that the auspicious moment has arrived, these long-lost treasures will be rescued from obscurity and brought before the literary world, to enrich us with their contents. Perhaps, also, to upset the fixed belief of the monks of Southern Buddhism, that they are and have all along been in custody of the whole body of the Buddhist Canon. To my mind this idea is an illusion and I have so thought from the beginning of my connection with them. The Buddha did not preach for forty-five years as constantly as history tells us he did, without giving forth infinitely more sermons than the Southern Saugha now possess. That stands to reason; does it not? Then, where must we search for the lost Scriptures save in the places where they were hidden by the fugitive Indian monks and laity, *viz.*, in Tibet and China, whither large numbers found their way in course of time. On the evening of the day of the meeting, Mr. Edge and I left for Delhi.

In preparing the evidence against Mr. Judge we had found a very serious feature of the case was a certain common cheap brass seal which I had myself had made at Delhi and given to H. P. B. on my return from the tour of that year, as a mere joke and without the remotest suspicion that the article would ever be used by Mr. Judge as authoritative corroboration of the integrity of his bogus Mahatma messages; in fact, this was as great a piece of effrontery on his part as any that turned up in the preparation of the case against him. It was important to get a certificate from the maker of the seal as to his handiwork. The journey of Mr. Edge and myself from Calcutta to Delhi had this for its object. On searching through Chandni Chauk, the well-known street of jewellers and gem-cutters, we found that our man had died eight months before our visit, but his brother and partner, Allabanda, identified the seal and signed a statement. At 9 in the following evening, we left for

ments in character, soulfulness, self-discipline, altruistic effort, count for nothing; the sage and the ignorant, the devotee and the voluptuary, stand on the same level; inherent qualities are worthless; all merits and demerits are waived aside as without bearing; the sole question is whether the individual turns his eyes to a bloody execution 1900 years ago and stakes his all on the reality of that. Of course attention is directed to the justice which exacted such a sacrifice and to the love which so gladly proffered it; sinners are exhorted to gratitude for the voluntary agony which made possible the rescue of themselves and the human race; they are told that all will be in vain if their own lives do not comport with the standard thus displayed; but still the great emphasis must be upon the doctrine that through physical blood comes remission of sin, that future destiny hangs upon a material transaction. The Gospels and the Epistles as spiritual stimulants are worthless if the atonement is eliminated; erase calvary and you leave nothing but moral maxims which may have some surface plausibility but without the life necessary to induce compliance. Everything centres in, hangs upon, the blood of the cross. It is the essence, the life, the core of the Christian scheme of salvation as that is usually interpreted. Now it is a thoroughly material conception.

Nor is it the only one. The great Christian feast is Easter, and the joyous fact which it is believed to celebrate is that, through the physical resurrection of Jesus from the dead, believers are enabled themselves to rise likewise, their old bodies restored to them for an eternity of possession. Of course there are not a few objections to such an idea. Quite apart from any question as to the possibility of thus re-combining atoms which have many times formed part of other bodies and may thus be equally claimed as a right by the owners of those bodies, and quite apart also from the question whether the restoration of discarded bodies to their original dwellers would be of any advantage to them, there are two very serious points which resurrectionists commonly pass by. One is that the immortality of the soul—assuming the soul to be a separate and distinct entity, not a product of physical organization—is in no way dependent on bodily immortality. If the soul can perfectly well exist and function during the interval between death and the Resurrection Day without the body it used in life, why not afterwards? If the soul is inherently immortal and the body is palpably not, what proof of immortality, and what enrichment of life is furnished by the fact either that Jesus reassumed a body or that we shall? To make the resumption of a physical body necessary to perfection of heavenly existence would be a phase of materialism as extreme as anything in science. The other point is that the restoration of the old body would be anything but a boon to many men fully worthy of immortality. Often it has been a clog and a burden and a harassment, associated with memories of

pain and humiliation and sadness, perhaps deformed, unsightly, a constant subject of comparison with others better favored. If the body had been graceful, beautiful, admired by others and satisfactory to oneself, the certainty of recovering it might be gratifying, but with most human beings the contrary is the case. Would it be a welcome assurance to them that the ugly and displeasing old tabernacle, well rid of at death, was to be revived and fastened upon them for the ages of eternity? You may say that it is to be a "glorified" body. But unless it is "glorified" beyond recognition the repugnance remains, and if "glorified" to that extent how is such a body a resurrection?

From every point of view, and however the doctrine may be glossed or interpreted, any revival of a corpse as contributing to the immortal bliss of the soul long freed from it is a piece of extravagant materialism. It degrades the lofty truth of a spiritual existence unfettered by matter, and it substitutes gross and cheap conceptions for what should be fine and noble. Immortality is not "brought to light" by such a Gospel, nor do the best aspirations of humanity gain strength by such a prospect.

ALEXANDER FULLERTON.

(To be concluded.)

THE SUPERNATURAL IN CEYLON.

FAITH in the supernatural, it is often asserted, will be the cult of this century; and though in the latter half of the 18th and in the century we have left behind, several men of science have treated this with disdain and contempt, many men of all ages, climes, and nations have religiously cherished it. To give a general account of this belief in Ceylon, and the influences that have led to it is the object and purport of this article.

Tradition and the ancient chronicles relate that the primitive dwellers of Ceylon were the Rakshas, Yakkas and Nagas; and these supposed ancestors of the now degenerate Veddahs were mistaken for the elementals and powers of the spiritual world whom they invoked for the performance of miraculous deeds and abominable crimes, and were thought to be their incarnations. We read in the epics of ancient India how Ravana, King of the Rakshas, carried off the lovely Sita through the air from Southern India into his well-guarded fortress of Lanka; and how in the fierce war that was waged against him by Rama and his allies, his followers were capable of assuming any form they liked. The "Mahavansa," the old chronicle of Ceylon, from which I have largely quoted, tells us too, how the Yakkhini Kuveni, the mistress of Vijaya, the conqueror of Ceylon, transformed herself into a girl of 16 and "caused a splendid

ceive the customary reports from the petty officers. A quarter of an hour had hardly passed, when there was a tremendous crash of thunder over their heads though there was not a cloud in the sky; there was a second, more terrific, crash; then came a third one accompanied by many detonations like the bursting of large shells, but these rolled away behind the ship, and she was saved from what might have been a calamity even worse than that of being struck by lightning; for, stowed away on deck was a large quantity of fireworks which the Government was sending to the authorities of the Isle of Reunion. A stiff breeze sprang up so suddenly that the crew had to tumble up aloft and quickly handle the sails: the frigate leaped forward at the rate of 6 or 7 knots. This North wind stayed with them a whole week, almost without a break, and until they got into the air-current that would take them to Reunion. "The strangest part of the story, for sailors, at least," says M. Courmes, "is that at this time of the year a North wind has never been known to blow in these Horse Latitudes, as any one may see, by consulting Captain Maury's *Wind and Current Charts*. The case of the Garonne in April 1882 was the only known exception."

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*A candid
Bishop on
the Christian-
ising of
India.*

A little over three years ago I was in Gloucester England. During my visit there, some excitement was created in ecclesiastical circles by the visit of the Bishop of Bombay who, after a residence of many years in India, was on a visit to the old country. During his stay a lecture was arranged for him before a very select audience in one of the large rooms attached to the Cathedral. The Bishop of Gloucester took the chair. I was privileged in being able to attend and soon became very much interested in the lecture delivered. I was struck by the manly and straightforward bearing and utterances of the lecturer, but some startling surprises were in store for the audience. The lecture itself ran over the ordinary lines of missionary adventure and hardship; but I noticed that, when speaking of converts made, the Bishop was perfectly alive to the fact that in numbers of cases conversions were due to extreme poverty, and the hope that by accepting the Christian faith circumstances would improve. It was also noticeable that the Bishop only spoke of the Mahar or outcast community.

The lecture as such closed, when a chance question from one of the aged clergymen present was put:

"What chance do you think there is for the conversion of India to Christianity?"

There was an appreciable pause before the Bishop of Bombay replied; when he gravely said: "None whatever." The answer was so extraordinary, so unexpected, that for a moment all stared at each other in amazement. The lecturer then by request explained in a lengthy speech what he meant. He said that practically the only natives of India that had accepted Christianity in large number were those of the Mahar or outcast community; and that this alone, was an additional reason *why* the high castes would have nothing to do with the Christian faith; and he said that Christianity was contemptuously spoken of amongst the high caste Hindus as the Mahar or outcast religion. Another reason he assigned for the non-success of missionary propaganda was the fact that there had been, during recent years a remarkable revival amongst the Hindus

of interest and study in the ancient literature and teaching of their own great Rishis.

I could not help admiring the splendid honesty of the Bishop who so fearlessly announced the truth on this question; though the manipulation of the press report of the lecture which appeared the next day was not so honest. It was quite silent on this subject, there being no reference to the question asked and the answer given; but the public were told that the field was "white to the harvest and the labourers few."

WILTON HACK.

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*Nurses
should
understand
mesmeric
processes.*

The Editor of the *Psycho Therapeutic Journal* (the organ of the recently established London Society), after visiting St. Thomas's Hospital alludes to the general opposition of the medical fraternity to utilise mesmeric processes for the relief of suffering, and also has a sensible word about the great importance of having hospital nurses cultivate in themselves the power to soothe the pains and to calm the nervous anxieties of patients, which can be done without exciting the suspicions or arousing the anger of the medical staff. "They have only," says the Editor, "to place themselves in friendly contact with those under their care, to always evince a cheerful and willing disposition, and mentally to direct their health-giving aura to the patients on whom they daily attend in order to assist and hasten the natural process of recovery. Some people are known to unconsciously exert this beneficent influence, thereby doing incalculable good; whilst others have just the opposite tendency, and their presence at the bedside of a sick person is consequently undesirable. Only the other day, for instance, we found on entering the operation ward of St. Thomas's Hospital, a patient with tears rolling down her cheeks, the result of irrepressible grief. 'Why are you crying,' we asked, and this was the patient's reply: 'I really cannot help it.' They have changed the nurses, and the one who now attends to me is so disagreeable and ill-tempered that I cannot bear to have her near me; whereas the other one was so nice, and gentle, and thoughtful, and her presence had such an effect upon me that I felt ever so much better for her company."

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*What
Theosophy
does.*

Mrs. Annie Besant pays the following extraordinary tribute to the Theosophical Society in one of her latest utterances:—"It works in India, and Hinduism revives; it works in Ceylon, and Buddhism becomes active; it works in the Parsee communities, and Zoroastrianism begins to shake off its modern materialism, and to show a dawning spirituality; it works in Christendom, and a new spirit of tolerance and liberality is seen. Truly by its effects has it proved itself to be a nucleus, and herein lies its value. Through it the Indian Rishis affect Hinduism; through it the Bodhisattva inspires Buddhism; through it Zoroaster breathes into Parseeism; through it Jesus awakens Christendom; through it Mahommed is striving to arouse Islam." Theosophy is evidently leavening the entire religious world.

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these was the reason for this vast organism of men and things, then surely the whole attempt was a mistake and is a failure. The result is but partially attained, and in no way compensates for the griefs. But if we see the system as a heavenly-devised method whereby from fleshly life are to be gathered the fruits of generous culture, noble effort, steady reach after perfection in motive and character and act and unselfish manhood, all assumes a different meaning. The material conditions to human existence are conditions to its progress, furnishing the means for vast extension in knowledge and training and unfoldment. Like pages to a king, they derive dignity from their function. It is no small honor to be ministrants to an exalted office, helps to a royal mission. An atom aids to make possible an Adept, matter to produce a Mahatma. And from this point of view the whole tangible kingdom of Nature is a grander and more glorious thing, more honorable and significant, than as the limit of potentialities or the source of destiny. As the vehicle of the supreme power, it shares in that glory.

But is there no danger that Theosophy itself, by its doctrine of atoms and universal life and the immanence of spirit in matter, may foster a materialism quite as pronounced as that of the scientists? I do not think so, provided fact is stated justly and without tendency to extremes. Yet of course in this, as in any subject, extremes will meet. In religion he who scouts at faith becomes often more credulous than the docile believer. In science he who decries all that is not demonstrated is frequently he who stands gladly on mere hypotheses. And it is but natural that theosophists who regard Theosophy mainly as a protest should push it so far that it passes the opposite pole of the diameter and approaches the point it antagonizes. Sometimes we hear enthusiasts for Law in Nature treating Law as a self-evolved force, rather than as a force impressed by the supreme Architect upon His work. Sometimes the sincere percipients of the spiritual in the universe so antagonize it to the material that the material is made the cause and cause anti-genesis of evil, a renewal of the Manichean notion and quite antimaterialistic. Sometimes the moral character of individual menon, supposed so to impregnate the transient atoms of their bodies that these, however decomposed into elements, harbor always new character and disseminate it around. And there are many various in which theosophists of untempered mind do not keep the *media* of truth but diverge to excesses which must be errors. It is inevitable in any movement. It will always occur till the believer is sound in judgment and balanced in expression, or in other words, every disciple becomes a sage.

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But no extravagance of individuals need cause distrust of great truth which to-day is recalling earnest men to conscious materiality of the reality of the unseen world and to interest in the study of it. The soul cannot find nourishment in materialism; it cries for philosophy.

for its true home and for its sustenance. Theosophy avows these without reserve. It points to the source of life, the nature of life, the aim of life, and in the presence of such grandeur gives smaller topics their lesser interest. The earth is of value as a study and for a sojourn; it is filled with contents which may stimulate the learner as time after time he passes here an incarnation; its many experiences educe in him those qualities that in their fulness will make everlasting wealth; but it is not for itself or as a home that Theosophy estimates it. In the pilgrim himself are the elements of true riches; material existence only enables him to bring them to perfection; it is they which shall endure when the universe shall have dissolved. For when that which is perfect shall come, then that which is in part shall be done away.

ALEXANDER FULLERTON.

THE TEMPLE OF GOD.

(Concluded from page 461).

(18) The physical body and the mental and spiritual frame form the building of the temple. The structure is built by the architects, the agents in nature, who build according to the plan supplied by the administrators of the law of Karma. This plan is not one arbitrarily prepared by these administrators themselves, but it is the one prepared by the individual himself, the manager of the temple concerned. The mould is but the result of the former actions and thoughts of the individual. So, the manager himself is responsible for the nature of the building, external and internal, whether it presents a beautiful or a grotesque appearance. The building consists of several divisions, the most external of which is the physical body. In this portion of the temple you have the entrance gates of the business quarters of the receivers of supply, the five senses, and certain parts of this portion are severally allotted to the workmen, the Karmendriyas. Immediately inside this external division, there is the second division in which the suppliers of the temple, the desires, are busy with their work. Passing through the second into the interior we may go to the third portion, in which the general accountant, the mind, holds his office. Almost every business connected with the management of the temple is practically being transacted here. Beyond this division, there is the fourth region, the Turiyam, which is the abode of the God of the temple, the Garbhagraham of the living Idol. There the Almighty, the ideal of ideal existences, shines in all His Divine Glory. A Spark from that Light seems to have passed into the third division and become enshrouded by all the limitations characteristic of that division. It is this spark thus enshrouded by a mental coating that appears as the consciousness of individuality. This individ-

give you only as much idea as you will get by looking at a piece of paper on which something is written in a tongue unknown to you. Your eye sees the characters written without conveying to you any idea of what the writing is about. The reason is, you are not able to pierce through the form of the letters into the meaning; you do not see with the eye of knowledge of the language. In the same way, your understanding may be dulled by ignorance, and you may see only the form, if you see with the physical eye alone. This darkness of ignorance we must remove by the light of discrimination; and then this form will, of itself, vanish from our sight, and we will be face to face with the Inner Truth. It is then we know that every one that we see, every object that we meet, is Paramâtman Himself in a particular manifestation.

(24) True worship begins only after this Supreme Truth is fully realised. For the object of our reverence should be known to be worthy of the same; otherwise, no genuine feeling of reverence is possible. So long as our view is limited to the external building of the temple, so long as we are caring only for the officers of the temple, and so long as our dealings are only with *them*, ourselves not going one step beyond the office quarters, no pious feeling is likely to make its appearance in us. You may always be admiring the external beauty of a man's person, you may be ever raising his qualities to the skies, you may sincerely consider his pleasures your pleasures, his sufferings your sufferings, *but* all this does not mean pious reverence if you do not realise that, behind the external appearance and the internal qualities, there is, within the innermost region, within the Garbhagraham of the temple, the Sacred Presence of *The One Prime Root of all*.

(25) Once a person has successfully found his way right into this sacred region and stood actually before the effulgence of the Radiant Glory, the darkness of ignorance leaves him once for all, and he is no longer blinded by the veil of manifestation. To him the whole universe is *one mass* of Divine Glory. Distinctions between man and man, friend and foe, good and bad, pleasure and pain, are *no longer* for him. The love of karma has no more hold on him. He has regained his freedom. He is *all-bliss, all-peace*.

Such is your happy goal, dear friends, as declared in the Upanishads. Study, think and work. Happiness is yours.

G. RAMACHANDRA Aiyer.

THE PENGAP CHANTS.

THE folklore and religious beliefs of uncivilized peoples are attracting a more intelligent interest now-a-days than was the case in years gone by. Mr. Andrew Lang, in his interesting book on "The Making of Religion," arrives at conclusions which are of special interest to members of the Theosophical Society; for these conclusions support, in a great measure, the views advanced in "The Secret Doctrine," and in other theosophic literature, respecting the origin of religions and the history of the pre-historic races of humanity in the earlier days of this planet.

The Pengap chants form part of the religious ritual of the Sea Dyaks of the Malay Archipelago; before discussing them let us glance at the customs and beliefs not only of these people, but also of the allied tribes of the Land Dyaks, the Jakuns, and the peoples of the Barito River Basin. Mr. Ling Roth has published a very interesting book, respecting the tribes of Sarawak and North Borneo, in which much detailed information will be found. Mr. Ling Roth bases his work on the MSS. of the late Mr. Hugh Brooke Low, of the Sarawak Government Service. These MSS. were handed to Mr. Ling Roth, after the death of their author, by Professor E. B. Tylor, F. R. S.

Mr. Brooke Low, who was the son of the Secretary of the Governor of Labuan, was well versed in the customs of the people of whom he wrote; his MSS. include copious quotations from the works of the Rev. W. Crossland, Messrs. Chalmers, Grant, Horsburgh, and St. John. Mr. Ling Roth has included in the book a translation into English from Dr. Schwaner's book on Borneo, bearing upon the oral traditions of the peoples of the Barito River Basin; and also the account of the Pengap chants, and the worship of the Petara by the Orang Lant or Sea Dyaks, given by the Venerable Archdeacon Perham; the book has a preface by Mr. Andrew Lang.

The races with whom this book deals are fast dying out. It is true that infanticide is said to be practised largely among the Sea Dyaks; nevertheless, among tribes who carefully guard the lives of their children, there is the same dwindling of the population. Professor J. Mackenzie, in an article * dealing with the astronomical researches of Sir Norman Lockyer, speaks of the stages of growth and decay in the lives of suns and planets, of the gradual evolution and condensation of the "meteoric swarm;" he proceeds: "There are suns that are just beginning their life of almost infinite years, suns in the middle of their course, and suns which are growing old,

* *The Theosophical Review*; March, 1898.