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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XVIII.

(Year 1894.)

WE now resume our report of the Convention of 1894; Mrs. Besant is still speaking:—

No passion, no anger should come in; but you should endeavour to do justice. Therefore while Australasia may be unanimous against Mr. Judge, you ought to discount it by the fact that I have been lecturing everywhere with enormous success and that influenced many people; and therefore it may be a momentary rush and not a permanent resolution. With regard to Europe the division is very great. I do not feel as a European delegate that I have any right to vote as a delegate on this matter. I lay before you exactly the facts of the division in Europe and I tell you my own personal opinions. When I return, there will be a very strong if not an overwhelming party in favour of the policy of truth, of absolute honour and uprightness, and unless something is done, some of our best people will immediately leave the Society and public propaganda will be rendered well nigh impossible. In England, for a public man to be accused of dishonorable conduct and for him to refuse to resign office or to meet the charges, is a practically unheard-of procedure. I do not mean to leave the Society, and I shall not resign even though Mr. Judge refuses to resign and is not willing to give explanation. I shall go on with my work. But I am bound to tell you that on every platform on which I shall stand, I shall be met with this difficulty as to dishonour. I will bear it. I will face it, and stand by the Society despite the difficulty. My own approval goes with those who challenge the action of Mr. Judge as dishonourable, and regard the Society as most seriously

* 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 of *Theosophist* or to any Theosophical book agency throughout the world.

compromised by having for its Vice-President such an official second in command—and first in command when our President leaves us, and another President has to take his place. Now this is the first opportunity that we have had of speaking. Therefore it is that I move the resolution, and let me say that I quite admit what Col. Olcott said as to the possibilities of unconscious fraud under mediumistic conditions, of wrong acts being thus done. But that is not a point which an official, such as the Vice-President of a Society that stands on a moral ground before the world, should take in his defence of official position. Mediumship is an excuse for the individual against moral judgment. It is no excuse for an official who under mediumship commits acts of moral turpitude, and has thereby shown that it is his duty to at once resign his official position, inasmuch as he is not responsible for his actions, and therefore must refuse to lead the Society into a position so detrimental to its honour. I had better read the resolution and then you can follow the remaining argument :—

"Seeing that a series of articles has appeared in the *Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society ; and

"Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the committee ; and

"Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East, contrary to the first object of the T. S. generally, and to the 2nd object specifically ; and

"Seeing that this is the first occasion since July on which a representative body of Theosophists has been gathered together ; and

"Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above,"

"Therefore the anniversary meeting of the Theosophical Society Resolves ;

"That the President-Founder be and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President ; it being of course open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions."

Proposed by ANNIE BESANT.
Seconded by BERTRAM KEIGHTLEY.

The following are my reasons for submitting that resolution to you. I urge you to ask Mr. Judge to resign, because his office is an office for life, or rather during the life of the President. If it were only a yearly office, then at the end of the year you would have an opportunity of pronouncing your judgment as to whether you agree or disagree with having a man against whom certain charges had been levelled, as your officer. You have not the power of such an election, because the tenure of Vice-Presidentship is practically unique, save that of the President. The two stand apart. There is no re-election ; therefore it is the more neces-

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sary that if a man is challenged, if his honour is challenged, he shall giv his office back to the Society which has the right of saying either "We will take you with the charges against you," or else, "We pre fer to be represented before the world by some one else." I therefor call upon Mr. Judge to resign, and I say that he ought to restor to the Society its liberty of choice in this matter. Then I call on him to resign because that course is always taken by honourable peopl when a challenge is made ; not that the challenge is necessarily true H. P. B., as the President told you, resigned the Corresponding Secre taryship the moment the Coulomb charge was laid against her. She was there as the Secretary. She resigned office the moment the charges were laid, in order that the Society might not be compromised by the attack made upon herself ; by the vote of the Society confidence in her was declared, and then she took back the office. Is not that the precedent for Mr. Judge to follow, claiming, as he does, to be the pupil of H. P. B.,—leaving the Society to put him back in his place, as it put her back, if on a review of facts, it considers him innocent of the charges that are made against him ? I say it is always done. So strongly do I feel this that, though I hold no office in the Society as a whole, though I am nothing more than the President of a local Lodge, holding my office on a yearly tenure, although I was re-elected President of the Blavatsky Lodge in September last, yet, in that these charges had been made against me in the following month, the same mail that takes my answers to the newspaper's charges, carries my resignation of the office of President of the Blavatsky Lodge, and then I stand for re-election. If they think my answer is sufficient, they will put me back as President. But I will not hold office, even a local office for a year or the nine months remaining, unless, by their free-will they give it back to me, after my honour has been challenged and my good faith has been impugned ; and inasmuch as I am thus challenged—and challenged also by Mr. Judge with the practice of black magic and with working under black magicians, I say to the Lodge, the only body to which I am responsible : "Here is the office you gave me before the charges were made ; I will take it back if you give it to me, having listened to the charges made. But I will not drag you into the charges against me, I will save your honor as the Blavatsky Lodge, and cut myself away from you until you re-elect me." Then there is another and a serious point. I have in my hand a document that ought not in a public meeting to be held by me. This document appears as an esoteric document written by Mr. Judge, sent to a person in India expelled from the Esoteric Section, published in the *Westminster Gazette* in part, and completely, I am told, in a newspaper in Bombay ; so that the whole of what is now thus published is public property. In that certain statements are made, I see their force perhaps more than you do, for the report of the American Section read to us just now, says in a veiled way what this circular openly says. I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise has its full public effect on public mind—it is distinctly said that there is a plot amongst black magicians influencing certain Brâhmans in

India through race-pride and ambition, to control and manage the T.S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brâhmanical societies as their Delegate to the parliament of Religions: that the Brâhmans and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are *no* true Initiates *in India, and* to praise the West as against the East, asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B. I am ashamed to say that the holy name of the Master is attached to this attack on the East, on the Brâhman caste, and on individuals. Now my reason for bringing this forward is that it is being circulated all over India, and with what result? The Vice-President of our Society attacks the whole of the Indian Section, and all its Brâhman members. Charging one of them by name, and the whole of them in this general vague way, with a desire to guide and control the Society; charging some of them with black magic; charging them with using me as an agent and a practiser of black magic, in order to bring about this plot; so that an officer of the Society secretly circulates this kind of attack against one of the Sections, setting the East against the West, stirring up disunion and unbrotherly feeling and strife in our midst; contradicting the very first declared Object of the Society, that we know no distinction between races, and contradicting our second Object *viz.*, to familiarise the West with the literature, philosophy and religions of the East, and to demonstrate the importance of that study. I maintain that when an official takes up such a position, he ought at least to resign, so that the Sections may say if they desire to be thus represented in the face of the world; so that the Indian Section may have the right to say whether it endorses this slander, whether it considers that these attempts are being made under the shelter of black magicians, whether it considers, as it has the right to consider, that Mr. Chakravarti and myself are their agents; if so, we most certainly ought to be expelled. I say, when an official has to meet such charges, he *is bound in the* commonest honour to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made. These then are the reasons *why I ask for* his resignation. Let me say he misrepresents the feeling in the West. There is no such feeling against you, my Indian brothers; there is no such widespread belief in *such a plot.* Take America, and see how your own delegates were welcomed there. Take Europe, and see how Professor Chakravarti was welcomed; and I may tell you from my own personal knowledge that, so great has been the effect of the speeches which he made before the Chicago Convention, that some of the noblest of our people in England look at the present time to him as one of the best representatives of Eastern thought in the movement; and they will be outraged and scandalised by such a charge, coming with all the authority of the Vice-President, against him. Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public

and in that circular. It is he and I against whom the worst and the foulest of these accusations come. I have had no opportunity of consulting with him; he is far away; he has taken no part in the whole of this business; and therefore, I am unable to say to you what his opinion is. I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views; but I venture on my knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack,—and we seek no revenge. I say to you, being thus charged, that I am not willing to expel my brother, I am not willing to forget the work he has done, and the services he has rendered. I have learnt that when you are struck at, you may not strike back in anger, nor deal with the matter with a personal bias, nor with passion, nor with wrath. I ask him to resign; and then he can be re-elected if the Society thinks it right. That, I hold to be the duty of any honourable man. That, therefore, I hold to be his duty. If I have any influence with you, if my words can go for anything in pleading, if my desire has any weight in any of your hearts, I ask you not to use bitter language, not to be carried away by the insult to our beloved India or by any other reason. Arjuna was told to strike; Arjuna was told to fight; but without passion, unattached, separate from the outer action, and at peace within. Let us take that as our model; let us ask our brother to resign, and let him justify himself if he can. But do not prejudge him by expulsion, which puts another stigma on him in the face of the world. Ask him to take action which every honourable man may take, and which every honourable man ought to take. Ask our President to request him to do it, so that it may preserve the peace of the Society.

I think that when the next biography of Annie Besant is compiled, this speech, so full of kindly compassion, so free from even a tinge of malice, or even of that righteous indignation which is permissible to an innocent person whose character has been traduced without cause, should be brought into notice.

In seconding the Resolution, Mr. Keightley, in some condensed remarks, told about the part which he had taken in the meeting of Judicial Committee and his concurrence in the view of the case which it had taken when deciding upon the validity of Mr. Judge's demurrer against its jurisdiction. Referring to the fact of Mrs. Besant's offered resignation of office in the Blavatsky Lodge, which had been unanimously declined, he instanced still another circumstance going to show how she had acted according to the generally accepted code of honour when she was under accusation. It was that where she and Mr. Bradlaugh, as officers of the National Secular Society, were criminally prosecuted for publishing a document popularly known as the "Knowlton pamphlet." The very moment that these proceedings were commenced, both Mr. Bradlaugh and Mrs. Besant tendered their resignations as President and Vice-President of that society, to which offices they were subsequently triumphantly re-elected and re-instated. He said that Mr. Judge, not having taken that course, had "placed the Society to which we all

belong, in a position which is absolutely untenable." Captain Banon, not satisfied with the mild measure suggested, moved, and Miss Müller seconded, an amendment to the Resolution that the President-Founder should be requested "to take the necessary steps in accordance with precedence to expel Mr. W. Q. Judge from the Theosophical Society." Adverting to the spirit in which Mrs. Besant had moved the Resolution, Miss Müller said:

Mrs. Besant has brought the charges against her colleague and friend, for whom I know she feels so great a tenderness, that she cannot press home against him that justice which time demands that we shall press home. I revere and love Mrs. Besant for her tenderness and womanly affection, which still bind her to her old friend. So it is not for her, but it is for us to do all that is required. It is not for us to be affected by such things. We have got to do our duty before the world, however disagreeable it may seem to the Theosophical Society. This is the first opportunity we have had of expressing an opinion upon Mr. Judge. These charges which Mrs. Besant brings, she brought formulated against him and brought to him face to face during the Convention in July. I wish I had the time, that I had the opportunity and the eloquence, to tell you all exactly the spirit of characteristic forbearance and of tenderness, and purity of Love which she showed him day by day, hour by hour, minute by minute, and when he was trying his very utmost, with cleverness which would have frustrated her desire to get at the truth. Nobody who saw Mrs. Besant last year could but admire and love her, however he might differ from her views: I never saw such an exhibition of spiritual kindliness and purity as she showed them.

The debate continuing with great ability, our learned colleague, Dewan Bahadur S. Subramanier (since appointed to the Bench of the Madras High Court, and knighted by the Queen), in a very temperate speech, said that a *prima facie* case had been made against Mr. Judge with regard to forgeries and with reference to those forgeries he was called upon to defend himself in London, but evaded the defense. He thought that he should be called upon to answer the charges and if he then refused to answer, he should be expelled by the General Council. The Chairman called the attention of the learned brother to the fact that, under the Constitution of the Society, we had no right to expel Mr. Judge or make him resign without giving him the chance of defense; this had already been done, and he therefore thought the amendment suggested by Mr. Subramanier was superfluous. He called upon Dr. Hübbe-Schleiden, as an eminent Doctor of Laws, to give us his opinion. That gentleman endorsed unreservedly Mrs. Besant's remarks, but seconded the amendment of the Hon. Mr. Subramanier. Mr. E. M. Sasseville, a representative of the American Section and a member of the Society, of ten years' standing, supported Mrs. Besant's views. Mr. Keightley deprecated the plan of Mr. Subramanier, which practically asked us to go over the same ground which we had already traversed. Mr. C. V. Naidu, a well-known Pleader of the Central Provinces, was in favour of expulsion; the

Countess Wachtmeister supported Mrs. Besant, and Mr. V. C. Seshacharri ranged himself by the side of Capt. Banon. The Chair, finding that the debate had gone far enough and that valuable time was being wasted, gave Mrs. Besant the floor for a rejoinder. She spoke as follows:

I need do nothing in reply except to sum up the points on which your decision has to be made, and I do ask of you to preserve a quiet dignity in so serious a matter. It is not a matter for laughter. It is not a matter for passion. It is a matter involving the future of a great spiritual movement, and you should, I think, show dignity and a quiet spirit. In giving your vote for it, you will have to answer in the future. The first amendment that will be put to you by the Chair is that of the Honourable S. Subramanier. If his speech had been delivered a year ago, I should have agreed, but we have done exactly what he now asks us to do again. We have asked Mr. Judge to explain. We have called him before the Judicial Committee, which is the only constitutional and legal way of trying him. We asked him there to meet the charges and he evaded the whole thing. To ask him over again is to put yourselves in the absurd position of finding yourselves next year exactly in the position where you were at the commencement. He will probably go through the same succession of excuses, prevarications and evasions. And, remember that all the trouble of the best lawyers in your Society was taken last Spring to find out the way in which he could be brought to book. There is no other way in the Constitution except the one tried and which failed; so that if you pass that amendment you will practically tell your President to do what he has already done—to waste another year in doing what the past year has been wasted in doing—and at the end you will be exactly where you are now. If Mr. Judge gives no explanation and keeps his position in the face of the world, then there comes the question, how are you going to force him to act. There is no other way. You have a Constitution and you cannot break it; you have laws and you must abide by them. There is no way of reaching Mr. Judge except the way you have tried. Then comes the question of expulsion; but you cannot expel him. You may start on lines which ultimately, you hope, will lead you in that direction, but nothing more. But remember that, supposing you pass the original Resolution and through the President call on him to resign, that does not deter the General Council from expelling him if he does not choose to make his explanation. I can conceive nothing more unwise, more rash than to plunge into the act of expulsion, because one gentleman says that my statement is true. That gives you no reason to refuse to hear Mr. Judge. That is not judicial, to expel him. To ask him to resign is to leave him absolutely free. To ask him to do what an honourable man would have done a year ago, is the only thing remaining to be done. I am seeking to clear the Society and not to raise party spirit. Mr. Judge says one thing; Mrs. Besant says another thing. Let them both look for one thing, that is the Society's welfare. Let the thing be fought out; but the Society should not be compromised in the face of the world. So I ask you to say "No" to both the amendments; that is, to keep your hands carefully at your sides without raising them, until the original Resolution is put before you, and then to vote upon it. Let me say one

thing—that mistake may not arise ; one word with reference to the telegram which the Countess Wachtmeister said was sent by Mr. Judge to Australia. It was a newspaper telegram. I have no reason to believe that Mr. Judge sent it. With this public statement I leave the question in your hands.

At this stage a voice from the audience demanded an adjournment, but the motion fell through for want of a seconder.

The President then put up the first amendment, that of Captain Banon, to the meeting and it was lost.

Mr. S. Subramanier having withdrawn his amendment, the original Resolution of Mrs. Besant was put to the vote and carried, *nem-con*.

How far Mr. Judge realised the expectations of those of his well-wishers at the Convention, myself included, will be seen as the narrative of this shameful case gradually unfolds itself.

The sessions of the Indian Section were held as usual, and in the course of his report, the General Secretary, Mr. Bertram Keightley, brought up the matter of the proposed transfer of the Sectional head-quarters to Northern India. The scheme at that time was to locate it at Allahabad, and as Mrs. Besant and Countess Wachtmeister had made up their minds to take up their residence in India, and were ready to give pecuniary help, the project was carried through. The result of a vote by Branches was that 68 Branches voted for and 2 against the transfer. The remaining Branches did not vote at all. The Convention vote was taken at the Session of the 26th December. Great dissatisfaction having arisen about the behavior of Mr. P. R. Venkatarama Iyer, a committee of inquiry was appointed which, at the meeting of the 28th, reported against his retention as Assistant Secretary of the Indian Section.

The year 1894 was characterised by extreme activity thoughout the world ; there were long tours made by Mrs. Besant in India, Australia, and New Zealand; by Mr. Judge, Mr. C. F. Wright, Dr. Griffiths and Countess Wachtmeister (who alone gave 100 lectures and visited 48 Lodges of the Society) in America ; by Mr. Mead in Europe, and by Mr. B. Keightley in India ; our Swedish, Spanish and Dutch colleagues had shown ceaseless altruistic industry ; the Education movement was proceeding by leaps and bounds in Ceylon, and our multitudinous publications were circulating in a great many countries. The first practical result of Mrs. Besant's tour at the Antipodes, besides creating a deep and wide-spread interest in Theosophy, was the taking of the initial steps towards the formation of the Australasian Section, as above noted, and Mr. Staples, of London, the selected General Secretary, was now at Adyar as its representative. The beginning of the work at Honolulu dates from this year, as well as that in the Transvaal, which I have previously alluded to. In my Annual Address it was noticed that I had, for the trifling sum of about $100 built the mud-walled, palmyra-thatched schoolhouse which was the forerunner of the several buildings since erected for

our Pariah schools. During the year, 42 new Branches of the Society were started.

Besides her four lectures before the Convention, Mrs. Besant gave one at the Congress Camp on the 29th December, on the subject of "The place of Politics in the Life of a Nation," and on the last day of the year, another at the same place on "Temperance," each time to an audience numbering over five thousand people.

H. S. Olcott.

CLAIRVOYANCE—WHAT IT IS.

CLAIRVOYANCE is in its origin a French word signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall presently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is. The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes ; yet in spite of all these unsavoury associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It has sometimes been defined as "spiritual vision," but in Theosophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. For our present purposes, then, let us define it as the power to see realms of nature as yet unseen by the majority.

I am not seeking to convince sceptics that there is such a thing as clairvoyance. Any one who is still in that condition of ignorance should study the literature of the subject, which contains an immense mass of evidence on the matter ; or, if he prefers it, he may make direct investigations into mesmeric phenomena and the occurrences at spiritualistic seances on his own account. I am speaking for the better-instructed class of people who have studied the subject sufficiently to know that clairvoyance is a fact, and wish to understand something of how it works. The first great point to comprehend clearly is that there is nothing weird or uncanny about it—that it is a perfectly *natural* power, really quite normal to humanity when it has evolved a little further, though abnormal to us at present because the majority of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the various faculties which are grouped under this head are the common property of the human race, and will be evolved in every one as time goes on.

The easiest way to understand it is to look back in thought to the earliest of our series of lectures, in which I spoke of the various planes of Nature, and the fact that man possesses a body corresponding to each of them, by means of which he can observe it and receive vibrations and impressions from it. I explained then that these planes are composed of matter at different stages of density, and that our physical senses can perceive only the lowest of these stages, and by no means the whole even of that. Since most of us have always lived under the limitations of our physical senses, and have not yet caught a glimpse of the higher possibilities, it is very hard for us to understand how great those limitations are, and to realize what a vast world there is which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say that it does not exist. That is not sensible, but it seems to be human nature. If there existed a community of blind men—men who had no idea of what was meant by sight, and had never even heard of such a faculty, how would they be likely to feel with regard to a man who came among them and claimed that he could see? They would certainly deny that there could be any such faculty, and if he tried to prove it to them, though they might not be able to account upon their theories for all that he said to them, the one thing certain to their minds would be that there was some trickery somewhere, even though they could not quite see where it lay! That there might really be a power unknown to them would be the very last thing they would be likely to accept.

It is exactly the same with the world at large with regard to clairvoyance. There is a mighty unseen world all round us—many worlds in one, indeed; astral, mental and spiritual, each with its own inhabitants, though all are still part of this wonderful evolution in which we live. There are many men now who are able to see this wider life, yet when they speak of it to others, when they try to show them how reasonable and natural it is, they are constantly met by the same silly accusation of imposition and trickery, even though it is quite obvious that they have nothing in the world to gain by making their assertions.

I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyance—that, wonderful as its results may appear to the uninitiated, it is simply an extension of faculties which we already possess, and think that we understand. All impressions of any kind that we receive from without come to us by means of vibrations of one kind or another. Some are very rapid, as are those by which we see; others are comparatively slow, like those of sound. Out of all the enormous range of possible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per second impress

themselves upon our sense of sight; another small group which move much more slowly impress our sense of hearing; others, intermediate between the two extremes, may be appreciated by our sense of touch as heat-rays or rays of electrical action. Some of the slowest of those are used by Marconi in his wonderful wireless telegraphy. But among and between all these, and far away above those by which we can see, are myriads of others which produce no effect whatever upon any physical sense. Two whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many other octaves far beyond these in turn which will not impress the camera.

You will observe that man cannot possibly see anything which does not either emit or reflect that sort of light which he can grasp —which comes within the very small set of waves that happen to affect him. There may be very many objects in Nature which are capable of reflecting kinds of light which we cannot see; and from investigation of a different character we know that there are such objects, and that it is these which the clairvoyant sees. It is simply a question, therefore, of training oneself to become sensitive to a greater number of vibrations. Now another fact that needs to be considered in this connection is that human beings vary considerably, though within relatively narrow limits, in their capacity of response even to the very few vibrations which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables one man to see a fainter object or hear a slighter sound than another; it is not in the least a question of strength of vision, but of extent of susceptibility. This is a crucial point which any one may test by taking a spectroscope and throwing by its means, or by any succession of prisms, a long spectrum upon a sheet of white paper, and then asking a number of people to mark upon the paper the extreme limits of the spectrum as it appears to them. He is fairly certain to find that their powers of vision differ appreciably. Some will see the violet extending much farther than others; others will perhaps see less violet and more at the red end. A few may be found who can see farther than ordinary at both ends, and these will almost certainly be what we call sensitive people—susceptible, in fact, to a greater range of vibrations than are most men of the present day. There is just the same variety with regard to the sense of hearing; and the men who can see and hear more than the rest are just so far on the way towards clairvoyance or clairaudience.

You will readily understand that to a man possessing wider sight the world would look very different. Even the very slight extension which the Röntgen rays give, causes many objects which are opaque to our normal sight to become to a considerable extent transparent; imagine how different everything would look to a

man who had by nature even that tiny fragment of clairvoyant power, and then imagine that multiplied a hundred-fold, and you will begin to have a slight conception of what it is to be really clairvoyant. Yet that is not a new power, but simply a development of the sight we know. Man has within himself etheric physical matter as well as the denser kind, and he may learn how to focus his consciousness in that, and so receive impressions through it as well as through his ordinary senses. A further extension of the same idea would bring the astral matter into action, and then further on he would be able to receive his impressions through even the mental matter. You will see that this idea of the possibility of extension is simple enough, though it is not so easy to imagine the full extent of the results which follow from it.

It is true that astral sight is not quite the same thing as the physical faculty, for it needs no special sense-organ. In describing it we have to use the term sight, because that gives the nearest thought to the impression which we wish to convey; but in reality it is more a sort of cognition, which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when he wishes to see something which is behind him, for the vibration can be received by any part of the astral body. One point will naturally occur to the novice in these matters—if the development of these faculties lies in the future for man, their possession by any one ought to mean that he is highly advanced; yet as a matter of fact we find that such powers are possessed at least to some extent by many backward races, and even by savages, and by the most ignorant people among ourselves, whom it is impossible to suspect of any sort of advancement. The truth is that, though the faculty is there in a way, it is not at all the same thing. There is a downward arc in human evolution as well as an upward arc. As early as the last root-race, psychic faculties were visible in man, but in a very vague sort of way, and not fully under his control. Then he commenced the development of intellect, and that for the time overpowered the sensitiveness and obscured his other possibilities; but as he evolves he will recover all, and much more than all, of that earlier faculty, and this time he will have it with all the advantage of the intellectual force behind it, will have it perfectly under control and always at his disposal, and will be able to understand and so see clearly, instead of vaguely feeling and constantly making mistakes. One who is properly trained avoids those mistakes, because he has been definitely taught to see and to accustom himself to judge of what he sees. A baby has to acquire by degrees the power of measuring distance, for at first he obviously does not know how far from him are the objects which he sees; just in the same way the far more complicated process of astral sight needs preparation and training, and without that the man is unreliable. Any person therefore who finds such faculties opening within himself should study the subject carefully, and learn what has happened to other people along the same line, so that he may profit by their experience. This caution is especially necessary in America, for this is the latest of the races, and in it the psychic faculties are already far more common than in older countries, so that there most emphatically these matters should be carefully studied. If a man understands all this, he will not be in any way alarmed or disturbed by the development of this additional sense, but will watch it with interest and calm critical judgment. The man who knows nothing about it is very liable to be frightened, to mislead himself, and sadly often to mislead others also.

How, you will say, does this new sense begin to show itself? Cases differ very much, so that it is hardly possible to lay down a general rule. Some people begin by a plunge, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colours and vibrations of the human aura, similar to the illustrations which I give in my book on that subject, "Man Visible and Invisible." Yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes or coloured clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the other planes during sleep.

In trying to describe what is really to be seen by means of the developed senses, the best plan will perhaps be to consider first the case of the trained man who has the faculty fully at his command, because that will naturally include all the partial manifestations of the power, which are so much more common; and when we have understood the whole, we shall easily see where the different parts fall into place. Clairvoyant phenomena are numerous and diverse, so that we shall need some kind of arrangement or classification in order that they may be the more readily intelligible; and I believe that our best plan will be to make three broad divisions—first to consider what would be seen here and now, as it were, by any one who had opened the higher sight, without taking into account any power that it might give him to see what is going on at a distance, or to look into the past or the future. That will make one class, and then secondly, we can take up clairvoyance in space, or the faculty of seeing at a distance, and then thirdly, clairvoyance in time, or the power of looking backwards or forwards.

Our first question then is, supposing that a man suddenly opens the inner sight, what more would he see than he sees

now? Even this we may subdivide into sections. Let us commence with the etheric sight only, for that is absolutely physical, though the majority have not yet reached it. We have very little idea how partial our sight is in connection with this present physical plane, without taking any account of any thing higher for the moment. There are seven conditions of physical matter, and our sight is able to distinguish only two of them, the solid and the liquid—for we can very rarely see a true gas, unless, like chlorine, it happens to have a strong colour of its own. All round us is an immense amount of gaseous and etheric matter of the presence of which we are entirely unconscious, so that not only is there so very much that we do not see at all, but even that which we do see we see so imperfectly. Every collocation of physical dense matter contains also much etheric matter, but it is only of the former part of it that we know anything, so defective is our vision. To aid us to grasp the practical effect of the extremely partial nature of our sight let us take an illustration which, though impossible in itself, may yet be useful to us as suggesting rather startling possibilities. Suppose that instead of the sight which we now possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose also that among men some possessed one of these types of sight and some the other. Consider how very curiously imperfect would be the conception of the world obtained by each of these two types of men. Imagine them as standing on the sea-shore; one, being able only to see solid matter, would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean-bed, with all its various inequalities; and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would always be shining in the day-time, and he would be unable to comprehend why, on what is to us a cloudy day, its heat should be so much diminished; if a glass of water were offered to him, it would appear to him to be empty.

Contrast with this the appearance which would be presented before the eyes of the man who saw only matter in the liquid condition. He would indeed be conscious of the ocean, but for him the shore and the cliffs would not exist; he would perceive the clouds very clearly, but would see almost nothing of the landscape over which they were moving. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand why the water should so mysteriously preserve the special shape given to it by the invisible glass. Imagine these two persons standing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything different must necessarily be either a dreamer or a deceiver!

We can smile over the incredulity of these imaginary observers; but it is exceedingly difficult for the average man to realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their imagination for their alleged facts. It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply a man who developes within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhaps what would first strike him would be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in looking at his friends he would see their etheric bodies as well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their diseases—obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a spiritualistic seance, he would be able to see the etheric matter pouring out from the side of the medium when any physical phenomena took place. There is a book published by one of the best of mediums, Mr. William Eglinton, called 'Twixt two Worlds,' in which you will find three very interesting pictures illustrating three stages of this process to which I am referring.

Other creatures also he would see—other inhabitants of our world which are not visible to ordinary sight, and so are not believed to exist by people of materialistic temperament. The folk-lore of all countries bears witness to the fact that there are spirits of the

mountain and the stream, beings in the air and in the mines, called by many different names, such as fairies, elves, pixies, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away from the haunts of men into lonely places, as does that of the shepherd or the mountaineer. This is not, as has been thought, a mere popular superstition, but has a foundation of fact behind it, as most popular superstitions have, when properly understood. A whole evening's lecture might easily be given upon these creatures, but I have only time now just to mention their existence. Another point that could hardly fail to strike the newly-developed clairvoyant is the presence of new colours about him—colours to which we can put no name, because they are entirely unlike any that we know. This is quite natural, for after all colour is only a rate of vibration, and when one becomes sensitive to new rates of vibration new colours must follow.

Now suppose that our man developed himself so far as to have at his command astral senses as well as etheric, what would be the principal additions to his world? He would find it very different in several ways, not only in that he would see more, but in that the faculty itself is different. We have now passed beyond the mere development of the ordinary organ of sight and are dealing with a faculty which needs no organ—a sight which sees all sides of an object at once, and can see it as well behind as before. The only way in which you can thoroughly understand this sight is by regarding it as four-dimensional, and considering that it gives its possessor the same powers with respect to us as we have with respect to a two-dimensional being. This study of the Fourth Dimension is a most fascinating one, and the best way that I know, short of astral sight itself, to enable a person to grasp fully the capabilities of that higher plane. Those who wish to study it more fully will find a chapter upon it in the new book which I have just written, called "On the Other Side of Death," and that chapter will perhaps serve them as an introduction to the more elaborate works of Mr. Hinton on the subject. The possession of this extraordinary and scarcely expressible power must always be borne in mind in any attempt to realize the astral plane. It lays every point in the interior of every solid body absolutely open to the gaze of this seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it.

Another important point to bear in mind is the superior reality of this higher world which is thus opened to the sight of the student. It is difficult for us to understand this, because we have been so long accustomed to associating the idea of reality with what we can see and touch. We feel that when we can hold anything in our hands, then we know all about it, and cannot be deceived as to its reality. But this is just one of our many mistakes, for this

sense of touch is one of the most easily deceived of all. If you wish to test this for yourselves, let me give you a little example from every-day life. Take three bowls of water, one as hot as you can bear to touch, another tepid, and the third icy cold. Place them before you, and put your right hand into the hot water and your left hand into the cold water and, after allowing them to remain for a few minutes, put them both into the tepid water. You will find that at the very same moment your right hand will assure you that that water is uncomfortably cold, while your left hand will report it to the brain as almost too hot to bear. This is a trivial instance, but it does show you how little dependance can be placed upon the accuracy of the reports of the senses; it does teach us that merely to see or to feel anything is not sufficient for perfect knowledge of it. We know that we have constantly to correct one sense by another in order to obtain anything approaching accurate information.

If we look at a glass cube, we shall see the further side of it in perspective—that is, it will appear smaller than the nearer side. We know that it is not really so, but that this is only an illusion due to our physical limitations. With astral sight we should see all the sides equal, as we know that they really are. Our physical sight does not in reality give us any measure of distance; it is only the brain that supplies that from its experience. You may see this at once in the case of the stars; none of us can tell by sight whether a star is large or small, for what appears a very large and brilliant star may seem so only because it is near us, and it may really be much smaller than others which to us seem insignificant because they are at a much greater distance. It is only by scientific methods entirely unconnected with apparent brightness that we are able to determine the relative size of some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that we are in every way justified in speaking of this plane and its senses as more real than this.

This sight will give him who possesses it much information about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colours, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colours which is hidden from him now. Strictly speaking, all thought should belong to the mental plane; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral matter as well as in mental, and so shows itself in the astral body, and would therefore come within the purview of our man with astral sight.

Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as much as the physical. The most important of these from our point of view are those whom we ignorantly call the dead—ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question of life after death ceases to be a question for a clairvoyant; it is useless to argue about it, for there are these "dead" men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained, the stupendous advantage of certainty about many of the problems which vex the minds of less favoured men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing, makes an incalculable difference in a man's life, for even the profoundest intellectual conviction falls very far short of the precise knowledge gained by direct personal experience.

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among our fellow-men, he will very rarely find it fully developed. The experiences of the untrained clairvoyant—and it must be remembered that that class includes practically all the clairvoyants of Europe and America, with very, very few, exceptions—will usually fall very far short of what I have attempted to describe. They will fall short in many different ways—in degree, in variety, in permanence and above all in precision. Sometimes a person has temporary flashes of a higher sight—sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is generally produced by the strong wish on the part of the dead man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the dead man to materialize, so as to be visible to physical sight, or much more usually it acts upon the living person and temporarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculties to enjoy unaccustomed freedom. An extreme example of this class is the man who drinks himself into delirium tremens, and in the condition of absolute physical ruin and impure

psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestial indulgence.

Some men need mesmerism to subdue their physical senses before the other and higher faculties can be opened in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the way. Other men, especially Orientals, use drugs for this same purpose; but obviously all these are partial and unsatisfactory methods. I shall deal with this question of how the power may be developed, in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unnecessary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture; those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time; and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develope the faculties within himself, or experimenting with others who already possess them; he must understand what it is that is being seen, he must have in his mind a broad outline of the possibilities, so that he may not be deceived or alarmed. By full and careful study, he will come to realize how perfectly natural clairvoyance is; he will comprehend its laws, and learn the necessity of submission to them; he will see in vivid colours the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to prepare himself by self-control and self-unfoldment to enter into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those who are associated with him in them.

C. W. LEADBEATER.

HAWAIKI, THE ANCIENT HOME OF THE MAORI.

THERE is a certain amount of satisfaction in finding in one of the so-called "savage" and certainly obscure and unimportant races, like the Maoris of New Zealand, traces of the Ancient Wisdom, and likenesses to some of the more important and great religions of the world. And that is what is to be found. The information gained is in two portions; that gained generally from the common talk in New Zealand, and from a slight study of books written by early settlers and missionaries; and later from correspondence with a descendant of the old Tohungas.

The general idea entertained in New Zealand both among Europeans and Maoris is that some 500 years ago, five canoes arrived there, having come from an unknown country called Hawaiki—and commonly supposed from the resemblance in the names, to be Hawaii, the Sandwich Islands. The legend runs that Maui, one of the heroes or demi-gods of Hawaiki, while fishing in the South Pacific, had drawn the islands to the surface; hence the Maori name for the North Island, "Te Ika a Maui," "The Fish of Maui." The crews of the five canoes left Hawaiki with the intention of settling in these islands. It is said they found an aboriginal race, Morioris, and some Maoris say that these Morioris were very light in colour, did not know how to fight, and that the best of the greenstone and wood carvings on weapons and tools, and in houses, were their work, the present race merely copying from the existing models.

The writer does not know much of Maori religion from the popular point of view. The Maori generally is not very religious—he will, or would (for the most of them are now nominally Christian or *Hauhau*, a religion evolved from the Old Testament), make an offering to his Tiki, a small idol of wood or greenstone of any shape, for expected favours, but would beat it if they were not received; and he was afraid of Taipo (evil spirits), especially in the dark, and would seldom leave his house at night. But the Tohungas, Priests, and Rangatiras, or Chiefs, had different ideas, and had developed or inherited certain occult powers. Thus it has been heard, from fairly authentic sources, that in the first war between the Maoris and the settlers, when the English soldiers were shelling a pah, or native fort, a certain Tohunga stood on the highest terrace with a spear in his hand, and as he turned his spear to right or left the shells from the English lines were deflected accordingly, and not until his strength failed could the besiegers do any damage; while in the education of the young Rangatira the last test he had to pass was to develope sufficient will power to enable him to kill a slave by the

exercise of that power. This was the dreaded institution of *Makutu*, and so well known is the existence of this power that it is common among the Pakehas, the strangers, the European settlers, if a man is taken ill or dies suddenly, to say, "He has been Makutued."

There was a popular belief in the continued existence of the soul after the death of the body, and it was believed that after death the spirit entered into a little green lizard which travelled always by night, up north, until it reached the most northerly point of New Zealand, Te Reinga, when, leaving the lizard, the spirit leaped from the headland and in its own proper form made its way to the spirit-world.

The chiefs and Tohungas maintained their power by the institution known as "tapu;" if a thing was touched by a chief, even accidentally, it was "tapu;" and if a man of lower rank should then handle it the penalty was death, in extreme cases, and various lesser forms of punishment; and very often, so great was the physical and psychic fear of the offender, that it was not necessary to kill him; he died of fright.

A great many of the old chants and dirges of the Maoris, embodying their history and religion, have been translated, but they did not prove very satisfactory; a little may be recalled. Dealing with the beginning of things there was the idea of Chaos—everywhere was the "black night" and nothingness; the "Great night" and the darkness covered everything. Then there came "from the nothing, the something," and finally light appeared. At first Heaven and Earth, the Father and Mother of humanity, called *Rangi* and *Papa*, were one, but they were separated, and their children, the trees, the animals and men, were left on the earth, itheir Mother, in a condition of sorrow and trouble, which will continue until Heaven and Earth are once more reunited.

But the most of this was only understood by the chiefs and the priests.

Racially, of course, there is a connection between the inhabitants of New Zealand and Hawaii, also Samoa, and Rarotonga, and some of the other Pacific islands; their language is practically identical. Curiously enough there are many words perfectly similar in sound and meaning to those of different races, some English, many Hebrew, Japanese, and others. For instance the Maori word *Ra*, meaning the sun, is exactly similar, it is stated, in Egyptian, and also in Mexican, and would point to an Atlantean connection. A former member of the Theosophical Society, a Mr. E. Tregear, who is a recognized authority on Maori matters, has written a work on philosophical lines to show the Maori as Aryan. Philology may not be a particularly safe guide, to many minds, but there are certain other features, in Maori physique and in character, that would substantiate the idea of the Maori

belonging to the noble race, or at any rate of having had some contact with it.* But like every one else the Maori has two sides to his character, and while he was not an uncivilized man, there were many disgusting and degraded customs both in his social and religious life. There was in existence a remnant of the mysteries, known as the Whare-kura, into which all chiefs and higher class Maoris were initiated, but the ceremonies were of a very vile and obscene nature. Then they were cannibals; but in the case of the chiefs they only ate the flesh of a great warrior when they happened to kill him; not for the sake of the food, but because they believed that by eating the flesh they also got his *Mana*, his prowess and his powers both of body and mind. And if there is one thing the Maori warrior desires it is to have great *Mana*. To have great *Mana* it is necessary also to have *Mohio*, which means everything from nous, intelligence, wisdom, down to cuteness, or cunning; the Tohunga may have great *Mohio*, but the Rangatira must have *Mana* or power.

That was practically the limit of the writer's acquaintance with Maori matters until a few years ago when he came in contact with a man of Maori descent, who had been educated, in Maori fashion, by his grand uncle, who was a Tohunga, probably one of the higher order, who had very little contact with Europeans. And it seems there are a few such still in New Zealand, who maintain their old position, do not exercise lower psychic powers as many of the inferior Tohungas do, guard as a sacred treasure their knowledge of the Maori language, history and religion and what we may call science, giving it out only upon the most binding and sacred promise of secrecy. There is in existence a statement signed by several European authorities on Maori, to the effect that they had much more information but were under the strictest promises not to reveal it.

But apparently the time is coming when "all that is hid shall be revealed," and the Maori Tohunga also begins to give out to the world the sacred and spiritual knowledge handed down to him by his forefathers, concealed in his language, the sacred songs, and the genealogies of the chiefs.

So we find Mr. H. M. Stowell or Hari Hongi, of Hawera, New Zealand, from whom comes most of the later information, writing in the *Wellington Times* as follows:—

"With your kind co-operation, and with the *Polynesian Journal* as reference, I propose to present by means of genealogy alone, a portion of Maori history, which, as it carries us back unerringly to a period of probably one thousand years ago, may be considered as fairly remote, in two parallel lines."

(He then gives No. 1 in Maori, Samoan and Mooriori—the lists of names are only of technical interest).

*See also A. Fornander's "The Polynesian Race."

"Here we have absolute agreement in the order and names of these ancestors of the Maori and Samoan. The variation in orthography is due to the peculiar dialect which the latter have no doubt contracted by later contact with their barbarous speaking neighbours of the West. By tracing these lines down to the present day it will be found that they severally give a mean of about forty generations; some more, others again, less. Assuming twenty-five years to fairly represent a generation, we have here a period in Maori history of one thousand years ago, which absolutely accords with that of their kindred of Samoa, while that of the Mooriori, whose isolation from New Zealand was as complete as that of the Samoan, also gives the names in the same order, if not so fully."

He then gives No. 2, comparing Maori, Rarotongan and Tahitian and says: "Here we notice the agreement between Maori, Rarotongan, and Tahitian genealogies which undoubtedly point to a common period of their history."

"Finally, if we choose to review a period which is at least twenty generations, or about five hundred years, earlier—fifteen hundred years ago—we may do so by comparing Maori and Hawaiian. With a variation in orthography only, we, at this remote period, find perfect harmony in the genealogical tables of these people who, for hundreds of years, have been separated by that vast surface of heaving waters, the borders of which must not be calculated from the decks of our swift-going ocean steamers, but rather from the *rauawa* (bulwarks) of the comparatively small Maori canoe. * * The value of your space precludes the publication of sketches of the life history of these ancestors, which are matters of common knowledge in New Zealand itself and generally throughout the islands of the South Pacific where Maori kindred are to be found.* *

"It is quite true that there are many variations, and that some are inflated where others are compressed, and *vice-versâ*; nevertheless their various stages are quite clear in the main, and taken together with the history bearing thereupon, admit an intelligent comprehension. Referring more generally to a history of the Maori, the student should ever bear in mind that each individual set out in genealogy, contributes, in his or her life, a proportion of that history. Maori history is thus built up in the lives and works of individuals who have succeeded each other in their generations; indeed individual names are frequently derived from some circumstance connected with the birth or life of the possessor, and, finally, important principles are ofttimes associated in a name.

"Vast though the subject be and wide the interval of space and time, unfettered by cataclysmal disasters and terrestrial changes, the mind of the Tohunga-Ariki or adept, of less than one hundred years ago, could grasp with clearness the principles of creation which had been handed down as a legacy from his forefathers; he could explain the evolution and involution of a germ, how it was affected by its surrounding elements, and what those elements consisted of; he could describe the contents of the universe, recite how the stars were sown throughout space, their order and class, and the forces which keep them suspended and circling in their respective spheres; he could point to the four parts

of the 'Girdle of the sky' and tell us that even these points participated in the unceasing motion visible elsewhere; he would state that far beyond the 'column of the sky,' or 'milky way,' new worlds were ever being created, and that Rehua (Sirius) is recorded to have rushed in brilliance through the dark opening near Tamarereti, or Southern Cross, on the way to his present position in the sky. He would assert that all material and visible phenomena was hastening onwards to its *sic*) final equilibrium at the instance of the *Kahuikore*; that as man was born of his mother—the earth—so he returns again to her, that the flesh of man encases the spirit, and that the spirit encases the soul, that as the spirit does not perish with the body, so the soul does not necessarily perish with the spirit.

"Turning to personal history he would state that his ancestors had dwelt in New Zealand from time immemorial. That his progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand, that the principal part of that country was suddenly submerged by subterranean forces, and that a large proportion of the people of his race perished, and at the same time historical buildings containing the records, history, and all other treasures, were lost. That that country is now represented by the various islands in the Pacific Ocean. That since that cataclysm, which affected also Nukuroa (New Zealand), some islands have from time to time disappeared, while others have re-appeared. That in the course of time, New Zealand, whose people then led a quiet and uninteresting life, was revisited from the islands and communication re-established throughout these ancient borders of the Old Kingdom. That since communication was re-established, New Zealand has been regularly visited from the islands, and that voyagers have also proceeded thither from New Zealand. And that finally the latest voyagers came here eighteen generations ago.

"These are among the chief outlines of Maori history, and there is still extant abundant evidence connected therewith, giving more or less detail.

"In conclusion, I would suggest, that if ever the origin and history of the Maori People, is, as far as is practicable, put into a connected form, that history will point with the finger of fidelity to the great question of 'The origin of the human race.'"

Here we have put forward by a man of Maori origin, the idea of an ancient Pacific Continent; and this idea is a common belief of the Pacific Islanders.

Now while the Maori authority had no knowledge of any maps of Hawaiki or Lemuria, it came about that in making a general investigation of the subject, the writer passed from New Zealand in particular, to the study of Polynesian history, and got into correspondence with other students, who were also interested in Polynesian mythology, and from them learned that not only had the *Kahunas** of Hawaii also the legend of a lost Pacific continent, but the King, a Kahuna student, had in his possession a map of it, and the continent as shown on it bore a conventional resemblance to the

* Equivalent to the Maori *Tohunga*.

Lemurian portion of the first, or oldest, map in the "Story of Atlantis." The origin of this map of King Kalakaua's is not stated—but there are in existence also MSS. prepared by the King on the subject of the ancient continent, and also on the nature and locality of volcanic activity generally. It will thus be seen that anything obtained from New Zealand will be simply in the nature of a contribution to Polynesian Mythology generally. It seems the late King had a large collection of papers. Some day they may be available for students. In fact there has been published the "Hawaiian Tradition of the Creation," by Liliuokalani, ex-Queen of Hawaii.

F. DAVIDSON.

[*To be concluded.*]

RECENT "NOTES" ON SCIENCE AND THEOSOPHY.

"AN 'ELECTRON' OF A HIGHER UNIVERSE."

(*Concluded from page* 747.)

IT was suggested in one of the foregoing "Notes" that astronomy might be "the chemistry of what we call the gigantic, and that our earth and all its sister planets are but the electrons which constitute the atoms of a higher universe," therefore, after having presented different views held regarding the 'atom' of *our* universe we will now give our attention for a while to one of those "electrons of a higher universe," which has lately also roused some interest in the world of science, namely:

MARS—AND ITS INHABITANTS.

The announcement made by Mr. Percival Lowell that he had observed some signalling from our sister planet has again given rise to the question: "Is our heavenly neighbour inhabited?" The opinions of the astronomers on this subject are divided. For more than two centuries light and dark markings, which were permanent, had been noticed on Mars. The lighter, ruddy coloured ones were supposed to be land, the others oceans. Schiaparelli discovered in 1877 about thirty straight lines crossing the continents, which were supposed to be "canals." Later on many more were seen, a great number of them being doubled. Other astronomers confirmed his discoveries. In order to settle this question beyond a doubt, a rich American, Mr. Percival Lowell, fitted up an observatory in Arizona, where in 1894 and 1895 nearly a thousand drawings of these single and double canals were produced. About the discoveries there made by Mr. Lowell, who is helped by Prof. Pickering and Mr. A. E. Douglas, we read:

"What is seen is certainly most peculiar. In the spring of each hemisphere a white cap chiefly cloud but also partly of snow, forms round the pole and round it there appears a dark band, which is assumed

to be water or vegetation stimulated by the moisture. The white cap almost immediately begins to break up and then the dark lines begin to appear stretching rapidly down to the equator and even beyond it. These lines must be from 30 to 300 miles in breadth, and when they are double, the space between must be as wide as the lines themselves. They cross and recross in all directions, and the intersecting points are dark circular patches, like towns at a railway junction. It has been suggested that the whole forms a great system of irrigation by which the inhabitants of a level, dry and desert world utilise the floods at the poles for producing food over the entire surface. This view would make the visible markings bands of vegetation, produced by the polar flood as it follows the southward channels.

"DIFFICULTIES OF THE CANAL THEORY."

"There are many difficulties in the canal theory. It assumes that the purpose is that the canals are to bring the water south, yet they by no means take that direction chiefly. Some of them do, but the largest and most important often run east and west, crossing those which follow lines of longitude. A single canal will cross many others and have at each crossing one of the circular spots which Mr. Lowell calls cities or oases. This network of straight lines can hardly be a system designed to distribute water by gravitation. Another curious feature is that late in the summer the dark patches which used to be called oceans become lighter in colour—possibly as vegetation ripens and dries up—and then the dark 'canals' are seen to be continued across these so-called 'oceans.' If irrigation were the object, why should it be needed in these obviously moist regions?

"SUGGESTED EXPLANATION."

"Those who oppose the view that the canals are artificial have suggested that the markings may be the tracts made by meteorites which have scored the face of the planet, or fissures made by its gradual contraction in cooling. Neither explanation can well account for the complex network of geometrically arranged straight lines shown on Mr. Lowell's maps, with the little bead-like spots where they cross each other. If the lines are really there, and are really straight, a natural (*sic*) explanation would seem so utterly unlikely that the belief in an inhabited Mars is likely to be generally adopted. A theory of irrigation canals is not at all necessary. We have only to assume that some essential of plant food, say combined nitrogen, is missing from the greater part of the planet, and has to be conveyed to the land and the whole of the observed phenomena can be explained. By whatever means the Martians travel, by camel, or locomotive, or airship, they will naturally go in straight lines between city and city, and the network of straight lines in all directions simply means that these are the routes of commerce and travel. Assuming that all the land is barren except with the aid, say, of the nitrates brought from given centres, the cultivated land would naturally lie on either side of the route between town and town, forming a band broad enough in some cases to be visible. The appearance of the dark markings in the spring and summer would then have nothing to do with a polar flood, but merely with the nature of the crops and their seasons of which we know nothing.

"The most searching argument against the canals is the suggestion that they are not there, but in the brain of the observer. Some astronomers are persistently unable to see them, even with instruments much larger than that Schiaparelli used."—(*The Hindu.*)

If the canals however do exist in spite of some astronomers not being able to see them, then it would naturally follow that our sister planet is inhabited, for "as canals even on Mars cannot make themselves, there must be some species of individuals to cut them." Of the mysterious message nothing further has been seen or heard, but the *pros* and *cons* of Mars being inhabited or habitable have been ably set forth in an article, once more from the pen of W. E. Garrett Fisher.

"IS MARS SIGNALLING?"

"Is Mars inhabited by intelligent beings who are trying to signal to us?

"The question is again brought to the front by the announcement that Professor Lowell—who of all living astronomers knows about the Red Planet—has just observed a brilliant projection from the edge of its disc. The brilliant imaginations of Mr. H. G. Wells have familiarised us all with the possibilities of life on Mars, and no one who has read 'The War of the Worlds' can help shuddering slightly when he remembers that just such a projection indicated the commencement of that terrifying invasion. Let us be reassured. Astronomers will tell us that, however realistic Mr. Wells' story seemed, it is practically impossible that mankind should ever have to fight for its life against a Martian army, and the hypothesis that what Professor Lowell saw was the flash caused by the firing of a huge gun at the earth, may be put out of court.

"THE SIGNAL THEORY."

"It is with less certainty, however, that we can decide that the signal theory is equally impossible. Indeed, one can hardly go so far as to say that it is entirely inadequate to explain this projection, though the improbability of its being intended for our notice and produced by quasi-human agency is considerable. In the first place, astronomers admit that the existence of life somewhat akin to our own on Mars is highly probable.

"In the nature of things, there is no ground for supposing that the earth should be the only planet on which evolution has run the course which happens to have resulted in producing our noble selves. Setting aside the hypothesis of a special creation and a Divine reason for favouring the earth beyond any other planet—which may be true, but is not amenable to discussion by the light of that ordered reason which we call science—we can all see at once that if all the planets are but cooled and hardened portions of the same original nebula, the real marvel would be not that life should exist on other planets, but that it should have come into being on the earth alone.

"Similar causes must be assumed to produce similar effects, though man is too apt to think that an exceptional interest and merit attach to the inconsiderable planet that has had the honour of bearing him.

"If, then, we must assume the probability that there are 'other worlds than ours,' other sentient beings within the limits of our system, where are we to look for them?

"LIFE ON MARS."

"Every argument points to Mars as the most likely place. The outer planets are too far from the sun for such life as we know to maintain itself upon them: In the remote coldness of Neptune or Uranus only algæ or bacteria could live with any comfort, and imagination refuses to conceive a civilised society of typhoid germs. Jupiter is almost certainly still in a state of red-heat, and one might as well try to live in a Dutch-oven as where Mercury swims in the sunbeams. The minor planets, those disjected members of a 'planet that never was,' are barred by our knowledge of physics, which tells us that not even the largest of them can possess any vestiges of an atmosphere; while the smaller ones are so ill-provided with gravitating force that an ordinary man's jump would take him away into infinite space. It would be rash perhaps to assert that life without an atmosphere is impossible but we cannot conceive it. There remain then, only our two nearest neighbours, Mars and Venus, as the possible homes of such life as we can imagine to exist in conditions not too utterly unlike our own.

"There are grave difficulties in the way of studying Venus from this point of view, and attention has been concentrated on Mars where some eminent astronomers believe that they have found evidence for the existence of intelligent beings. The evidence is rather thin, indeed consisting mainly in the demonstration that Mars is suited for the existence of life. In the first place, Mars possesses an atmosphere, much more rarefied than our own—its pressure is probably not more than two or three pounds to the square inch, corresponding to a barometric reading of five or six inches of mercury—but still conceivably adequate to support life that had been developed in it, though a man transported thither or a Martian suddenly brought hither would equally be unable to survive without a diving costume.

"WHAT HAS BEEN SEEN."

"This is proved, not only by spectroscopic observations which have shown the presence of an atmosphere containing water-vapour, but by the regular waxing and waning of the white patches of snow that surround the Martian poles. In other physical respects Mars is essentially similar to the earth, and it requires no great stretch of imagination to see how the human constitution could be modified to live there.

"So far the evidence for life on Mars confines itself to asserting its possibility. Direct evidence of its presence has been sought, and, as some hold, with success. This consists mainly in the apparently regular change of certain features of the planet's surface, which is attributed by Mr. Lowell and others to the action of intelligent beings. These are the well-known 'canals,' seen in the best telescopes as a network of lines on the Martian surface, which at certain seasons of the year appear to be duplicated.

"Some observers maintain that they are simply an optical delusion—that the wish to see them is father to the observation. But a little positive evidence in such matters outweighs much negative; if two or three men have seen a thing, it is a poor answer that twenty or thirty have not. Hence we are entitled to consider at least as a working hypothesis, the theory that these singular marks are due to some vast engineering or agricultural operations of Mars.

"If, then, we assume the probability of sentient life on Mars, it is an easy step to suppose that its inhabitants may wish to communicate with other planets, just as we should dearly like to communicate with them. Hence it is often supposed that any remarkable appearance on Mars may be a signal to our address. The chief difficulties in thus interpreting such an observation as Mr. Lowell has just made are twofold. The first is that the gigantic size of such a signal—for us to perceive it—seems to bar the possibility of its artificial nature.

"A FLAG AS BIG AS IRELAND."

"Sir Robert Ball says that signalling from Mars to the earth would need a flag the size of Ireland, or an electric light as big as London. There is no great exaggeration in such a calculation. Probably the projection which has just been observed is due to sunlight striking a cloud at a height of some twenty miles in the Martian atmosphere, according to the received explanation of similar observations made four or five times within the last generation. But if the Martians are really so far advanced in engineering as to be able to carry out irrigation works on the vast scale that the canals imply, they ought to be capable of making such signals; if money was no object, even a terrestrial engineer could arrange a system of electric lights that would send a flash as far as Mars.

"The second and more powerful objection to the signal theory is that no intelligible message has been sent, whence it is more natural to conclude that these projections are merely accidental cloud reflections. Before we accept the assertion that Mars is signalling, we must wait for something that can be twisted into a message, be it as elementary as the 'one, two, three,' which Mr. Tesla once found arriving from outer space on his wireless telegraphic receiver. What we have recently learnt of the possibilities of wireless telegraphy, or of that still subtler form of radiation which is vaguely perceived in the phenomena of telepathy and thought transference, suggests that when Mars tries in earnest to communicate with us it will not be by mere heliography or 'flag-wagging.' We are daily getting wireless messages from the sun; why should not sentient beings send us one from Mars some day? But there is no use in being 'too previous,' and one must conclude that there is no ground for supposing that what Mr. Lowell saw was a signal from Mars, though it would be highly unscientific to deny the possibility of such an explanation."—*The Hindu.*

Whatever can be discovered about Mars and its people is of double interest to the student of Theosophy, who holds that this planet is in the solar system, so to say, "next door neighbour" to our earth, being the third in the planetary chain, of which our globe is the fourth or middle one. Both are physical planets, as is also Mercury.

"The planetary chain consists of Globes A, B, Mars, Earth, Mercury, F, and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity

passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements (in 'Esoteric Buddhism' and 'The Secret Doctrine')—did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. had evidently in mind when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said." (*Lucifer*, Vol. XVII., p. 271.)

"A large portion of the present human family has actually lived on Mars—where, if we could but visit the planet now, as, indeed, some of our more advanced companions can and do, in the appropriate vehicle of consciousness while out of the physical body, we should still find archæological traces of our passage." ('Growth of the Soul,' p. 275.) Further: "On the planet Mars, where humanity was last incarnated before the world period of the earth began, humanity already inhabited physical bodies, and was endowed with sufficient human intelligence to carry out architectural and engineering works under the guidance of teachers belonging to a superior evolution." (*Ibid*, p. 284.)

Mlle. Hélène Smith who has been carefully observed by Professor Flournoy of Geneva "has to her credit a control from the planet Mars." (Myers' 'Human Personality.')

If Mars is peopled the question about its atmospheric conditions naturally arises. Thus it was asked by T. B.—"What modifications in the atmosphere of Mars and Mercury, respectively, would be needed to render them habitable by human beings like ourselves.?"

Ans. by A. P. S.:—"It is easier to imagine the conditions that would adapt Mercury to the need of organisms like our own than to suggest the methods which would accomplish the same results in the case of Mars. Where the only problem is to temper excessive heat the object in view would clearly be secured by means of an atmospheric envelope sufficiently dense to support masses of cloud, from the upper surfaces of which the surplus heat would be reflected off into space. Conversely, at the first glance it might be supposed that where the available heat is insufficient, we need only imagine an atmosphere refined enough to allow of its free passage to the planet's surface. Unfortunately, however, such an atmosphere would equally allow of its free escape, and the result would be a climate like that of our own highest mountain tops. On the other hand such considerations would assume the atmosphere in question to be composed of the same gases as our own. If we allow ourselves to invent a new gas we could imagine one with physical properties calculated to allow heat vibrations to pass in, but not to pass out with the same freedom. I should be reluctant to suppose that the chemical elements on the various planets of our solar system differ to any great extent—and especially as we see vegetation following the course of the seasons on Mars and associated apparently with irrigation, there is strong presumptive evidence of a growth cycle there, in which oxygen and carbonic acid play the same part as with us. But without supposing that the atmosphere of Mars consists of elements altogether differing from those of our own atmosphere, it is open to us to imagine that the elements of which that atmosphere is composed are present on the different planets in very different proportions. Say, for instance, that argon and helium, which enter to a very minute extent into the composition of the Earth's atmosphere, play a large and important part in the composition of the Martian envelope. That might entirely alter the physical properties of the atmosphere in question, without impairing its qualities from the point of view of plants and animals." (*Vâhan*, August 1899, Question DXXIV.)

The reason why the habitability of Mars is still so much questioned is because we are all too prone to apply the terrestrial foot-rule, which alone our puny minds can wield, to everything and to reject what cannot be measured by it—all that is beyond our knowledge and comprehension—entirely losing sight of the fact that even here on our tiny globe the *same* conditions do *not* exist everywhere, either physically or socially. We should never forget that none of the so-called elements were in the preceding rounds as they are now, nor that they will remain unchanged in the future. If we are not surprised at the great difference of temperature which exists at the poles and at the equator or in the centre of the earth, nor at the variety of beings living on its surface (not to mention those which, as Mr. Sinnett has told us, inhabit the interior of our ball), then why should we expect to find on *other globes* the atmosphere that is suited to *our earth* at the present time, and the same kind of inhabitants as it has produced? Why should we wish to dwarf the workings of the Supreme and to bring them down to the level of our own small conceptions? Instead of that let us always remember that,

"From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their Occult relations to each other." (S. D., Vol. I., p. 662.)

Truly it is very childish to reason that what we now cannot understand also cannot *be*. The foolishness of such reasoning has been fitly expressed by Camille Flammarion in his criticism of Dr. Alfred Russell Wallace's problems, and his words may well be quoted here and applied to our case.

"In our solar system, this little earth has not obtained any special privileges from nature, and it is strange to wish to confine life within the circle of terrestrial chemistry. Nor is it less so to see a naturalist (whose theories of evolution demand the action of time as the principal factor in the succession of species) forgetting that the epoch in which we now happen to be has no special importance; that the different worlds of our solar family are at different stages of their evolution; and that, for instance, if the Moon is a waif of the past, Jupiter, on the contrary, is a world of the future.....The greatness of modern astronomy is to burst all barriers, for our science is but a shadow in the face of the

reality. Infinity encompasses us on all sides, life asserts itself, universal and eternal, our existence is but a fleeting moment, the vibration of an atom in a ray of the sun, and our planet is but an island floating in the celestial archipelago, to which no thought will ever place any bounds. Never lose sight of the fact that space is infinite, that there is in the void neither height, nor depth, nor right, nor left; and in time neither beginning nor end. We must understand that our conceptions are relative to our imperfect and transitory impressions, and that the only reality is the absolute. "What right have we then to suppose that the limits of our knowledge are the limits of the power of Nature? Every day we have proofs to the contrary. If we examine into the conditions of life, it would not be difficult to conclude that terrestrial chemistry does not necessarily include the universal vital circle. To limit the works of Nature to the sphere of our knowledge is to reason with singular childishness. Of old, our fathers considered the four elements, 'earth, air, fire, water,' as the principles of all, and saw in them the conditions of life. How many solemn dissertations have been written on this subject. To-day we affirm the necessity of carbon for the constitution of living organisms. But no one knows what carbon is. Our successors will no doubt smile at our assertions, and, doubtless, the inhabitants of the systems of Rigel and of Deneb—stars characterised by the rays of titanium and silicon—would understand nothing of the necessity for carbon. The careful study of our planet shows that the forces of Nature have LIFE as their supreme end. Yes, life is universal, and eternal, for time is one of its factors. Yesterday the Moon, to-day the Earth, to-morrow Jupiter. In space there are both cradles and tombs. The red carbon stars will soon be dead; the hydrogen stars like Vega and Sirius are the stars of the future; Procyon, Capella, Arcturus, are the stars of the present. Aldebaran seems to be already an autumn fruit. Let us open the eyes of our understanding, and let us look beyond ourselves in the infinite expanse at life and intelligence in all its degrees in endless evolution."

When we consider the source from which these words come we cannot help feeling that the time is not so very far when science will once more step into the domain of the truly occult, for it

"Seems to have come to the end of its *material* (italics ours) resources. Its apparatus is so marvellously delicate that no further development seems within reach, its balance so marvellously accurate that it can weigh what seems an unperceivable part of a grain; and yet they say that there are substances imponderable even for their delicate balances. Science is almost at the end of its resources as far as its methods are concerned; and against its will it is being pressed upon by forces of a subtler and far more mysterious kind than it has been wont to recognise. If we look into the laboratory of the chemist, into the study of the scientific man, there seem to be pressing in forces that he cannot deal with by weight or measure; they puzzle him by their reality, while at the same time they are against every method of his science, they are against everything that he thinks he knows of nature." ("Path of Discipleship," p. 113.)

There may be some among the members of the T. S. who would wish that more credit were given to Theosophy for those of its teachings which are identical with the discoveries of science and have even preceded them, but they forget that students of Theosophy and occultists are not the only ones used as instruments by the Masters; there are others, for truly, as Mrs. Besant says:

"When a man of science takes a new departure, when a man, say like Mr. Crookes, discovers the genesis of atoms, one of the first generalizations of modern science, do you think he has climbed up to that from below? I tell you that such ideas come from above and not from below. It is thus that the Teachers work on the minds of those who have some special capacity which is able to be utilized; and out of the world of thought, through the astral plane where thoughts are active functioning entities. They occasionally influence particular individuals in order that the progress of the world may be quickened and the growth of humanity may be facilitated." ("Path of Discipleship," p. 120.)

In this quickening we all must take our share; we all must help, each in his or her own little way to hasten this growth and to bring mankind ever and steadily nearer to the goal of its evolution.

CAROLINE KOFEL.

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*RELIGIOUS TRADITIONS AND ESOTERIC TRADITIONS.**

MYSTERIES OF THE GNOSTICS, OF THE GALLIC BARDS, AND THE LAWS OF MANU; ESOTERIC CREED.

[*Concluded from p. 738.*]

THE teachings which are given to us in Theosophy say that each nation speaks its own word to the world, which word comes from God.

What was then the word which should contain the new Doctrine (new to the Jews.—*Ed.*) revealed by Christ?

It is the word of Love—"Love one another."

Every founder of a religion has brought down from the higher spheres a divine flower—but the flower of goodness and tolerance has not yet blossomed on this earth.

Has the precious seed sowed by the Christ nineteen centuries ago brought forth a rich harvest?

Has the world conformed to the sentiment of brotherly love preached by the Christ?

We must admit that the word Fraternity is more often spoken as an empty word than felt in the heart. In the heat of conflict divine precepts have been ignored; fanaticism and hate have accomplished their work of destruction. In the place of religious tolerance, which should have been the first fruit of perfect goodness, there arose an era of violence and cruelty, of religious persecutions, and to the shame of humanity be it said, the greatest iniquity was

* Translated from the French, for the *Theosophist*, by Mrs. S. G. Currie.

committed in the name of divine morality, the violation of conscience.

Who has restored the spirit of tolerance to humanity? Scientific criticism attributes this merit to the sceptical philosophers of the 17th and 18th centuries.

Where did these atheistical philosophers find these beautiful ideas if the esoteric light, this interior light of all religions, as Mr. Schuré calls it, was not concealed in the depth of their hearts as a vital and indestructible truth? Without this interior light all religious tradition would lose itself hopelessly and religions would fade away in the depths of human ignorance.

The esoteric tradition has a firm and solid basis: not only is it the foundation of all religions but it remains the same amid all the changes of the world. Human versatility and love of change cannot affect the stability of this rock. Our opinion on this serious and important subject would have little value without the support of eminent and distinguished scholars. One of the defenders of the Catholic dogmas, who cannot be accused of any leaning towards the esoteric doctrine, Mr. Caro, professor of philosophy at the Sorbonne and a prominent member of the Institute, while combating the Theosophical doctrines expounded in the philosophy of St. Martin, recognizes that there is a foundation of indestructible dogma in it.

He says: "In all schools of philosophy, however different they may be as to date and in minor details, there is a similarity of symbolism and essential dogma which attests their common origin." According to this philosopher there are three special characteristics which seem to define that which is common to all and which is invariable in the different systems.

First. The transmission of dogma by a secret chain of Initiates.

Second. A constant effort to attach themselves to the Mosaic or Christian tradition.

Third. The pretension of tracing their origin to the birth of the world, of possessing a higher science, an Ancient Wisdom. "The Sages of the world," he continues, "comprehend to the utmost the forms of things, the literal words of the books—the Sages of the Gnosis and the Kabbalah, grasp a deeper meaning. Therefore, the necessity of initiations and of the Elect, those who were the dispensers of this Science to advanced souls, capable of preserving the truth as in a pure vessel." It is needless to add that Mr. Caro treats these pretensions as fantastic exegesis, but this philosopher, touched by the beauty of the subject, admits that this mystical or Theosophical system seems to him to be imperishable. "It lives," he continues, "it is perpetuated from age to age—the golden chain stretches from generation to generation—therefore it cannot be all illusion; it needs must be that it has its roots in the human heart because it lasts essentially the same doctrine through many changes of form and method. This turn of mind is, they say, a weakness,

this love of mystery, a sickness." Sick souls, yes, but ill with a celestial sickness. Delicate and melodious instruments on which resound the echoes of eternal harmonies. Aeolian harps placed between the visible and invisible worlds on which every breeze, every heavenly breath which comes from on high, draws forth ineffable melodies and ravishing chords.

A doctrine which has the power to affect so deeply one who is hostile to it, must it not contain a divine, unfailing source of energy?

What is then this common basis of ideas which has been perpetuated through the centuries by a kind of mysterious descent? Mr. Caro says that its first and last word is Unity. Movement and life penetrate the heart of Unity. Universal matter develops. In developing it ceases to be itself. In limiting itself its nature is changed—every quality, every thought becomes a being. Emanation commences—it will never stop. Thus myriads of intelligent beings are born and projected into infinity—the Eons of the Gnostics, the Sephiroth of the Kabbalah, the Powers of Bœhme, fruitful agents who scatter life in space in the same profusion with which they have been born. Subdivided and separate principles as we think of them, but never ceasing for an instant, in the eyes of God, to be one with Him. Falling into multiplicity and humiliation according as they are far removed from His being, but eventually brought back to Unity by the power of the Divine Thought.

Man is one of these emanated words. He is eternal, spiritual: he contains within himself the humanity of the future. In him are reflected all the worlds—he is the epitome of the universe. The pre-existence of the soul in this human word, its separation from the whole, its falling into matter and form, its exile from and its return to Unity by the force of love, its transformation into God, such are, says Mr. Caro, the dogmas which are undying in the heart of Theosophy.

These same dogmas are to be found in the ancient beliefs of the Celtic race.

The Mystery of the Celtic Bards.*

M. Pictet, author of a book on "The Mystery of the Bards of Great Britain," or "The doctrine of the Gallic Bards of the middle ages," writing on "God, the future life and the transmigration of souls," says that this doctrine must contain ideas of considerable intrinsic value for they respond so fully to certain definite aspirations of our own time.

"This doctrine," he says," treats of the most profound philosophical systems as well as of the most ancient traditions of India, with-

* Translated into French, in the Bibliothèque de Geneve, by Adolphe Pictet, with the Celtic text. Jean Reynaud, *author of* L' Esprit de la Gaule, says it is impossible to know the exact date of the Bardic poem, but the fact is incontestable that it belonged to the Bardic tradition in Wales.

out any trace of theology or of scholastic metaphysic. Everything in these triads, ideas and terminology, their basis and form, indicates a separate origin, and through the obscurities of a fragmentary and incomplete exposition, foreign to our logical forms, the eye gazes with wonder into the distant horizons of a new ideal world. "There are," say the Gallic Bards, "three primitive unities, and these three make one: a God, a truth, and a point of liberty; that is to say, the point of equilibrium, free from opposition. This point has been the subject of many commentaries. We think that this point is an allusion to matter which is the point of resistance of force (the duality, spirit-matter). According to the commentator, the triad VI. asserts that from the primitive unity proceeds the infinite multiplicity of things, in order that creatures endowed with intelligence may be able to develop, to recognize and to distinguish between what ought to be and what ought not to be (good and evil)."

"There are three original causes (triad XI.) of living beings: Divine love, in accord with Divine intelligence; Divine wisdom, through perfect knowledge; and the power of God, in accord with the supreme will, love and wisdom.

We find in triad XII., three circles or spheres of existence; the cycle of Cengant, the sphere of emptiness when, with the exception of God, there is nothing living or dead, and no being save God can pass through it; the circle of Abred, of transmigration where every living being comes forth from death and man has passed through it; finally the circle of Gwynfyd or happiness where every living being proceeds from life and man passes through it in the heavens.

M. Pictet notices the remarkable correspondence of these circles of existence with the circular arrangement of the old Druidical monuments. The most famous of all, Stonehenge, was called the giant circle and the expression, *Cylch bid*, the circle of the world, occurs more than once in the ancient poems of the Bards. We ask you to notice the striking analogy which exists between the enclosures of the old Hindu temples and the circular form of the Druidical stones. Mrs. Besant, in "The Outer Court," compares the several initiations through which the soul passes to its liberation, to the successive gates of a temple surrounded by circular and concentric walls. These illustrations are interesting inasmuch as they indicate a similarity of conception in the ancient traditions.

There are (XIIIth triad) three states of existence for living beings. The state of degradation in Annwn (abyss), the state of liberty in humanity and the state of love or felicity in heaven.

Annwn is the dark region filled with mystery, where everything is chaotic and unformed during the period of involution (it can be compared to Avitchi of the Hindus). The commentator remarks that this idea of a region of darkness which serves as a basis to the world of real being and which contains the matter of all things, can

also be found in the Gnostic tradition. In Annwn as in Avitchi we have the dark side of human life where "necessity reigns exclusively in darkness." This "necessity" is what the XVIIIth triad calls one of the primitive calamities. The other two are loss of memory and death. The XVIIth triad counts three necessary causes for the circle of Abred. 1st. The evolution of the material substance of every living being. 2nd. The development of the knowledge of everything. 3rd. The development of moral force to overcome all obstacles and to deliver from all evil—without this transition through every state of life there could be no attainment.

"It is necessary," adds M. Pictet, "that the creature should pass through the circle of Abred first to take upon him his material form in Annwn (the abyss) in order to obtain later by the union of the soul and body, a knowledge or a consciousness of himself and of the exterior world as two distinct terms. Finally, before man can fulfil his final destiny, freewill must be developed in him by conflict, so that he may have strength to overcome the opposition of inimical principles.

In arriving at a consciousness of himself, and all (?) knowledge, man becomes a free being, but he is doomed to death, and unless he has raised himself high enough to escape the clutches of Abred, he dies only to be reborn under another form and he loses the memory of his past existence.

This memory of varied transmigrations is only given to man when he succeeds in freeing himself from the circle of Abred; then only can he see with a single glance the many periods of his individual life. To remember while still in this world what one has been previously, is an extraordinary privilege conferred on a few exceptional natures. Tradition attributes this memory to the bard, Taliesin. It also makes of him a marvellous being descended to earth from the heavenly regions.

The Bardic doctrine includes evolution above and beyond the divine man. "Delivered from evil, from death and ignorance, in full possession of his primitive genius and the pure felicity of love, man does not remain in a monotonous eternity of happiness incompatible with his nature—an illimitable field of intellectual and progressive activities remains always open to him in the study of the inexhaustible works of God. He will add new treasures to the accumulated treasures of past lives, of which he now enjoys the memory, for the whole universe will be open before him as a book. Not only can he visit new spheres, but he may if he desires"—as the triad says—"pass again through the migrations to gain more experiences; that is to say, he may descend again to earth but, naturally, with the privileges of a dweller in Gwynfyd or heaven."

Let us notice in passing, the striking analogy between the Bardic doctrine and the Theosophic, esoteric teaching as to the existence of the Masters, with this difference, that for the mystics

these are not marvellous traditions as are those that cluster around the memory of Taliesin, but realities. Finally, the last triad forms a worthy ending to the Bardic doctrine of God and the future life; "Three necessities of God: to be Infinite in Himself; to be finite as regards finite beings; and to be in accord with every state of felicity in the circle of Gwynfyd (or Felicity)." "That means," says M. Pictet, "that in the eternal Cengant, the circle of pure spirit, God remains always infinite and immutable, but in Gwynfyd His spirit penetrates all creatures; He embraces them all with a common bond of love and harmony, after having helped them to throw off the fetters of Abred, a temporary instrument but henceforth broken.

Such are the essential principles of the Bardic doctrine which it is impossible to conceive as having been created entirely by the Bards of the middle ages. *

How can we explain this identity of teaching in countries so far removed and so different in all respects, save by means of the esoteric tradition? This analogy has also struck the commentator. M. Pictet says that, "In the Bardic tradition transmigration extended through all the kingdoms of nature and all epochs of history." "If," he continues, "we knew the details of this system such as it doubtless existed among the Druids, we should probably find curious analogies with the Indian metempsychosis." He cites in confirmation, the following verse from the Vishnu Purana:

"The different stages of existence, O, Maitreya! are the inanimate things, the fish, the birds, the animals, men, saints, gods and liberated souls. Each one of these degrees of progression is a thousand fold higher than that which precedes it—every being, whether in heaven or hell must pass through all these stages before he can accomplish his final deliverance."

The Esoteric Creeds.

We see, therefore, after having examined the mystic doctrines which have come down to us from the most remote antiquity, that there is perfect accord between the ancient and modern mystics on the essential principles: on unity, emanation and evolution, reincarnation, of a mathematical law directing mankind with perfect justice, of the perfection of human beings up to deification, and finally, of the law of mystic union by renunciation and sacrifice. We see how by a truly remarkable intuition, philosophers have arrived at similar conclusions.

These great ideas appear again and again in different epochs, without distinction of caste, religion or race; so they ripen unknown to men and spread with unheard-of rapidity, in spite of

* Jean Reynaud in his book "L'Esprit de la Gaule," says that "Ancient authors not only did not hesitate to compare the doctrines of the Druids with those of Pythagoras, but they incorporated them entirely."

religious hatred and persecution. Is not this a true and divine revelation given by the founders of different religions?

It is this general tradition that we have tried to illustrate in this lecture. The ideal which it sets up is surely the most elevated that can be offered to suffering humanity.

It is not that of a God full of anger and vengeance, who punishes one short human life with an eternity of misery; nor that of a God of love who rewards with eternal bliss the good use of a life passed amid favourable conditions.

In the Ideal offered by esoteric tradition we see the entire human race climbing a long ladder, of which each rung is a physical life in which each man harvests what he has sown, and sows in turn for the next life; by virtue of a perfect law of justice each life of honest work takes the labourer to a higher degree and gives him in the higher spheres a time of rest and refreshment, until by degrees he attains mystic union and finally arrives at liberation in Nirvâna where all is glory, love, harmony and happiness.

L. Revel.

[The foregoing lecture is a résumé of a book written by Mr. L. Revel, entitled "Les Mystiques Devant la Science." Paris, 1903, Lucien Bodin, 3 rue Christine.]

TO ONE SORROWING AS WITHOUT HOPE.

WHY do I find you always here, dear friend, with your head bowed down over the grave that hides the discarded form of him you so truly love? Rise, lay your trembling hand in mine and come with me; we will wander through the pines yonder, that border this southern sea, where glinting between the crimson balls the afterglow of the sunset sends back its promise of a golden dawn. Listen to the message of the Logos in the nature that is pulsing with His Essence—His Life that throbs in and out of myriad transient forms, yet *never dies*. See, how everything returns! Nay, do not look at me with large reproachful eyes, as for a cruel reminder.

Year by year the violets lift up the same sweet faces; the same tiny soul-spark trills forth its praise from the throat of the lark, although it has broken through so many feathered prisons which have crumbled into dust.

Yes—everything returns, and shall the spirit of man, highest evolved of all, do less?

Ah, I know what you would say, I know your inmost being is strung to acutest tension—questioning "*Where* is he?"

My friend I will tell you where he is *not*; never with that discarded body that months ago you reverently laid to rest and scattered with white flowers.

Lift up your thoughts. You believe in the *immortality* of the soul? I know that you believe it, then realize your belief.

Remember the soul is a mental being, by mental attributes it exists, and if it lives at all it must still consist of those that formed its very self while here, strongest of all, its *memory*, its *love*, and every faculty that went towards building up its special individuality! Only its rejected husk of *personality* lies in that grave.

Then why need his soul have gone far away?

His transition was a change of *state*, but not necessarily of *place*; he can be near you all the time, nearer than when in earth-life there existed two barriers between you—his body-prison, and yours. Now, he is free of his, and directly he puts in practice his accelerated powers he will try to overcome yours; he will see your thoughts and no longer misconstrue your motives—oh think of it! He will know all the explanations you regret you did not give him—all those many things you feel you left unsaid.

There is but one way now in which you can pain him, and that is by *believing him to be dead*, virtually burying him with his body and putting him away. Remember how the Master avoided that word. "The maid is not dead, but sleepeth," He said, though "they laughed him to scorn!"

I know what the chief trouble is; you long for some tangible proof of the truth of what I am saying; you yearn to see, or feel, or hear him! Well even that is not impossible and may come to you some day; not that you should follow the ways of those who would drag their dear ones down to materialization, but that you yourself should so rise in soul that your *inner* vision and hearing may be opened—a privilege which many now enjoy. There *are* those who see their dear ones without external aid, and have personally proved the possibility. Only recollect, Divine Wisdom tells us excessive grief involves the soul in a mist of pain which obscures you from him, and so renders him unhappy.

Give over the habit of speaking of him in a past tense—he *is*, not *was*, and he is, as we are assured by those who know, restored in duplicate appearance to his very best; he looks as if in the prime of life, every good and noble quality he had is accentuated and every evil one is being cast aside to be worked out in a later earth-life. But between that time and now, lies your Devachan with him, and you need not wait, you can enter it now. Talk to him in your thoughts; let him realise that you regard him still as a rational and reasonable being; send him strong, wholesome thoughts that will stimulate his towards the Master. Pray for him too, pray *with* him; let the shyness that may have silenced you on sacred topics, be done away.

The sun-glow is fading, flushing the sharp outlines of the marble-hearted Carrara Mountains with momentary warmth. A slender slip of moon, like a fragile boat of pearl, lies upon a cloudless opaline sky; while beside it appear two glorious stars like the eyes of our 'Elder Brethren,' shining in ecstasy! Swiftly from the *horizon* the fisher-boats skim eagerly as birds bound nest-wards with widespread, graceful wings. The gentle swish of wavelets thrusting shells upon the shore lulls all tired children of the Father towards seeking rest in sleep.

Come home; no, look not back, you are not leaving him behind; you shall not torture your weary body any longer, but folded round in the calm of God's merciful night, you shall lie down and leaving it in slumber go straight to your beloved to comfort and be comforted by him. In sleep all men are free or are *meant* to be so, and had they but the wit to use that freedom, never a wasted night need burden their account.

Come, try the remedy; let him see the reflection of your smile in the spirit, as he loved to see it in your face on earth. If separation *need* not be, then death has truly lost its sting! Take up your life, go live it hand in hand, and enter even now into some slight foretaste of the joy of your Lord!

HOPE HUNTLY.

A BUDDHIST PHILOSOPHER.

AN ACCOUNT OF AS'VAGHOSHA'S DISCOURSE ON THE "AWAKENING OF FAITH IN THE MAHA'YA'NA."*

THIS treatise by one of the earliest philosophers of Buddhism has only been translated into English within the last year or two, but it has already excited considerable interest and has impressed itself very deeply on the minds of some at least who have studied it. Some brief account of the work may therefore not be out of place in the pages of this review.

In its Chinese dress the "Awakening of Faith" contains some ten thousand characters and may be read through in a few hours, but its brevity is in no proportion to its real value, inasmuch as it is the first known attempt to systematize the fundamental thoughts of the "Mahâyâna" and is recognized by all the schools of Northern Buddhism and used in its Chinese translations as a text-book for the instruction of Buddhist priests. The original Sanskrit text has not been recovered, but two Chinese versions, one dated from 554 A.D., and the other from 700 A.D., are available and agree in all important particulars. The present translation has been made from the later of the two Chinese versions by S'ikshânanda, who, it is recorded, with an accuracy which must surely be refreshing to those who complain of the historical haziness of many ancient texts, began his work on the 8th of October A.D. 700!

* London, Kegan Paul & Co., 1900. Translated for the first time from the Chinese version by Teitaro Suzuki.

A few words as to As'vaghosha himself may fully preface an account of his treatise. His date is considered to have been about six centuries after the Buddha, *i.e.*, not later than the first century of our era. Tradition describes him as the son of a rich Brahmin, and as a youth he displayed marked intellectual ability. He was skilled in the dialectics and subtle reasonings for which his caste were, and are, distinguished, and took an especial delight in his earlier years in waging an intellectual warfare against the Buddhists in his neighbourhood, who were crushed down, it is said, "like rotten wood before a raging hurricane" by his ingenious logic. He gained a great reputation in Central India as an opponent of Buddhism and did much to check its influence; but he was destined to meet an intellect as bright as his own, for, one of the patriarchs of Buddhism, Pârs'va by name, hearing of the success which was attending the hostile campaign of As'vaghosha, journeyed from the north of India to counteract the influence of, and if possible convert, this bitter opponent of the Dharma. There are different accounts of this conversion; one relates that Pârs'va proposed a discussion with him—apparently a kind of debate—which seems to have been a favourite plan in those days, when rival philosophers met—in which for the first time As'vaghosha was defeated. Absorbed in gloomy reflections at his reverse, so the story runs, he was summoned by Pars'va who manifested himself in several supernatu-
o*ral transformations*, and finally As'vaghosha recognising that he was so, the presence of no ordinary disputant agreed to become his pupil. drag is sounds precipitate, but so the legend relates the incident. shou re are other accounts of this conversion, but they all agree in opene ibing a *sudden* conversion influenced partly by some supersee their occurrence. This is interesting, inasmuch as it is not the *proved th*allel between the position of As'vaghosha in Buddhism and cessive gr in Christianity; in both life-stories we find this sudden conyou from from bitter antagonism to enthusiastic support. Not only

Givevaghosha become the pioneer *philosopher* of Buddhism, but not *was*, was distinguished as a powerful propagandist, a preacher duplicatganiser, a leader of the masses who did much to spread the life, evane of the Buddha in Northern India. Some beautiful hymns one is h were very popular throughout the Buddhist world are ascribed betwaim,

nece There is not much else to be said about the personality of our let uthor and therefore we may without further preface turn from him a to this book, one of the few monuments of his work which remain.

The treatise under consideration endeavours to picture a broad scheme of evolution, approaching everything from the point of view of *consciousness* and not at all from that of *form*. On this account it is by no means an easy work for the Western student, as its comprehension involves the entire reversal of many of our favour-

ite ways of looking at things—its charm largely consists in this in point of fact. In expression it is greatly condensed and closely reasoned so that it is not easy to still further condense it into article limits.

The opening sentences reveal the breadth of view of the writer; they are in the form, common to many Eastern writings, of an invocation, or adoration. The usual Buddhist formula so frequently met with would run:—

"Adoration to the Buddha;"

"Adoration to the Dharma;"

"Adoration to the Order;"

and the references would be to the order of Bhikshus founded by and the teaching given by, *Gautama*, the Buddha. But our author writes:—"Adoration to the world-honoured ones in all the ten quarters who universally produce great benefits, whose wisdom is infinite and transcendent and who save and guard all beings.

"Adoration to the Dharma, whose essence and attributes are like the ocean, revealing to us the principle of ana'tman (the not-self) and forming the storage of infinite merits.

"Adoration to the congregation of those who assiduously aspire after perfect knowledge."

The first reference in this "adoration" is, to all the great Teachers who have come to the world, the pioneers of our humanity; the second is to the Dharma, which in the Mahâyâna sense means the Cosmic order and corresponds to Plato's realm of Ideas, while his third reference to the congregation of those who assiduously aspire after perfect knowledge surely indicates that Church Catholic which is not builded by the followers of any one creed, but by the devout of all faiths and, may we add, of no faith.

"For the purpose of awakening in all beings a pure faith in the Mahâyâna," he says, "I write this discourse." What is the Mahâyâna, the central concept of As'vaghosha's system?

The term Mahâyâna is of course generally employed to indicate a particular presentation of Buddhist teachings, in contrast to the Hinayâna. These two schools of Buddhist thought are often identified with the Northern and Southern Church of Buddhism, respectively; taking a broad parallel from Christianity, the Roman Catholic branch would seem to correspond to the Northern Buddhism—the Buddhism of Thibet and Burma, which has a ritual quite as ornate as, and in many particulars strikingly similar to that of the Church of Rome. This similarity of ritual has been referred to by many writers, but notably by the Abbé Huc who penetrated into Thibet as far as Lhassa. The Southern Church of Buddhism, the Hinayâna of Ceylon, presents a much more austere and philosophical aspect and its spirit is more akin, therefore, to our Protestant Christianity. This is the Buddhism to which Professor Rhys Davids has been so largely

instrumental in introducing us. Dr. Paul Carus in his "Gospel of Buddha" suggests that the "Hinayâna" or lesser vehicle, which is the meaning of the phrase, was so called because it was, as it were, a small vessel of salvation, fitted by reason of its philosophical character, for the few; but that the "Mahâyâna," or the greater vehicle, was so called from the fact that it was a larger vessel of salvation, a popularizing of Buddhist thought, making it accessible and attractive to the multitude. Assuredly the greater vehicle has been and is most successful in its purpose both in respect to the numbers of people who are Buddhists and the clean and happy lives they live. Fielding's "Soul of a People" is one piece of evidence in favour of this.

But as the work of translation proceeds, more is found indicative of a philosophical side to the Northern or Mahâyâna Buddhism, as well as its more popular form. Madame Blavatsky translated for us the "Voice of the Silence" from the Mahâyâna School, and the work we are now considering comes from the same source and throws much light upon the former work. It seems clear, therefore, that Northern Buddhism has its philosophical side, even if As'vaghosha were the only witness to it.

In his use of the word "Mahâyâna," however, our author does not limit it to any special school or creed, but seeks to indicate by it the First Principle itself, a pure belief in which is the greatest and surest vessel of salvation. His reasons for embarking upon such a philosophical discourse are intersting.

"At the time of the Tathâgata," he writes, "the people were unusually gifted, and the Buddha's presence, majestic both in mind and body, served to unfold the infinite significances of the Dharma with simplicity and yet in perfection. Accordingly there was no need for a philosophical discourse." Apparently it happened with Buddhism, as with other religions, that as the unwritten teachings of the Master were handed down they received very different interpretations, and it seems to have been the work of As'vaghosha in Buddhism, as of St. Paul in Christianity, to endeavour to give a philosophical presentation of the thoughts of the Master. Both, too were pioneers in their respective spheres. The allusion, in the foregoing quotation, to the fact that "people were unusually gifted" at the time of the Tathâgata, is suggestive in view of the statements made in Buddhist writings, of the great numbers of people who attained Arhatship or entered the way of peace during His life on earth. The influence of the Master, "majestic in mind and body," was like that of the sunshine on plants, quickening and nourishing the germs of spiritual life in those whose good karma led them to incarnate with Him. It has also been explained however, that Gautama's life as Buddha was the climax of a long series of incarnations devoted to human service, during which great numbers of people must have been helped by

Him, and bound to Him by the closest of karmic ties, so that it was in truth the gathering of the sheaves which took place in the life wherein the Indian Prince became the 'Light of Asia.'

By "Mahâyâna" As'vaghosha indicates "The Soul of all sentient beings, that constitutes all things in the world, phenomenal and supra-phenomenal." How may this Soul be described—this kernel or essence of things? A quaint phrase is used—a phrase which at first appears uncouth—the soul is *Suchness*. This is of course quite in line with Eastern thought or with Gnostic modes of expression, always some term has been used in referring to the first principle, which avoids any imputation of attributes or limitations. "Thatness," "The Ineffable," "The Depth beyond Being," are other phrases which have been used to describe the indescribable. The Soul, or Mahâyâna, therefore, is Suchness, but it becomes in its relative or transitional aspect, through the law of causation, Birth and Death; and through the Soul as Birth and Death are revealed the *Quintessence*, the *Attributes*, and the *Activity* of the *Mahâyâna*. These three form the great Trinity of the system.

The Quintessence of the Mahâyâna "exists in all things, remaining unchanged in the pure and in the defiled, neither increasing nor diminishing."

The attributes of the Mahâyâna are as a great Storehouse which "contains immeasurable and innumerable merits"—the treasure of the Light doubtless in the Gnostic systems. It is the Tathâgata's womb.

The activity of the Mahâyâna "produces all kinds of good work in the world, phenomenal and supra-phenomenal." The activity of the Mahâyâna is perhaps Mahat, the universal mind in another system, for it is in this vessel, says As'vaghosha, that is in union or in harmony with the Great Mind of the Universe, that all Buddhas are dwelling.

Do we not find an expression of these same thoughts in the Proem to the "Secret Doctrine" where the following quotation from an occult catechism is made:

"What is it that ever is?" "Space, the Eternal Anupâdaka (meaning parentless)." "What is it that ever was?" "The Germ in the Root." "What is it that is ever coming and going?" "The Great Breath."* Do not these, which are called the three eternals, resemble the Quintessence, the Attributes and the Activity of the Mahâyâna of which As'vaghosha writes?

"In the One Soul we may distinguish two aspects—the one is the Soul as Suchness, the other is the Soul as Birth and Death."

It is possible to apply to this study a kind of sliding-scale which is often helpful in gaining a clearer conception of our author's mean-

* "Secret Doctrine," Vol. I., p. 39.

ing—we may sometimes turn at once from the great world, to the little world—to man with the Soul as Birth and Death, universal in the ocean of Samsara, that is, the physical, astral and mental planes—we are acquainted with this, it is ourself, in fact; but however fully we may study this Soul and work out its life-history and evolution, we shall never finally reach it all; for the Soul is also "Suchness" as well as birth and death." "That which is uncreate abides in thee," says the "Voice of the Silence," and that aspect of the Soul as Suchness is the phase of consciousness which forever eludes us while we are confined to the three worlds of birth and death; but directly we cross the threshold of limitation, the highest level of the mental plane, we enter a state in which is felt the oneness of the totality of things, the Quintessence of the Doctrine, as our author puts it. It is indeed the Quintessence of this discourse and it is to this aspect of the Soul which is uncreate and eternal that he constantly refers and in which he is striving to awaken faith. There is nothing which is real to him save this, and therefore we gain from him an aspect of truth which is novel and striking, as witness this sentence, typical of many others:

"All things and conditions in the phenomenal world, established only through ignorance and subjectivity on the part of all beings, have no more reality than the images in a mirror. They evolve simply from the ideality of a particularising mind. When the mind is disturbed, the multiplicity of things is produced, but when the mind is quieted, the multiplicity of things disappears."

We do not see things in themselves: we only perceive the modification produced in our vehicles. All things depend upon the mind which receives these impressions; take away the mind and the external world vanishes. Are we then to simply annihilate the mind? our author is asked. His answer is, not so; but the modes, the limitations of the mind are to be annihilated and as this is done we shall come into touch, in ever fuller measure, with that pure Soul—"completely comprising all things which are pure," he writes, "which is the soul as Suchness."

This conception of the Soul as Suchness and the Soul as Birth and Death may be applied to the greater Soul of the Universe or the lesser soul of man.

Our author binds himself to no particular application of this thought, leaving the individual reader to interpret as he chooses. To each the soul as Suchness is the Light which is beyond him, that which for him is the unattainable, because it forever recedes. "You will enter the light," says 'Light on the Path,' "but you will never touch the flame"—the Soul as Suchness.

We now pass to the relations between the Soul as Suchness and the Soul as Birth and Death.

"The Soul as Birth-and-Death comes forth (as the law of causation) from the Tathâgata's womb" (the Tathâgata is another term for the First Principle). "But the immortal (*i.e.*, Suchness) and the mortal, *i.e.*, Birth and Death) coincide with each other."

This same conception was recently phrased in the pages of the *Theosophical Review* as follows:—

"The nature which was free in the subtle matter of its own plane becomes bound by the denser matter, and its powers of consciousness cannot as yet function in this blinding veil. It is therein as a mere germ, an embryo, powerless, senseless, helpless; while the monad, on its own plane, is strong, conscious, capable, so far as its internal life is concerned; the one is the monad in Eternity, the other is the monad in Time and Space.*

Here we have the Soul as Suchness and the Soul as Birth and Death.

Now the highest quality of the soul is Enlightenment, but this Enlightenment is possessed from the very first, and evolution consists in the discovery by the Soul as Birth and Death, of the Enlightement which exists in itself as Suchness—in the monad in eternity, as Mrs. Besant writes.

But there arises in the soul a principle of non-enlightenment—of separation—darkness—of ignorance—any one of these terms will answer. How does this non-enlightenment arise? That is the problem which every transcendental philosopher seeks to solve.

HERBERT WHYTE.

[*To be concluded.*]

THE MESSAGE OF THEOSOPHY.†

MY dear Friends,—I much regret that my command of your beautiful language is still far short of what it should be for a speaker on this platform, but the kindheartedness I have met from every side since coming over to this country gives me the courage to address you.

It is on the "Message of Theosophy" that I shall now speak a few words. And in speaking about that message which Theosophy has to give us, I should like to call your attention to the study of history and to a few of the lessons this history has to give to every one that investigates. We do not require a far-reaching study, we do not require a knowledge of minor details, to perceive that many a long chain of events and many a complexity of special conditions point clearly and definitely to like conditions and events from far remote periods. And so we may fairly draw the conclusion that history repeats itself.

I need not tell you, my friends, that there is one eternal, everlasting law which governs the Universe as a unity, as well as in every single one of its constituent parts. This is what we call the

* Evolution of Consciousness." *Theosophical Review*, August 1902.

† Address at the meeting of the International Congress of T.S. European Sections, at London, July 4th, 1903.

Law of Evolution. And this Evolution we can see everywhere in Nature manifesting itself, operating along the lines laid down by the Law of Periodicity. We see that individuals as well as families, nations and races, are gradually moulded and slowly prepare themselves to take a living part in that evolution, and when they have reached a certain point and have played their part they are removed and disappear. When we see them re-appear on life's stage, at a later period, these same individuals, these nations and races, are on a slightly higher level, in slightly better conditions and purer surroundings.

I have no time to dwell upon the way in which the political and economical conditions we find around us to-day have developed themselves out of these lower forms of government which we still find amongst those who dwell amidst caves and forests, deserts and swamps, where brute force reigns supreme and law is conspicuous by its absence. But what happens in the domain of politics and economy also is visible in the spiritual development of the nations and races that come and go.

Every time that the banner of a new civilisation is raised on high and a new and important lesson is to be learnt in the school of life, one of the mighty Teachers of humanity steps forward and gives to the new-born people or race, His message, the vibrations of which shall resound in future through the spiritual life of that race. In that way came to the world the Message of the Lord Buddha; in that way the Message of Truth was given in another and new form by Jesus to the peoples who were to prepare and develop our Western civilisation. That Message of Jesus was spoken with a voice thrilling with love, full of tenderness, compassion and brotherhood. And after having been taken up, how was it brought into practice by the nations of the West?

Again history is our teacher. History shows us how in the last quarter of the 18th century there was reigning in France, slavery instead of brotherhood, wrong instead of love, suppression instead of help. From the lips of that people there fell a cry of anguish and of pain, that was to be the first cry of a new-born era of evolution, a cry that heralded the breaking up of many a form, that life might manifest itself in forms of a new type, offering better opportunities for further development. The cry was, "Liberty, Equality, Fraternity." History repeats itself. A century afterwards another message was brought to the world. This time not a message of centering life and evolution into any special new form, but a message of reconciliation, reanimating all existent forms, recognizing them all as a fit basis for further progress. The message of Theosophy is a repetition of the message that the Revolution had brought, only it is on a higher level of life, in a more developed form that the old Truth was brought forth again.

Recognizing the one immutable law of life in its different aspects, Theosophy emphasizes the law of Cause and Effect as the fundamental law of Manifestation. Causes and effects are bound together by an unbreakable chain of necessity. We know that every Law of Nature is an immutable Law, and in its unchanging Nature we have the basis of our perfect mastery over its workings, and our ignorance may be viewed as the rope that binds our hands, or the chain that fastens us to the mysteries of destiny. The message of Theosophy therefore becomes a message of *Liberty* by bringing to us the knowledge of that Law, thereby giving us the means to choose whatever we may desire from the future; bestowing upon us the most absolute certainty that proper results *must* come forth from corresponding causes, offering the opportunity of building, of creating, the future according to our own will.

The message of Theosophy is also a message of *equality*. Not equality in material surroundings, not an equality of knowledge, of power, but an equality on a higher plane, of a higher degree, equality as to all the possibilities that lie at the bottom of our innermost being. It teaches us that we all are children of the same Divine Father, bound on the same journey of Evolution, destined to reach the same goal. Looked upon in this light we see that the prominent and essential feature of Theosophy's message must needs be that of *Fraternity*. If the differences of faith, of material welfare, of caste, etc., are but founded upon an expression of the inner man in this form of life we call the body, but have nothing to do whatever with his immortal life and being; then the result must infallibly be that the life pervading us all is *one*. And hence arises the realisation of universal *Fraternity* as the basis of the most important duties we have to fulfil.

So the message of Theosophy is the message of *Unity*.

Never has there sounded a trumpet-call over the world to assemble humanity around the standard of spirituality raised anew, before humanity and the time were ripe to meet it.

So with Theosophy. Humanity is ripe for it because every single human unit has within him that which responds to that message. Every one of you can easily prove that for himself. For in everybody's life, be it in his youth or when his days begin to decline, there does come a moment when he is compelled from within to ask himself the supreme questions of Life and Death, of being and not-being. And in such a moment everyone who only once has heard of Theosophy bringing such a message to him, will remember it; indeed it is impossible that he should *ever* forget it. Once that voice is heard that speaks to the soul, not to the mortal sense, life opens a wider horizon, gives a broader opportunity for bringing into practice the lessons that message teaches. Those lessons have been taught from all antiquity and they will be

taught over and over again till they permeate life so as to renew and enforce it, and the day comes when new fields of progress will be opened for the work of humanity.

Let me close now by reminding you of words spoken in your Parliament, the words which closed the political career of your national giant, William Ewart Gladstone, when delivering the peroration on his last speech in the House of Commons, words in which the message of Theosophy was practically laid down, when he said:

"With all the force that is within me I entreat you, and were it with my last force I would entreat you, to let bygones be bygones, to let the dead bury its dead, and to cherish and love and sustain each other now and in times to come."

A. TERWIEL,
Delegate of the East Indian Lodges of the Netherlands Section T. S.

EVOLUTION AND INVOLUTION.

REGARDING the use of these terms there seems likely to arise a certain amount of confusion of thought, and as much discussion as over the questions of free-will and necessity. The process of manifestation necessarily implies duality; and one may say that as a universal process there is an outflowing which is evolution, and an inflowing which is involution; the evolution being the outgoing force beginning with ideation and resulting in the formation of worlds and beings, the evolution of life and form; the involution being the disintegration of forms and the flowing back of life and matter to their original source. But in the formation of a definite system, taking a view of a part within the whole, one sees a certain confusion in the use of the terms. Thought and life flow out from a metaphysical centre, and involve themselves in substance; and from the substance forms evolve, and grow, and attain perfection. They then decay. Is the process of decay and disintegration one of evolution or involution? Force is evolving, flowing out from matter, resolving matter into homogeneity; involving itself once more into the great reservoir of force and life. Matter is involving itself in spirit; spirit is evolving from matter. The terms though conveying a meaning wide as the poles asunder, are almost synonymous. The processes of Evolution and Involution may be called Kosmic; of involution and evolution—Cosmic.

Let us take an example. The life-force of a plant involves itself in the seed—the seed is evolved from the plant. Force has involved itself in form; spirit has involved in matter once more. But the process is dual, the involution of the force has necessitated the evolution of the seed from the plant—but the processes do not stop there; the flower from which the seed was evolved involves itself into substance by slow processes of decay, the whole plant may do so; while from the seed evolves by slow processes another plant, which completing its life course again involves its life in seeds and its form into substance. Well may the sage exclaim, Maya! Illusion! Force, Life, Intelligence, are eternal; they do not change, they neither involve nor evolve; the lower aspects are illusive and eternal transformation. Evolution and Involution are intellectual quibbles and questionings; amusements for the lower or illusive aspect of mind which is involved in mayavic labyrinths.

Manifestation is limitation, therefore it is involution and evolution, says one; manifestation is expansion, and therefore it is evolution and involution says another. Both are correct. There is but one process; involution and evolution are simultaneous; there is an interchangeable dual motion continuously at work. While it is outflowing evolution from one point of view, it is inflowing involution from another. Do not let us argue about terms; but viewing nature as a whole recognise that things differ when viewed from different standpoints, and it matters not whether we evolve to Divine conditions or involve ourselves in Divine conditions; the main thing is to arrive at those conditions and so understand that each has been striving for the same goal; but not until it is reached will the perfect understanding, sympathy, and brotherly love be gained, and these are worth more than the meaning of terms.

Of course a scientific definition and use, and an accurate meaning of terms is desirable, and some more learned and intellectual students may give these if it becomes necessary.

A. L.

Reviews.

ELEMENTS OF THEOSOPHY.*

BY LILIAN EDGER, M.A.

Miss Edger's many warm friends in India and elsewhere will extend a cordial welcome to this very useful work. The author is an experienced teacher and possesses the happy faculty of being able to present the truth she desires to impart, in such a clear and simple manner as to be readily grasped by the learner. The chapter on "The Meaning of Evil" will illustrate this point, especially; though the entire contents are remarkably clear and concise in statement, and but few Sanskrit words have been used.

By kind permission of Mrs. Besant we have the privilege of reproducing hereunder her notes on this valuable work, as published in July *Prasnottara*:

"This little book is designed to fill a gap in Theosophical literature—the need for an elementary book full and precise enough for a student,

* Theosophical Publishing Society, London and Benares. For sale at *Theosophist* office; cloth Re. 1-8-0, paper Re. 1-2-0.

and sufficiently simple for one not far advanced in his study. It is a book for an intelligent beginner, for an educated man or woman, knowing little about Theosophy but wishful to learn something of it. While Mr. Leadbeater's "Outline of Theosophy" is intended for enquirers who know nothing, Miss Edger's book is for one who knows a little, has made up his mind to know more, and is ready to study.

A very useful sketch of the origin and objects of the Theosophical Society serves as an introduction, and is followed by a chapter defining Theosophy. The third chapter is concerned with God and Nature, as seen by science and by world religions, and the evolution of life in a universe is briefly outlined. Reincarnation is next presented very effectively, and then follows a clear description of the human constitution. "The mystery of death" comes next in order, and the reader is led through the invisible worlds, and back to the gateway of birth. The turning of the wheel of births and deaths is not, however to continue forever, and in "The goal of humanity" is pictured the glorious summit of human evolution, and the yet more radiant glories beyond are indicated.

Miss Edger then turns to the application of the Wisdom to life, and after discussing in a very effective and practical way the meaning of evil, she explains the power of thought, indicating its bearing on prayer and on the healing of disease, and then expounds the Law of Karma. The reality of human brotherhood is then explained and insisted on, and a final chapter shows that a good Christian may be a good Theosophist.

Miss Edger is singularly lucid in her expositions, and presents the teachings familiar to many of us in a fresh and interesting way. Her book is likely to be of real service in spreading Theosophical ideas and we heartily wish it a wide circulation and a far-reaching usefulness."

E.

SANA'TANA DHARMA SERIES, No. III.

AN ADVANCED TEXT BOOK OF HINDU RELIGION AND ETHICS.*

Issued by the Board of Trustees of the Central Hindu College, Benares (1903). We gladly welcome this excellent book which is the crowning glory of the promoters of the Central Hindu College movement. We have carefully read its 403 pages, and have no hesitation whatever in saying that it is the very book that should be put into the hands of all the Hindu youths of the present time. Every Hindu parent now owes a deep debt of gratitude to the Board of Trustees that issued it. The plan followed in this book, is in every respect the same as that followed in the "Elementary Text Book" issued by the same Board last year, and the remarks passed on it by the reviewer (*vide* pages, 503-506 of the Theosophist, Vol. XXIV., No. 8, May 1903) apply with equal force to this book also.

Non-Theosophists might complain that the Compilers have read Theosophical ideas into the texts selected from the Hindu scriptures. Sectarian Vedântins might complain that the book cannot be used by

* Price: Re. 1-8-0, Postage, annas 2.

all Hindus alike. The Dvaitins and the Vis'ishtâdvaitins might say that undue prominence has been given in the book to the Advaitá doctrine—whose followers might, in their turn, say that Yoga and Bhakti have no place in the Advaita, pure and simple.

The whole Upanishad literature is made up of Dvaita, Vis'ishtâdavita and Advaita texts. A sectarian, if he is a Dvaitin, puts the Dvaita interpretations on all the Sruti passages alike; if he is a Vis'ishtâdvaitin he interprets all the passages in the light of his pet Vis'ishtâdvaita doctrine; and if he is an Advaitin he too wants to put the Advaita interpretation on all the passages alike. These sectarian interpretations have been received as Gospel truths by the votaries of each system for many centuries from the time of S'ankarâchârya, without any discrimination whatever—like the blind following the blind. As a result of which, they have become quite ignorant of all the previous precious teachings of the Vedânta as a whole.

We have already drawn the attention of our readers to the existence of an Itihâsa called Tattvasârâyana which comprises the Jñâna, the Upâsana and the Karma Kândas containing the most ancient disquisitions on all the 108 Upanishads. That work interprets the Dvaita S'rutis in the light of the A'rambha-Vâda (theory of the evolution of life and form), the Vis'ishtâdvaita S'rutis in that of the Parinâma-Vâda (theory of the evolution of consciousness) and the Advaita S'rutis in that of the Vivarta-Vâda (theory of illusion) and reconciles all the apparent contradictions that are to be found in the numerous passages of the 108 Upanishads, which have not been classified, in that Vedântic-Itihâsa, as major and minor, as the modern scholars, both European and Indian, have done. All the aforesaid Vêdas are equally important to a student of Vedânta and none of them can be dispensed with before final liberation is gained.

The reviewer can assure the readers of the *Theosophist* that this "Advanced Text Book of Hindu Religion and Ethics" has almost followed the teachings of Tattvasârâyana with no material differences. The student of Tattvasârâyana might also say that the book under review can only be called "An intermediate Text Book" and not "An advanced Book" when judged in the light of that Itihâsa, but such students form only a microscopic minority. To the majority of the present day Hindus, this Text Book is no doubt an "advanced" one.

Such of the Hindu parents who have long cherished sectarian notions will do well to give up their preconceived ideas and to educate their children on the lines laid down in this thrice-blessed book.

The public have as yet been favoured with some vernacular translations of the Catechism alone. They stand in great need of similar translations of the "Elementary" and "Advanced" Text Books, and we eagerly await the time when the Board will be able to issue those translations.

G. K.

Acknowledged with thanks:—

1. Part IV. of the "Taittiriya Upanishad with the commentaries of S'ankara, Sures'vara and Sâyana," translated into English by A. Mahadeva Sastri, B.A., Curator, Government Oriental Library, Mysore.

With this part this Upanishad is finished. Productions from the pen of Mr. Mahadeva Sastri will always be welcome to those who stand in need of English translations of Advaita Works, as his name itself is a sure guarantee for the great care and attention bestowed upon such translations. This part is priced Rs. 2.

2. "A short Biography of Tarini Prasad Jyotishi (the Indian Zadkiel)," by R. P. De, and published by R. D. Deb., M.A., B.L., Lyam Bazar, Calcutta. The book is priced Re. 1., and can be had of Messrs. Newman & Co., and of "the Indian Zadkiel Office," 2/5, Chowringhee Road, Calcutta. Any one reading this book will find that Tarini Prasad Jyotishi is a remarkable character. He is evidently versed in Astrology, Palmistry, Clairvoyance and Occult Science.

3. "Buddhism," by A. S. Mudaliar, "Gautama Ville," Royapettah, issued from the Irish Press, Madras, is a pamphlet of 34 pages, very interesting to read. Price not stated.

4. "Châkuri's Pânchkalma," a pamphlet written in the Telugu language by H. S. A. M. Manjumidh, Municipal Councillor, Cuddapah, and author of the "Five Fundamental Doctrines of Islam," in Telugu. The book is intended to be useful to the Telugu-speaking Mahomedan population.

5. The fifth and sixth parts of "S'rî Gitâ Prapûrti," with commentary in Samskrita language and characters, by Pandit Gauri Govinda Râya, Teacher, Navavidhâna Manduli, No. 3, Ramânâtha Muzumdar Lane, Calcutta. The sixth part completes the work. We have already noticed the first four parts of this useful work, on page 247 of this Journal for January 1903. Price Rs. 4.

6. Report on Archæological work in Burma for the year 1901-02, printed by the Superintendent Government Printing office, Burma.

7. "The Annual Progress Report of the Archæological Survey, Punjab circle," for the year ending 31st March 1903.

MAGAZINES.

The Theosophical Review, September. Dr. Tavani's article, "Rome, A Centre of Religious Life in the Twentieth Century," discusses the recent remarkable growth of Roman Catholicism, in certain countries especially, and refers to the efforts of earnest Catholics "to find a middle way which, without altering the substance of religious dogma, would satisfy the new intellectual and moral needs." "The most advanced position of this movement is occupied by those who look for a rational unity between modern philosophy and theology, reason and Christian truth." The opening paragraph, in noting the spread of the Catholic religion in the United States, says:—"The number of conversions in the States, as estimated by Cardinal Gibbons, amounts to thirty thousand a year; so that whereas thirty years ago the Roman Catholics were only one-hundredth of the whole population, they have become to-day nearly one-sixth." This of course should be taken as a rough estimate, and may be rather wide of the true mark; it needs also some explanation. The many conversions to the Roman Catholic faith in the United States are limited to three classes mainly—the Negroes of the Southern States, the North American Indians, and the foreign population and their rapidly increasing descendants. These include the large

majority of the uneducated classes, of whom the Irish are in the ascendancy. My observations during a residence of more than fifty years in the United States lead me to conclude that conversions to the Catholic faith among the descendants of the original English settlers are very rare. "In Shaman-Land," by a Russian, throws much light upon the strange religious belief and practices of the people inhabiting it. Mr. David Gostling's learned paper on "The Precession, Climatic and Declination Cycles, their Influence in the Formation of Polar Ice, and the Existence of Nations," though it will be more readily understood by students of Astronomy, will still prove of interest to the general reader. Mr. Mead furnishes his readers with an important translation, "The Mind to Hermes." Mrs. Besant's continued paper on "Will, Desire, and Emotion," treats of "The Binding Nature of Desire;" "The Breaking of the Bonds;" and "The Vehicle of Desire," all highly instructive and eminently practical. Mr. Bertram Keightley concludes his interesting series of papers dealing with Mr. Myers' great work on "Human Personality," and draws a comparison between the basic conclusions of the author, and the fundamentals of our current theosophic teachings—the resemblance is most striking. One of Michael Wood's suggestive and entertaining stories, "The Guardian of the City," concludes the main text.

Theosophy in Australasia, August issue, gives a translation from the German, on "The Religion of the Future;" "An Experience," by J. L.—weird indeed; and "The Scribe in Jerusalem," or "Musings of a Jew during a recent visit to Jerusalem at the time of the Easter Festivals." *The New Zealand Theosophical Magazine* has an article by D. W. M. Burn, on "The Way to Heaven," which consists of part of a valuable lecture on the Fourth Discourse contained in the Bhagavad Gitâ. The "Students' Page" is of interest, as are also the notes on "The Attitude of the Student," by the members of the H. P. B. Branch, Auckland; and notes of an address by Mrs. Hooper (condensed from the *Lotus Journal*), on "Our Attitude towards Children."

The South African Theosophist opens with an article on the much-discussed problem, "Free Will—or Necessity," by T. A. R. Purchas. "Theosophy in Daily Life," is the substance of a paper read before the Aryan T. S. of New York City, by Alexander Fullerton. It is a thoughtful and scholarly production. "Some Words on Daily Life" (by a Master of Wisdom), is a republication of matter that appeared in *Lucifer* some years ago. It is beyond praise.

Revue Théosophique. The August number of our excellent French organ contains translations of "The Gospel of Wisdom," by Mr. Leadbeater, and of Mrs. Besant's "Evolution of Consciousness." Dr. Pascal continues his interesting article on "The Law of Destiny," while M. Courmes gives an account of the last tributes paid by the members of the T. S. to the memory of their departed brother, M. Charles Blech. Then follow:—The continuation of "The Glossary," "Echoes from the Theosophical World," Reviews, and in conclusion the usual portion of the "Secret Doctrine."

Theosophia. In the August issue we find the usual variety of interesting subjects. "Summer," an Editorial, "Clairvoyance," by C. W. Leadbeater, "The Vision of John Wentworth," by Michael Wood, "Re-

ply to an English F.T.S.," "Theosophy in Home Life," by M. E. Deutschbein-Logeman, "The Story of Lilâ;" "Foreign Letters," by Dr. J. J. Halls, "Book Reviews," "The Theosophical Movement" and "Golden Thoughts."

The *Theosofisch Maandblad* enters on its third year with the July-August number, which arrived too late for acknowledgment in our last issue. It contains among a good deal of original matter, an account of "The Seventh Annual Convention of the Dutch Section" held at Amsterdam, also a translation of Mr. Leadbeater's American lecture, "Man and his Bodies." The September number brings an account of "The First International European Theosophical Congress," held in London, besides the continuation of some of the articles in the preceding issue; an account of the library and reviews of magazines.

Buddhism, is a new, illustrated Quarterly Review, edited by Bhikku Ananda Maitriya, and published at Rangoon.*

This timely advocate of the Buddhist faith is elegantly gotten up, beautifully illustrated, and ably edited, and is calculated to fill a long-felt want among the adherents of this faith throughout the world. The opening article, a poem on "The Golden Temple," is by Sir Edwin Arnold, K.C.I.E., and there are stirring editorials on "The Faith of the Future (which we may notice further, hereafter)," "Light out of the East," and "The Value of Buddhism." C. A. Rhys Davids, M.A., writes an able paper on "The Threshold of Buddhist Ethics;" Dr. Guiseppe de Lorenzo contributes an article on "Buddhist Ideas in Shakespeare;" and the important essay on "The Women of Burma," by M. M. Hla Oung, will be found very interesting. Maung Po Me writes on "Animism or Agnosticism." There is the first portion of a continued article on "The Shadow of Dagon," and a lengthy paper on "Nibbâna," both by the Editor; a translation from "Majjhima Nikâya," by Dr. Karl E. Neumann, Professor of Pâli, Vienna; and much other matter which we have not time this month to mention.

We acknowledge with thanks:—*Teosofisk Tidskrift, Journal of the China Branch of the Royal Asiatic Society, The Vâhan, Light, Theosophic Messenger, Prasnottara, Banner of Light, Harbinger of Light, Indian Progress, The Arya, The Christian College Magazine, The Indian Review, The Indian Journal of Education, The Phrenological Journal, Mind, Health.*

* Annual Subscription Rs. 7 to Eastern Subscribers. Money Orders should be made payable to Mrs. M. Hla Oung, No. 1 Pagoda Road, Rangoon, Burma (The office of publication).

CUTTINGS AND COMMENTS.

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

Vicarious sacrifice and Photographic revealments.

When Pope Leo XIIIth made a marvellous recovery from a supposedly fatal illness a few years ago, his extraordinary vitality was explained to the faithful as having been the acceptance by Heaven of the voluntary sacrifice of certain nuns who prayed that the life of one or more of their number might be accepted in place of that of the Supreme Pontiff. The belief that this self-sacrifice was accepted by Heaven was widely spread among devout Catholics of the lower orders. But if such vicarious payment of the penalty of mortality were permitted, the Pope might live forever; for assuredly the number of nuns willing to die to preserve the Holy Father's life would have been unlimited. There are very strange things in Heaven and earth, all the same, and one of them is exemplified in the *Sketch*, of a recent issue, where there is a most curious and interesting development of a photographic plate of Canon Knox-Little. The Canon is seen to be accompanied by a miniature image of himself, very much smaller, not standing in quite the same attitude, nor wearing the same expression—in short, the camera has clearly revealed the existence of what the ancient Egyptians believed in and depicted upon their monuments under the title of the "Ka." This was precisely what is seen in the photograph: a miniature reproduction of the individual, which followed him everywhere, and was, in fact, the spiritual emanation from his personality, showing more clearly than himself, because not liable to be altered or concealed by the will, the character and past record of the man. The "Ka" was supposed to be the indestructible part of the personality—that which would at some future time be reincarnated if possible, in the same body preserved by mummifying; but the "Ka" was somehow thought also to have had some of the functions of a guardian spirit to fulfil. It is curious to see a "Ka" in a modern man's photograph, though it is only a photographer's blunder. [?]

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Hindu ships and Hindu travellers in Ancient India.

Dr. T. N. Mukharji writes as follows in the *Bangabasi*: "In the hey-day of India's prosperity, Hindu merchants used to take ship at Tamluk, which was then a seaport, and sail across the seas to distant countries for purposes of commerce. Many Chinese pilgrims to India returned home to China on board the Hindu vessels. Some Bengalis went to Japan, and formed a colony there. Others went to Java, and settled there for good. The people of Java were Hindus even so far back as six hundred years ago. They are now Mahomedans. To the East of Java there lie two smaller islands—Balli and Lambock—the inhabitants of which still remain Hindus. Hindus did not go direct from India to these islands—they went there from Java. It is not known when these two islands first became peopled by Hindus—it was at the time when there were only four castes among the Hindus. There are only four castes of Hindus in these islands, and no subcastes or mixed castes. Their marriage laws are the same as obtain

in India. As in India so in Balli and Lambock there are no Kshatriyas of pure descent. There are a number of feudatory Hindu Rajahs in Balli owing allegiance to the Dutch, but they are *mostly* Vaisyas. Brahmans there are called Padants, or Dandadharies or Pundits. They are all worshipers of Shiva. They have got a book like the Mahâ Nirban Tantra, which is entitled Shivasasan. The Brahmans read Vedic *mantras* at different social and religious functions, but they have not got the four Vedas in their entirety. The language of Balli in which most books there are written, is called Kavi. Sanskrit is known there as Sloka. The Vedas and Brahanda Purana—the only two books there written in Sanskrit—are called Rahashya, the *Mantras and* meaning of which are not to be explained to the common people. The principal books written in Kavi are *Râmâyana*, Uttarkanda, Parva, Bibaha, Bharatjudha, Bhorunkabya, Arjun Bijoy, Subasoma, Haribonsa, Bhuban, Sankhep, Bhubankesh Brihaspati Tattwa, Sarasa-Susocya, Tattwa-guan, Sojok-ranti, Tutoor, Kamoksha, Rajniti Nitishashtra, Kamendak, Niti, Nara-Nabya, Rano-Jagna, Nitidulgunit, Agam, Swara-Jambu, Dharmashastra, Manava, &c. The Utterkanda of Râmâyana is counted by them as a separate book which was not written by Valmiki. They call the Mahâbhârata as Parva. They know of no other Purana than the Brahanda Purana. They worship Saraswati before beginning a book. Salibahu's Sakabda obtains in Balli. Though the people of Balli regard India as a sacred country, they have got their own Ajodhya, Dandaka Aranya, Lanka and other places in Balli. They say that the war between Râma and Râvana was fought in Java or Balli."

Mr. Mukharji says, in concluding his interesting article :—

"Our young men now-a-days carry the gospel of *Hinduism* to distant lands. The inhabitants of Balli are descendants of the people of Banga and Kalinga. Could we not take steps to renew our relations with these people, who are our own flesh and blood, before we go to other countries ?"

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Was it a Catholic tiger ?

The following strange narrative which is copied from the *Journal* of the Bombay Natural History Society, will be sure to interest our Indian readers :

In 1894 a tigress with a three-quarter-grown male cub was the scourge of the valleys at the foot of the western slope of the Amboli Ghât in the Sawantvadi State. The tigress killed and mauled many men and women, but instead of eating, used to toss them over to the cub, who always preferred human to animal flesh. I went out several times after the pair, and though my anxiety was naturally to bag the tigress, that of the villagers was that I should kill the cub, for, they said, the mother will not attack human beings if there is no one to eat them. The villagers declared that the cub was born with the propensity for man-eating, and assured me that when it was killed I should find the "man-eating mark" upon it. I asked what this might be, and was told, a distinct cross on one side of the body, generally the left side. I laughed at this idea, but found that it obtained universal credence.

On the 1st January, 1895, I shot the cub, and as the beaters came up, the headman said to me, "Now, Sahib, we shall see if the man-eater's mark is there or not." We turned him over, and sure enough, there was the mark. I send you herewith a photograph in which it is distinctly visible. It will be interesting to know if any one of your readers has had experience of similar marking, and a similar belief; the villagers could not have seen the mark, yet six weeks before I killed the beast they told me I should find it. Is it possible that the super-

stition is confined to the jungle country bordering upon Roman Catholic Goa ? The villagers were Hindus, and not Christians.

I shot the tigress afterwards, but that is another story.

W. B. FERRIS,
Lieut.-Col.

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A five-year old Chess Champion.

The *Chess Review*, of Brussels has the following astonishing item contributed by Dr. Tarrash, a skilful chess-player, to *Psychische Studien* :

Chess has now likewise its child prodigy. Dolo Falk, a little boy of five years old, son of a chemist in Stanislas, beats the best amateurs of the town and its vicinity. The father is himself a good chess-player, and the little Dolo has long been in the habit of sitting on his knee when he was playing. At four years of age he already knew the rules of the game.

Dr. Tarrash then narrates another incident in his own experience which throws the preceding one into the shade. He was deeply interested over an unfinished game of chess to which he would have to return in a few hours to complete, and which he could see no chance of winning. He says :

For a good hour I gazed at the board, without seeing any possibility of turning the game in my favour. I was about to resign myself to my fate and throw the pieces together, when suddenly *the child* (only one year old) *who for some time had appeared restless*, reached its little hand over to the side of the board where the white queen's pawn stood, and looking at me with intelligent eyes, cried out several times in a commanding tone of voice, "*A.*" The vexed mother jumped up and carried her child away with her ; she had completely misunderstood it. I, however, perfectly understood what the clever infant had meant to say to me. The scales seemed to fall from my eyes ; and I saw that the move indicated by the baby was the only one which could win me the game. Sure of victory, I returned to the tournament, and after a few moves it became clearer and clearer that the game was mine.

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'Mental Attitude,' Willpower, etc.

London *Light* has several gleanings, from current periodicals, which are worthy of note. The first is from *The Light of Reason*, in which the Editor, Mr. James Allen, writes as follows :

Your mental attitude toward others will faithfully react upon yourself, and will manifest itself in every relation of your life. Every impure and selfish thought that you send out comes back to you, in your circumstances, in some form of suffering ; every pure and unselfish thought returns to you in some form of blessedness. Your circumstances are *effects* of which the cause is inward and invisible. As the father-mother of your thoughts you are the maker of your state and condition. When you know yourself you will perceive that every event in your life is weighed in the faultless balances of equity. When you understand the law within your mind you will cease to regard yourself as the impotent and blind tool of circumstances, and will become the strong and seeing master.

Here is another from the *Washington Post*, concerning old women who look young :

A question which might elicit considerable interesting discussion is : Why are the typical modern women twenty and even thirty years younger in manners, dress and appearance, than were their grandmothers at the same age ? One might reply, says Mrs. Woodrow Wilson in the March *Cosmopolitan*, very pertinently that, in the first place, they have decided not to grow old ; and, believe me, it is largely a question of will. Hav-

ing made this decision, they seek the means which shall enable them to retain their youthful appearance. They understand that beauty and ill-health are not congenial companions; consequently the women of to-day live much in the open air, loving the sun and the breeze far more than the easy chair and the open fire.

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Belief versus Practice.

The following thoughts from Lucy A. Mallory, as published in the *Universal Republic* (Portland, Oregon), would apply to Theosophists as well as to Spiritualists:

"To be a Spiritualist is to be working to attain a spiritual state of consciousness. No one has really any just claim to the title of Spiritualist until he works to attain the consciousness of Spirit. All others are merely 'believers' in the phenomena of Spiritualism, and in no wise differ from the 'believers' in the spiritual phenomena that Jesus Christ manifested. To 'believe' in Spiritualism is one thing; to 'be' a Spiritualist is quite another proposition. To believe in carpentry and witness what a carpenter can do is a very different thing from *being* a carpenter."

Further on, the same contributor says:

"Holy coats, holy books, holy bones, holy wafers, holy ceremonies, holy churches, in all places; but what we need most of all, for our happiness, is a holy humanity, who will consider life—in all forms, human and animal—as the One Holy, Divine expression of the Most High, and think and act accordingly." And again:

"Hatred makes ugly the most beautiful face; love beautifies the most homely countenance."

***

"I cannot leave Him out."

COR HUMANUM.

If raven-locked I hardly care,
Or if her eyes were blue;
I reck not if her face were fair,
Or if her figure true.

I know her heart was rich with love;
Her nature brave and strong,
As these ten years suffice to prove,
In a dim world of wrong.

She knelt beside her mother's knee
Her evening prayer to say;
'Thank God,' she prayed, 'for bringing me
Safe through another day.

'Preserve me through the coming night,
And bless——' a pause, a sob;
Round mother's neck small arms wind tight,
Small pulses wildly throb.

'I cannot leave him out, mother,
Whatever you may say;
I cannot leave him out, mother,
Or else I cannot pray!'

Then brightening to a doubtful smile
As tears allowed, she cried:
'Thank God I had him for awhile,
My daddy, ere he died.

'Thank God he was so kind, so dear,
And I may love him still'—
Then passed without a break or tear
To prayers for Kate and Will.

'Tis ever thus for human heart,
However thought may doubt;
As one by one our friends depart
We 'cannot leave them out.'

H. A. R. J. in *The Inquirer.*

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The Central Hindu College.

An exchange says:

The Lieutenant-Governor of the United Provinces paid a brief visit recently to the Central Hindu College, Benares, where he was received by Mrs. Besant and the members of the Managing Committee, and the Principal. His Honour saw the laboratory and observed that it was well equipped with chemical and electrical instruments, and he discussed various matters with Professor Arundale and others. His Honour saw the clay models of animals and birds made by the boys of the lowest class, and the essays written out by them, and expressed pleasure at the work. His Honour thought it was the most excellent method of teaching object lessons which he had seen.

***

Self-Control.

Self-control and healthy habits of concentration can be acquired only by attention to the little things of life. Each act is like a single brick in a large wall—it adds to the strength or weakness of the structure as a whole in proportion as it is well or poorly laid.

The first step towards self-control and the most important one, is to keep still and hold the mind and body in a state of poise. Every living man and woman can cultivate ability in this direction.

When you have learned to simply keep still you are on the road to opening communication with the soul and its limitless powers. You are ready to receive impressions from the inner self, and to successfully picture mentally what you desire to accomplish.

When you have a clear, steady, definite idea of what you want, and have the ability to remain still, you are in a position to attract the things you desire by completing the connections with the soul.

In the process of becoming acquainted with your higher self you will always find it necessary to make this your first and principal object in life. You cannot neglect this growth for more material things. The inner self constantly affirms, "Thou shalt have no other Gods before me." You must be in earnest. The trifles cannot succeed in finding the way to the soul. You must also be patient. This unfoldment is a growth. It is a process of Divine Alchemy. It necessitates that your whole being be readjusted.

When I say that you cannot safely neglect this growth for other things, I do not mean to insinuate that it is necessary to give up your daily work, or neglect your ordinary duties. I simply mean that you must set aside a certain period of time daily to be devoted to the study of the higher self and to making yourself susceptible to the promptings of the soul, and then let nothing interfere with this study.

If you are hypnotized by the senses, are a slave to appetite in any form, or deeply immersed in material things, it will be necessary to

let go of them all, mentally, while you are seeking the way to the soul. All prejudice must be laid aside, all hatred, all envy. Not until you are ready and willing to make every earthly thing secondary in importance to Truth are you in a position to reach the Inner Light. No real happiness need be cut off; nothing that is permanent in its nature need be given up. You simply need to let go of your false conceptions of life, of the fake ideas with which you have been hypnotized from birth.

All material things are good to use. But when they occupy the mind to the exclusion of all else they serve as a thick veil between the consciousness and truth. Seek truth first and material things will assume their proper relation to you.—*The Nautilus.*

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Dr. M'Carthy as a Rain-maker.

Australia is a dry land in more senses than one, and various efforts have been and are being made to produce rain there by artificial means. Dr. M'Carthy was recently summoned to try his skill, and the *Madras Mail* publishes the following concerning the matter:

"Dr. M'Carthy explains his process thus:—'In one experiment I made, the barometric conditions were quite unfavourable, yet I produced the rain. The gas, you see, causes in the different strata of the atmosphere, a vacuum. This vacuum is the centre of a heat storm, and is filled by the dense clouds that contain the rain. These clouds come down until within the gravity of the earth, *** in the districts in which the experiments have been made. It is a tropical rain, coming from very lofty regions, being slight at first, and then later, descending in heavy showers and buckets full.'

This certainly seems better than the guns of a modern battery, not to mention the Emperor of China's iron tablet. An Australian paper gives details of a tropical downpour of over an inch of rain, induced by Dr. M'Carthy in a district the rainfall of which during the preceding eight years had only been ·65 of an inch. These effects were obtained after the heavens had been subjected to Dr. M'Carthy's secret gas treatment for 15 hours; and the latter is now said to be on a rain-producing mission in other parts of Australia. It is evident, therefore, that he has obtained a certain number of believers."

Later reports indicate that his last experiment in this parched country was a failure.

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From the *Bombay Gazette* we get the following on tribal beliefs:

Another Version of the Origin of Man.

Among the appendices to Lord Bromer's reports is an interesting note on the religious beliefs of the tribes dwelling along the banks of the Bahr-el-Ghazal. The Dinka, it says, though the most difficult of all to approach on such subjects, appear to have a most elaborate list of gods and demi-gods. At the head of the divine community are Deng-Dit (Rain-giver) and Abok, his wife. They have two sons, Kur Kongs, the elder, and Gurung-Dit the younger, and a daughter called Ai-Yak. Their devil is called L'wal Burrajok, and is the father of Abok, the wife of Deng-Dit. There are other relatives also. Their story of the origin of mankind (or, it may be, of the Dinka tribe) is curious and poetical. Deng-Dit gave to his wife Abok a bowl of fat, and she and her children, softening the fat over the fire, proceeded to mould from it men and women in the image of the gods. Deng-Dit warned her against L'wal (the devil) who was suspected of having evil intentions towards

Deng-Dit. But Abok forgot, and with her children went to gather wood in the forest. There L'wal found the bowl, drank the greater part of the fat, and from the remainder proceeded to mould caricatures of men and women with distorted limbs, mouths, and eyes. Then fearing the vengeance of Deng-Dit, he descended to earth by the path which then connected it with heaven. On discovering the result of her neglect, Abok hastened to her husband who, greatly incensed, started in pursuit of L'wal. The latter, however, had persuaded the bird *Atoi-toisa* to bite asunder with its bill the path from heaven to earth, and he thus escaped from the divine wrath.

***

The Judgment of God?

Mr. Bonham Carter, Legal Secretary to the Soudan administration, in speaking of the system of criminal justice introduced there, says, in his last report, that it is generally suited to the needs of the people, but at times is found to be out of harmony with native ideas. The principles underlying the system lose their significance when applied in judging cases occurring among very backward people. He gives these two instances:

A native of Southern Sennar was brought up for trial on a charge of murder. He pleaded guilty, but stated in his defence that his brother had recently died, and he had ascertained that the death was caused by the evil eye. It therefore became his duty towards his brother to exact vengeance, and he accordingly killed the man to whose eye he attributed his brother's death.

An interesting case occurred recently in the Dongola Moudirieh. There was no dispute as to the facts. Taha Ali and Ahmad Hamad carried on the business of butchers in partnership. Taha Ali informed Ahmed Hamad that a sum of ten and a-half dollars belonging to the partnership, which had been left with him, had been stolen. Ahmed Hamad did not believe the story, and accused Taha Ali of theft. They decided to refer the matter to a fakir, who had settled in the neighbourhood, to be tried by a system of ordeal.

The two men accordingly went to the fakir. He copied some passages from certain religious books in his possession upon a native writing board with European copying-ink, washed off the writing with water into a bowl, dipped some bread into the water, and divided the bread and water between the two disputants, telling them that the one who was in the wrong would become very ill. After eating the bread and drinking the water the two disputants went away, Taha Ali was shortly afterwards seized with violent pains, and returning to the fakir confessed that he had stolen the money. His condition became rapidly worse, and he died a few hours later. The Medical Examination disclosed no sign of poisoning.

With the object of ascertaining how far the belief was prevalent that the ordeal was a reasonable method of detecting crime, I told the story to two natives, the one a religious sheikh holding a high position, the other a native servant who had for many years been in the service of English masters. The sheikh, while not doubting that crime could be detected by similar means if employed by a man of holy life, was of opinion that the fakir was an impostor. At the same time he did not consider that he should be punished. He repeated a story of a well-known man who had died at his friend's house immediately after eating some honey. Grave suspicion fell upon the friend, who only escaped punishment by the discovery of a dead serpent coiled up at the bottom of the pot. The sheikh concluded that, in this case, possibly a snake might have spat into the ink-pot. The servant did not doubt that the means adopted were an effective method of detecting crime. He expressed surprise that a man after confessing and restoring the property had nevertheless died, and thought that it showed that he was an exceptionally bad man, who had committed other crimes at which God was angry.

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Sea-sickness and the Will Cure.

A correspondent of the *Statesman* gives the following experience which may prove useful to sea-voyagers:

In a recent issue of one of your contemporaries it was stated that there was "no cure for sea-sickness." As the subject is universal in its importance, I trust you will allow me to give my experience. There is a very real and very simple remedy which, since I discovered it, I have put into practice on a number of voyages between Bombay and England and found to be unfailing. My first voyage from England was in 1865, 38 years ago. I was the worst sailor on board, sick practically the whole of the voyage. Since that date I have made five trips to England and back, so that I have had a fair experience of sea life. A good many years ago now, I was engaged on the first Tulsi Water-works contract, and brought on a bad attack of jungle or malarious fever by driving in a springless bullock-cart for 15 miles in the sun, over rice-bunds, and no roads, in search of good lime. Arriving at my hut in the Tulsi Valley and feeling very bad, while looking in a hand-glass at my tongue, as I lay down, I noticed my face greatly flushed. Then came the vomiting stage, succeeded by deathly pallor. Several weeks later, after I had got rid of the fever, I recalled these symptoms to mind and was struck with their close resemblance to sea-sickness. I usually had to sit at the very end of the long saloon table, close to the screw, a position in which the symptoms are intensified to their worst. How well I remembered the big pitch, the rise into the air as if it would never end, and then the downward, sickening return, during which I had hastily to leave the table for cabin or deck!

Here, then, perhaps, was the cause of sea-sickness, as also of jungle-fever sickness—*the rush of blood to the head*. Could I prevent this rush? Yes, by lying down with my head to the bow, and so drive the blood away from the head to the extremities, until my body had got accustomed to the unwonted movement. As I had the following year to leave for England, I determined to test the new theory. I left in the middle of July, in heavy squalls of rain. I lay in my long chair on deck, *head to bow*, shifting the chair from place to place to avoid the driving rain. I found the new theory acted perfectly. I insisted on my dinner being brought to me lying in my cane-chair. I lost this dinner in a fit of over-confidence, in trying to walk about. I, notwithstanding, felt so well, that I at once got outside a second dinner, and had no further trouble all the voyage. I slept heartily in my cabin head to bow and had a good breakfast and tiffin in bed, hearing the passengers in misery all about me. I had dinner at the saloon table, almost alone, the weather was so rough.

Why should the pressure of blood on the brain cause vomiting? Because that is Nature's method of causing it in fever. Though necessary then to get rid of undigested food and bile, the bodily functions are too weak to act directly. Hence, the blood, sent abnormally to the brain, dispatches a signal down the nerve to the pit of the stomach, where this nerve signals a sudden muscular pressure, and the work is done. In sea-sickness, on the other hand, the pit of the stomach is *deceived* by the unwonted mechanical pressure on the brain at every tenth or one hundredth wave and the vomiting is purely mechanical, without sense or reference to the fitness of things.

The cure then is—make no attempt to fight the sickness, but "stoop to conquer." Lie head to bow on deck and in berth until you feel quite fit, until the brain, the sympathetic nerve, and the pit of the stomach have become accustomed to the new condition of things. When the new habit is formed the trouble is at an end, and each succeeding voyage becomes easier. When travelling in our Indian coasting steamers, the method needs to be varied. You have to lie on deck with body at right angles to bow and stern, head to sea, and feet to land on the landward side of the vessel. In this way the rolling motion is conquered.

ADYAR MADRAS

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

BEQUESTS TO THE SOCIETY.

THE Society seems now to have reached a point where an era of prosperity is about to open before it. It may be that we shall illustrate the truth of Shakespeare's aphorism that, "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." During our first quarter-century we have been undeniably poor, our income never being excessive and sometimes falling far short of our needs. Yet we have managed by economy and caution to carry on our great work in a manner which, on the whole, has been quite satisfactory; with more resources we could have accomplished much more, but even with what we have had at our disposal we have succeeded in building up a world-wide, strong, and influential movement. To tell the truth, I am personally glad that things have been so, for we have been forced to practise a rigid economy and have been taught the virtue of self-sacrifice, two most important factors in the progress of any sociological movement.

Within the past few years a marked change has occurred; members in different countries have been leaving us money in their wills, of which a good deal has been lost through their careless use of language and ill-digested plans, but some has reached our treasury and been used. As, owing to my enforced temporary detention in Europe I am unable to write my chapter of "Old Diary Leaves" for the current month, my diary for 1894 being at Adyar, I thought it a good opportunity to communicate to the members and friends of the Society some practical views as to the manner in which bequests should be made so that the benevolent intentions of testators may be realised. These views are the fruits of experience and not at all fanciful.

In the first place, then, it should be remembered that the Society as such is not a legal entity. At the beginning we had no income and owned no property, so that it was quite unimportant that the Society should be registered. It was only when the Head-

quarters were removed to India and to Madras, that we began to own anything. The purchase of the Adyar property, negotiated before our removal from Bombay, at once made us land-holders, and from that time on, personal property in the form of furniture and other appurtenances of a household such as ours, has been accumulated. The nucleus of our now valuable library was the two or three cases of books which Mme. Blavatsky and I brought from America ; at Madras these were gradually added to, more and more, and things so went on in that direction until 1886, when the building of the Adyar Library was erected, its doors opened, and its real foundation commenced.

We had hardly reached this point of property-owning before a great desire to separate the Society's possessions from my own and thus avoid the risk of its interests becoming entangled in my estate at the time of my death, possessed me. For several years I vainly endeavoured to get the Convention to adopt some precautionary measure ; the delegates were all willing that the property should stand in my name and indisposed to make the change. Under the Indian law, companies and societies are registered only with the consent of their members, and by the time that we had anything to count our own our branches had extended to many different countries. A circular addressed to each of our members, in which I urgently begged them to vote on this question of the registration of the Society, received response only from one out of ten, and consequently no legal action could be taken in that direction. As the only other alternative, a Board of Trustees was elected at a Convention and I was made the Managing Trustee for life. So far, so good ; but this did not constitute the Society an entity which could sue or be sued in its own name : some of its Sections and even some branches have been registered but it has not.

Therefore any bequests made to the "Theosophical Society" would be as null and void as though the money had been bequeathed to the North Pole. We had proof of that in what happened in the case of an intended bequest of £8,000 in Europe some years ago ; the Testator left the money to the Society itself, but when the Will came up for Probate the Judge crossed out the paragraph for the reason that there was no such legal entity as the "Theosophical Society." I have spoken and written of this matter often before but in view of recent events it appears as though it were impossible that I should recur to it often enough to fix in the minds of our members these few fundamental facts which are to form the subject of the present article.

Some few years later Mr. C. H. Hartmann of Australia bequeathed to me, as President, his estate, disinheriting his children and other close connections. His family at once retained the most eminent counsel in the Colony and tried to break the Will, but to no avail, as the court held that the bequest to me was valid and that it

behoved me to make such use of the money as I believed to have been the intention of Mr. Hartmann. But, hearing of this bequest and, upon enquiry, ascertaining that there were children of the Testator, I went to Australia, examined into the state of affairs, and seeing that a gross injustice had been done to them, notified the heirs to choose an agent, attorney or administrator to represent them, and re-transferred the property to him on their behalf ; the estimated value of the estate at the time was about £5,000. So here we see that out of the sum of £13,000, the equivalent of Rs. 1,95,000 not a penny of benefit was derived by the Society ; the first bequest having been informal and the second immoral, which, in the eyes of every true Theosophist would be as fatal a bar as the other, against our taking over a bequest. The reader will understand that the reason why the Hartmann legacy was valid was that the money was left to me, an entity having a standing in court and consequently fully empowered to receive and enjoy whatever sum of money or other property might be given me. So legal was the bequest, it took me six years with the aid of Counsel of the highest standing, to rid myself of this undesired possession.

The "Permanent Fund" received through me about the year 1884, if my memory serves, the sum of £700 (Rs. 10,500) had been handed me personally in England by a dear friend and devoted colleague, without its costing the Society a penny for expenses.

Two years ago the late Mr. C. White, of America, made me his Residuary Legatee and the money realised from sales of his real estate is now beginning to come into my possession as the representative of the Society. Last year a Hindu Brahmin member, Mr. P. N. Jog, of Amraoti, died, leaving me as a bequest the sum of Rs. 16,000, payable out of the proceeds of a life-insurance policy which he held ; that money has been paid into the Treasury through me. Finally, not to dwell upon details, the late Señor Salvador de la Fuente, of Cuba, domiciled at Paris, gave me on two different occasions within the past two years, two sums aggregating some Rs. 35,000 to constitute the two trusts known as the "Founders" and "Damodar" Funds. In both of these cases the gifts were immediately passed to the credit of my personal account in a great bank at Paris and so there was no opportunity given to anybody to object to or contest the gifts. But now we have come to a point of difficulty in connection with this gentleman, for, so great was his love for the Society that, in the year 1900 he drafted a Will with his own hand—known in law as a "Holograph" Will—and two years later a paper which he called "Reserved Instructions," conveying to the Society in the former, through Mrs. Besant and myself, the whole of his considerable fortune ; in the most emphatic language he disinherited every person of whatsoever kinship with himself, who might consider himself or herself entitled to share in the succession to his estate. For some

reason best known to himself he did not prepare his documents under the advice of Counsel, and consequently worded them in such a way as to create great difficulties in my path on attempting to prove his Will and enter upon the succession.* These have kept me wasting my time in Europe since early in last spring and are now compelling me to make a flying journey from Paris, *viâ* London, to Havana and back, which gives me a rest of but nine days in Cuba before I must hurry back to India if I would reach it in time for the forthcoming Convention. Most of this trouble and expense would have been saved me if the Testator had been more careful in the use of phrases in wording his documents.

Some of the most learned Counsel of France, Holland and Spain, have told me that it was almost like courting defeat for a person to draft a Will which would have to be submitted for Probate in a Roman Catholic country in which the name of a society of a religious or quasi-religious character, but not Roman Catholic—one like our own for instance—should be mentioned; the court would be more than likely to refuse the Probate with a view to courting the good opinion of the powerful clerical party; in Spain, at any rate, the Society would be morally certain to lose the property. The advice of these eminent professional men was that in the case of such countries the Testator should leave the property to me individually or to some other person in the Society who might possess the general confidence of his colleagues, without specifying the object of the bequest; this could be stated in a private letter of instruction, from the Testator to his nominal legatee, which should not be included in the documents handed in to the court for judicial action.

Of course this precaution of not mentioning the name of our Society in a Will, would be superfluous in the case where the property was not lying in a Roman Catholic, or, say, a bigoted Mahomedan country, or any other where religious bigotry exercises a strong influence upon the minds of judges and juries. We have seen that in the case of the White and Hartmann bequests, the former in the United States of America and the latter in the British Colony of Queensland, in neither of these countries did the mention of the Society in connection with my name cause us any trouble or loss. Of course the very best way to make a gift to an individual or a society is for the would-be benefactor to hand it himself to the proper person while still living, or, to deposit the money in the person's bank to the credit of his account. It is a recognised truism

* Among other things, he most injudiciously said that he laid his gift "at the feet of Master Koothoomi," which was a perilous risk to him in passing the document through the hands of a judge to whom such an expression would seem proof of the Testator's mental aberration. Testators should above all things avoid making use of any expressions whatsoever that might arouse prejudice and perhaps excite hatred towards us or the Society. A business document should be strictly confined to business. This cannot be too strongly insisted upon. Remember that Karma always adjusts its accounts.

in law that a man is his own best Executor and Administrator. A third and a good way where the Testator is obliged to enjoy his full income until his death, is to deposit the money in a bank in the joint names of himself and myself (or any other individual in the Society whom he may have selected to act as his post-mortem agent), with the condition that he shall draw the interest during life and the sole control and revenue of the account to pass to the survivor at his death. If the friend should die before him, he should then go to the bank and substitute another name in place of that of the deceased. This would obviate all risk, trouble and expense, and the co-depositor could on the death of the donor at once use the funds in any way that had been mutually agreed upon.

If a man leaves others to carry out his benevolent intentions after his death, he runs the risk of the springing up of unforeseen obstacles, among them, perhaps, the death of his trusted chosen Executor, or radical changes in his own immediate family circle, or a sudden change in the values of his securities, owing to financial or other crisis, or various other things which will suggest themselves to those who are experienced in commercial affairs. Then, again, a man who has throughout life shown himself to be astute in the management of business, may, as above mentioned, commit an act of egregious folly in the wording of his last Will, and thus plunge his estate into enormous difficulties. Take, for instance, the case of that well-known American Capitalist the late Stephen Girard of Philadelphia, who, to revenge an irreparable wrong committed against him by a Protestant clergyman, specified in the Will by which he set aside his whole immense estate, to endow an institute of learning to be known as Girard College, that no clergyman of any denomination should ever be permitted to enter the College enclosure or to be employed in or about the institute in any way whatsoever. This led to a bitter assault upon the Will by the combined forces of various sects, to years of very costly litigation, to the ultimate setting aside of his wishes as effects of a diseased mind and to the final settlement of the dispute in the actual employment of clergymen as teachers in the College. Poor man! If he had only been his own Executor, as the late wise and good benefactor, Peter Cooper of New York, was, he could have realised all his benevolent intentions as Mr. Cooper did, during life, and before dying have seen himself surrounded by an atmosphere of gratitude, love and reverence.

Intending benefactors of our Society should take to themselves this warning which I have in former references to this subject given out, *viz.*, that I shall never consent to the Society's receiving either through my agency or any other, any property which has been wrongfully diverted by a Testator from his children or other dependents; if such money come to me I should certainly give it to the proper heirs so as not to leave them in want. Where there is a surplus, there is no impropriety whatever in its being given to me for the

Theosophical Society for the carrying on of its altruistic work. I do beseech my colleagues, therefore, to spare me the trouble and expense of making long voyages, like the present one, to no profit. Where the bequest is large, as in the present instance of the Cuban-French estate, my mind is kept disturbed by worry, and my thoughts are wrenched out of their usual peaceful channel as I am dragged from court to court and country to country in chase of what may after all prove an "ignis fatuus."

Another and a powerful reason for the donor paying in his bequest or donation when the mood is upon him is the fact that he may change his mind for insufficient reasons, have his love for his friend turned into hatred under an impulse of cruel injustice, make a new Will disposing of his estate otherwise, and thus deprive our Society of the chance for doing the good it could to the world with the money he intended giving it. By such a misfortune the Society has recently lost an estate worth something like £20,000 which had been bequeathed to it in a Will which was subsequently cancelled. This was bad for us and equally bad for the fickle friend, whose change of mind robbed him of the splendid Karma which might have been won for him by the noble uses to which the money would have been applied. If the change of mind should be due to a loss of confidence in myself—a possible reaction from a previous exaggerated estimate of my character—that would not be a proper excuse, for the donor would only have to give the management of the trust fund to a third party connected with the Society.

Another mistake to avoid is, to leave one's property to a non-legalised Section or Branch, for there is no absolute guarantee of its permanency. For example there is now no "European Section," as that charter was relinquished last year and a resuscitated "British Section" replaces it, and then, again, the "American Section," which Mr. Judge led into secession, was replaced by the present body managed by Mr. Fullerton. The one permanent, unalterable body is the Theosophical Society proper, whose centre is at Adyar and whose circumference is that of the globe itself. And that is not a registered entity, but must be reached through its President, or—in non-bigoted countries—through the "Board of Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."* This, I repeat, is not to be used in any country where the Society's name is hated. Finally, all possible mistakes would be avoided if the would-be donor would only ask me how his money should be given or bequeathed.

H. S. Olcott.

* *Vide* the 3rd page of the cover of the *Theosophist* magazine, where this formula has appeared every month for several years past.

*MODERN VIEWS ON MATTER.**

The Realisation of a Dream.

FOR nearly a century, men who devote themselves to science have been dreaming of atoms, molecules, ultramundane particles, and speculating as to the origin of matter: and now to-day they have got so far as to admit the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them altogether away into ethereal vibrations or electrical energy.

This dream has been essentially a British dream, and we have become speculative and imaginative to an audacious extent, almost belying our character of a purely practical nation. The notion of impenetrable mysteries has been dismissed. A mystery is a thing to be solved—" and Man alone can master the Impossible." There has been a vivid new start. Our physicists have re-modelled their views as to the constitution of matter and as to the complexity if not the actual decomposability of the chemical elements. To show how far we have been propelled on the strange new road, how dazzling are the wonders that waylay the researcher, we have but to recall—Matter in a fourth state, the genesis of the elements, the dissociation of the chemical elements, the existence of bodies smaller than atoms, the atomic nature of electricity, the perception of electrons, not to mention other dawning marvels far removed from the lines of thought usually associated with English chemistry.

The earliest definite suggestion in the last century, of the possible compound nature of the elements, occurs in a lecture delivered in 1809† by Sir Humphry Davy at the Royal Institution. In that memorable lecture he speculated on the existence of some substance common to all the metals, and he averred that "If such generalisations should be supported by facts, a new, a simple, and a grand philosophy would be the result. From the combination of different quantities of two or three species of ponderable matter we might conceive all the diversity of material substances to owe their constitution."

Again, in 1811, he said: ‡ "It will be useless to speculate upon the consequences of such an advancement in chemistry as that of the decomposition and composition of the metals. . . It is the duty of a chemist to be bold in pursuit. He must not consider things as

* An Address delivered before the Congress of Applied Chemistry at Berlin, June 5, 1903.

† "Works of Sir Humphry Davy," Vol. viii., p. 325.

‡ Loc. cit., Vol. viii., p. 330.

impracticable merely because they have not yet been effected. He must not regard them as unreasonable because they do not coincide with popular opinion. He must recollect how contrary knowledge sometimes is to what appears to be experience . . . To inquire whether the metals be capable of being decomposed and composed is a grand object of true philosophy."

Davy first used the term "Radiant Matter" about 1809, but chiefly in connection with what is now called radiation. He also used the term in another sense, and the following passage (Loc. cit., Vol. viii., p. 349) in its clear forecast is prophetic of the modern electron: —"If particles of gases were made to move in free space with an almost infinitely great velocity—*i.e.*, to become radiant matter—they might produce the different species of rays, so distinguished by their peculiar effects."

In his lectures at the Royal Institution, in 1816, "On the General Properties of Matter," another prescient chemist, Faraday, used similar terms when he said—"If we conceive a change as far beyond vaporisation as that is above fluidity, and then take into account also the proportional increased extent of alteration as the changes rise, we shall, perhaps, if we can form any conception at all, not fall far short of radiant matter; and as in the last conversion many qualities were lost, so here also many more would disappear." Again, in one of his early lectures he strikes a forward note:—"At present we begin to feel impatient, and to wish for a new state of chemical elements. To decompose the metals, to re-form them, and to realise the once absurd notion of transmutation, are the problems now given to the chemist for solution."

But Faraday was always remarkable for the boldness and originality with which he regarded generally accepted theories. In 1844 he said: "The view that physical chemistry necessarily takes of atoms is now very large and complicated; first, many elementary atoms—next, compound and complicated atoms. System within system, like the starry heavens, *may be right*—but may *be all wrong*."

A year later Faraday startled the world by a discovery to which he gave the title, "On the Magnetisation of Light and the Illumination of the Magnetic Lines of Force." For fifty years this title was misunderstood and was attributed to enthusiasm or confused ideas. But to-day we begin to see the full significance of the Faraday dream.

It was not till 1896 that Zeeman showed a spectrum line could be acted on by a magnetic field. A spectrum line is caused by motion of the electron acting on the ether, which can only move and be moved by the electron. A magnetic field resolves this motion into other component motions, some slower, others quicker, and thus causes a single line to split into others of greater and less refrangibility than the parent line.

In 1879, in a lecture I delivered before the British Association * at Sheffield, it fell to my lot to revive "Radiant Matter." I advanced the theory that in the phenomena of the vacuum tube at high exhaustions the particles constituting the cathode stream are not solid, nor liquid, nor gaseous, do not consist of atoms propelled through the tube and causing *luminous, mechanic, or* electric phenomena where they strike, "but that they consist of something much smaller than the atom—fragments of matter, ultra-atomic corpuscles, minute things, very much smaller, very much lighter than atoms,—things which appear to be the foundation stones of which atoms are composed."†

I further demonstrated that the physical properties of radiant matter are common to all matter at this low density—"Whether the gas originally under experiment be hydrogen, carbon dioxide, or atmospheric air, the phenomena of phosphorescence, shadows, magnetic deflection, &c., are identical." Here are my words, written nearly a quarter of a century ago:—"We have actually touched the borderland where matter and force seem to merge into one another ‡—the shadowy realm between the known and unknown. I venture to think that the greatest scientific problems of the future will find their solution in this borderland, and even beyond; here, it seems to me, lie ultimate realities, subtle, far reaching, wonderful."

It was not till 1881 that J. J. Thomson established the basis of the electro-dynamic theory. In a very remarkable memoir in the *Philosophical Magazine* he explained the phosphorescence of glass under the influence of the cathode stream by the nearly abrupt changes in the magnetic field arising from the sudden stoppage of the cathode particles.

The now generally accepted view that our chemical elements have been formed from one primordial substance was advocated in 1888 by me when President of the Chemical Society,** in connection with a theory of the Genesis of the Elements. I spoke of "an infinite number of immeasurably small ultimate—or, rather, ultimatissimate—particles gradually accreting out of the formless mist, and moving with inconceivable velocity in all directions."

Pondering on some of the properties of the rare elements, I strove to show that the elementary atoms themselves might not be the same now as when first generated—that the primary motions which constitute the existence of the atom might slowly be changing, and even the secondary motions which produce all the effects

* "British Association Reports," Sheffield Meeting, 1879. *Chemical News*, Vol. xl., p. 91. *Phil. Trans. Roy. Soc.*, 1879, *Part I.*, p. 585. *Proc. Roy. Soc.*, 1880, No. 205, p. 469.

† Sir O. Lodge, *Nature*, Vol. lxvii., p. 451.

‡ "Matter is but a mode of motion" (*Proc. Roy. Soc.*, No. 205, p. 472).

** Pres. Address to Chemical Soc., March 28th, 1888.

we can observe—heat, chemic, electric and so forth—might in a slight degree be affected; and I showed the probability that the atoms of the chemical elements were not eternal in existence, but shared with the rest of Creation the attributes of decay and death.

The same idea was expanded at a lecture I delivered at the Royal Institution in 1887, when it was suggested that the atomic weights were not invariable quantities.

I might quote Mr. Herbert Spencer, Sir Benjamin Brodie, Professor Graham, Sir George Stokes, Sir William Thomson (now Lord Kelvin), Sir Norman Lockyer, Dr. Gladstone, and many other English *savans* to show that the notion—not necessarily of the decomposability but at any rate of the complexity of our supposed elements—has long been "in the air" of science, waiting to take more definite development. Our minds are gradually getting accustomed to the idea of the genesis of the elements, and many of us are straining for the first glimpse of the resolution of the chemical atom. We are eager to enter the portal of the mysterious region too readily ticketed "Unknown and Unknowable."

Another phase of the Dream now demands attention. I come to the earlier glimpses of the electric theory of matter.

Passing over the vaguer speculations of Faraday and the more positive speculations of Sir William Thomson (now Lord Kelvin), one of the earliest definite statements of this theory is given in an article in the *Fortnightly Review* for June, 1875, by W. K. Clifford—a man who in common with other pioneers shared that "noblest misfortune of being born before his time." "There is great reason to believe," said Clifford, "that every material atom carries upon it a small electric current, *if it does not wholly consist of this current*."

In 1886 when President of the Chemical Section of the British Association, in a speculation on the origin of matter, I drew a picture of the gradual formation of the chemical elements by the workings of three forms of energy—electricity, chemism, and temperature—on the "formless mist" (protyle*), wherein all matter was in the pre-atomic state—potential rather than actual. In this scheme the chemical elements owe their stability to their being the outcome of a struggle for existence—a Darwinian development by chemical evolution—a survival of the most stable. Those of lowest atomic weight would first be formed, then those of intermediate weight, and finally the elements having the highest atomic weights, such as thorium and uranium. I spoke of the "dissociation point" of the elements. "What comes after uranium?" I asked. And I answered back—"The result of the next step will be . . . the formation of . . . compounds the dissociation of which is not beyond the powers of our terrestrial sources of heat." A dream less than twenty

* We require a word, analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I venture to use is composed of πρσ (earlier than) and ὕλη (the stuff of which things are made).

years ago, but a dream which daily draws nearer to entire and vivid fulfilment. I will presently show you that radium, the next after uranium, does actually and spontaneously dissociate.

The idea of units or atoms of electricity—an idea hitherto floating intangibly like helium in the sun—can now be brought to earth and submitted to the test of experiment.* Faraday, W. Weber, Laurentz, Gauss, Zöllner, Hertz, Helmholtz, Johnstone Stoney, Sir Oliver Lodge, have all contributed to develope the idea—originally due to Weber—which took concrete form when Stoney showed that Faraday's law of electrolysis involved the existence of a definite charge of electricity associated with the ions of matter. This definite charge he called an electron. It was not till some time after the name had been given that electrons were found to be capable of existing separately.

In 1891, in my Inaugural Address as President of the Institution of Electrical Engineers, † I showed that the stream of cathode rays near the negative pole was always negatively electrified, the other contents of the tube being positively electrified, and I explained that "the division of the molecule into groups of electro-positive and electro-negative atoms is necessary for a consistent explanation of the genesis of the elements." In a vacuum tube the negative pole is the entrance and the positive pole the exit for electrons. Falling on a phosphorescent body, yttria, for instance,—a collection of Hertz molecular resonators—the electrons excite vibrations of, say, 550 billion times a second, producing ether waves of the approximate length of 5·75 ten-millionths of a millimetre, and occasioning in the eye the sensation of citron-coloured light. If, however, the electrons dash against a heavy metal, they produce

* "The equivalent weights of bodies are simply those quantities of them which contain equal quantities of electricity; . . . it being the *electricity* which *determines* the equivalent number, *because* it determines the combining force. Or, if we adopt the atomic theory or phraseology, then the atoms of bodies which are equivalents to each other in their ordinary chemical action, have equal quantities of electricity naturally associated with them,"—Faraday's "Experimental Researches in Electricity," par. 869, Jan., 1834.

"This definite quantity of electricity we shall call the molecular charge. If it were known it would be the most natural unit of electricity."—CLERK MAXWELL'S "Treatise on Electricity and Magnetism," First Edition, vol. i., 1873, p. 311.

"Nature presents us with a single definite quantity of electricity. . . . For each chemical bond which is ruptured within an electroiyte a certain quantity of electricity traverses the electrolyte, which is the same in all cases."—G. JOHNSTONE STONEY, "On the Physical Units of Nature," British Association Meeting, Section A, 1874.

"The same definite quantity of either positive or negative electricity moves always with each univalent ion, or with every unit of affinity of a multivalention."—HELMHOLTZ, Faraday Lecture, 1881.

"Every monad atom has associated with it a certain definite quantity of electricity; every dyad has twice this quantity associated with it; every triad three times as much, and so on."—O. LODGE, "On Electrolysis." *British Association Report*, 1885.

† "Electricity in Transitu: from Plenum to Vacuum"—*Jour. Inst. Electrical Engineers*, vol. xx., p. 10, January 15, (1891).

ether waves of a far higher frequency than light, and are not continuous vibrations, but, according to Sir George Stokes, simple shocks or solitary impluses ; more like discordant shouts as compared with musical notes.

During that Address an experiment was shown which went far to prove the dissociation of silver into electrons and positive atoms.* A silver pole was used, and near it in front was a sheet of mica with a hole in its centre. The vacuum was very high, and when the poles were connected with the coil, the silver being negative, electrons shot from it in all directions, and passing through the hole in the mica screen, formed a bright phosphorescent patch on the opposite side of the bulb. The action of the coil was continued for some hours, to volatilise a certain portion of the silver. Silver was seen to be deposited on the mica screen only in the immediate neighbourhood of the pole; the far end of the bulb, which had been glowing for hours from the impact of electrons, being free from silver deposit. Here, then, are two simultaneous actions. Electrons, or Radiant Matter shot from the negative pole, caused the glass against which they struck to glow with phosphorescent light. Simultaneously, the heavy positive ions of silver, freed from negative electrons, and under the influence of the electrical stress, likewise flew off and were deposited in the metallic state near the pole. The ions of metal thus deposited in all cases showed positive electrification. †

In the years 1893-4-5 a sudden impulse was given to electric vacuum work by the publication in Germany of the remarkable results obtained by Lenard and Röntgen, who showed that the phenomena inside the vacuum tube were surpassed in interest by what took place outside. It is not too much to say that from this date what had been a scientific conjecture became a sober reality.

One important advance in theoretic knowledge has been obtained by Dewar, the successor of Faraday in the classic laboratories of the Royal Institution. Soon after Röntgen's discovery, Dewar found that the relative opacity to the Röntgen rays was in proportion to the atomic weights of bodies, and he was the first to apply this principle to settling a debated point in connection with argon. Argon is relatively more opaque to the Röntgen rays than either oxygen, nitrogen, or sodium, and from this Dewar inferred that the atomic weight of argon was twice its density relative to hydrogen. In the light of to-day's researches on the constitution of atoms, it is impossible to over-estimate the importance of this discovery.

In 1896 Becquerel, pursuing the masterly work on phosphorescence inaugurated by his illustrious father, showed that the salts

* In describing the experiment, one of fundamental importance, modern terms are employed.

† *Proc. Roy. Soc.*, Vol. lxix., p. 421.

of uranium constantly emit emanations which have the power of penetrating opaque substances and of affecting a photographic plate in total darkness, and of discharging an electrometer. In some respects these emanations, known as Becquerel rays, behave like rays of light, but they also resemble Röntgen rays. Their real character has only recently been ascertained, and even now there is much that is obscure and provisional in the explanation of their constitution and action.

WILLIAM CROOKES.

[To be concluded.]

HAWAIKI, THE ANCIENT HOME OF THE MAORI.

[Concluded from p. 25.]

IN another journal the following interesting notes concerning the religion of the ancient Maori are found :—

"The Maori, in their traditions, *Tangilawhiti* (epic poems) and language, show conclusively that, ages ago, there was at Hawaiki a grand temple known as Wharekura, at which temple meetings were regularly held, presided over by Tohungas, initiates of a very high order, and wherein was taught and practised a perfect system of principles of an esoteric form, with exhaustive and appropriate rituals, also symbols, signs, and passwords, and that these were kept and preserved on tables of stone which latter were deposited in the temple. The ritual and symbols were entrusted by the Ariki-Rangi (divine and supreme head) to the various officers, in order to properly carry out the ceremonials connected with these meetings. The teaching dealt with the relation of the 'main features of the history of creation and the origin and higher destiny of man,' which relation was accompanied with appropriate symbols. Tâne was the great Creator of the universe. The language in which this wisdom-religion was embodied was extremely Archaic. A knowledge of astronomy being absolutely essential to a proper realisation of the principles of the order, its Adepts, Tohunga-Kokorangi, constantly taught, in observatories, its elements and phenomena to those who were accepted for qualification. The figure of the triangle, *Tantoru* formed the basis of, or for, the most elaborate calculations in connection with astronomy and geography. Moral teachings were more or less associated with the figure of the *Ripeka* cross, the type of good and evil, or enlightenment and ignorance, by two opposing lines. It appears that there is a universal tendency for the *evil* line to *cross* the *good* line, a tendency to restrict, thwart, or delimit its beneficial functions. Hence the saying : 'a foot which diverges from the good or pure to the evil or impure path.' There appears to have been no necessity for any oath of secrecy; the ordinance of the *Tapu* sanctity was its very essence, any infringement thereof, or neglect of its observance, by whomsoever, resulted in sure and speedy death, which was the true penal sign, silent and awesome. Each one appears to have used his enlightenment for the purpose of furthering his knowledge along those ancient lines which embraced the complete system, offering that fulness

of happiness granted to mortals who were enabled to penetrate the very depths of nature, and by revelling in her mysteries attain the threshold of the divine."

From another source we have the following :

" Maori teachings state that man is of divine origin, but while yet immortal, by using knowledge or power for base purposes, he fell ; and therefore can only regain divinity by holding true conceptions, and by the practice of such things as a communion with Nature, and a knowledge of her ways dictate ; above all things his aims must be high and noble."

Regarding Tohungas we learn : *

" There was first of all the Ariki-Rangi. Then Tohungas of Rongo, others again of Tâne, and of Tû,† who were the metaphysicians of ancient Maoridom, and who expounded the doctrines of man's divine origin and descent, his purposes and final destiny. Then there were the Tohunga-Kokorangi, or astronomers, whose minds sounded the vast depths of the starry realms ; reduced their apparent lack of uniformity to a system of order ; taught that their movements were regulated by, and subject to, the grand principle of motion from evolution ; demonstrated the perfection of a zodiacal system of so unerring and comprehensive a nature as to impart to their people the principles of that knowledge which enabled them to overcome the dangers of the deep and to successfully navigate the broad northern and southern Pacific Oceans to their ice-bound confines.

Then there was the Tino-Tohunga or Adept of the highest order ; the Tohunga-Ki, or soothsayer; the Matakite, or seer; the Tohunga-Whakapa (who may be called the surgeon). Again there was the Tohunga-Makutu, or magician. This closes, without exhausting, the list of Tohungas. These men taught that man was composed of the elements, that he was a product of Heaven and earth, or *Rangi* and *papa*, and an epitome of the Universe. Can the *pakeha*, of his own research, with the advantages and appliances which he unceasingly extols, demonstrate or advance a grander truth ?

The Tohunga was an advocate of morality, not merely as a sentiment, but as a principle. He has run his race, played an important part in the past history of a great and ancient people."

With regard to Deity—it was fourfold. Apparently one God, Rangi, the Heavenly One, the same as the popular Rangi—Heaven—the Father of all living things ; there were yet three other aspects. Rongo, called the Prince of Peace ; Tâne, the Creator of the worlds and the systems, and Tû, the God of justice and vengeance, the adjuster and restorer of balance or equilibrium.

The names represent aspects of the Creator, as explained in a Hymn, one verse of which I quote :

Thy many titles Lord are found
Above beneath and all around :
O Rangi ! "Heavenly One."

* Hawera *Star*, 28-8-98.

† Tâne, says Mr. Stowell, may or may not be equivalent to the Chaldean *Cânos* ; Tû, resembles the Scandinavian *Tiw*, equivalent to Mars.

Thy name of Rongo " Prince of Peace,"
Tâne ! Who lifts the worlds with ease—
Tû ! Where dread vengeance sets her crease.
O Rangi ! Rongo ! Tâne ! Tû !
Be with us still, however few.

And yet we are told the Maori had no religious beliefs !

The soul of man comes from the centre of the Universe, Hawaiki, and is born on earth in a physical body ; when the body dies it decays and returns to mother earth, while the spirit passes into the spirit-world and after a period, the Ego, in the case of a good man, passes to the centre of the Universe, the Heavenly Hawaiki, to bliss and peace unending ; in the case of the ignorant or wicked there is a difference of opinion as to whether the person re-incarnates, or the form is completely dissipated as a lost soul. Some Maoris believe in reincarnation. " But, " says this authority, " there is no evil in the soul," only in the form.

The heaven-world, Hawaiki, is symbolised by a circle with a point in the centre ; the earth-world also by a circle with a point representing Hawaiki, the home and cradle of the race, but radiating to the four points of the compass, thus forming a cross in the circle. The circle and the cross were again used to symbolise the different conditions of existence. Within the circle—the point, the germ, and an intermediate circle, showing the three worlds, and dealing with four conditions, Being, Matter, Time and Space, one to each limb of the cross, and each in three degrees. The point was represented also by the first letter or vowel (for there was no written language) of the language ; the same sound also representing the Ego, the first person singular, and in fact the beginning of all manifestation, the primal germ, and that letter was *Au*. This was the beginning of all things.

There is a certain interest about the *Kura* and the *Whare-Kura*. The *Kura* was the most sacred and precious thing the Maori had. It was a magical something, which could be consulted for purposes of divination or the development and use of occult powers. It was represented as being formed of precious stones, or jewels of many different colours, and was consulted or used by the Tohungas, and was always placed in a cup or vessel.* But the *Kura* is lost ; it was not brought from Hawaiki—but the lodge of initiation to their mysteries is *Whare-Kura*, the house of the *Kura*. Now literally, *Kura* means red, and in connection with the precious *Kura* it symbolises vitality ; therefore the *Whare-Kura* is the House of Life, and in connection with the precious stones of different colours, one may by a stretch of imagination connect this most sacred and precious thing not known to them now, with that other House of Life, the Aura surrounding every man, in which play many colours and which is the storehouse of divination and occult powers.

* Another " Grail " legend.

Now it naturally follows from the foregoing that there must have been, as an accompaniment to this temple and its services and these Tohungas or priests and teachers, a large body of people and a system of civilisation ; and a most interesting point in connection with it is, when did these exist? On this point the Maori cannot as yet help us. Though his traditions may go back for 1,500 years, they are quite inadequate, in point of time, to give us any idea of the date at which this nation was flourishing. In the slow processes of nature, 1,500 years are as nothing ; and we know from observation that very little difference in land surfaces is made in that period. It is claimed that this continent was wrecked by subterranean forces, but volcanic activity is not at any time so continuous as to be able to destroy a whole continent in a comparatively short space of time. For this Pacific continent spoken of by the natives of these islands was that known in Theosophic writings as the Lemurian, or Third Continent, the home of the Third Great Race, which perished, according to the "Secret Doctrine," nearer four millions than one million years ago.

Has the Maori existed—and his traditions—all that immense period of time? The remnants of Lemurian people now existing are the most degraded races of the earth—the Andaman Islanders, Australian aborigines, etc. The Maori is much superior to these, and even these are called Lemuro-Atlantean.

Be that as it may, we have Theosophical evidence that between 800,000 and a million years ago conditions prevailed which afford room for the Maori explanation of the volcanic convulsions which wrecked the continent eventually; and also by means of which we may understand where Hawaiki was situated. On Map 1, in the "Story of Atlantis," quite a large area of land is found to exist in the Pacific, giving land communication between what are now New Zealand and Hawaii; in the direct line between these two there is a lake, lying on the equator. And in Hawaiki, which lay on mid-equator, there also existed a lake—the beloved lake, Rangiriri.

It is to be hoped that before long our Theosophical investigators will be able to make such original observations of this long past place and time, as will give us some further corroboration of these coincidences—as in the meantime they remain little more.

The Maori investigations come under the heading of *Kahui-Ru* and *Kahui-Rua*. The former dealing entirely with "Volcanic and attendant activity;" the latter with the *Dual* system, or balance by opposition, compensation: *e.g.*, Life and Death, Organic and Inorganic, Earth—Air, Peace—War, Man—God, Good—Evil, Heat—Cold, etc.; and as to volcanic activity it deals with the power of the combined action, force and energy of Fire and Water. Thus the ancient dirge:

"Who tossed, swayed and heaved the vasty waters of the oceans? The earthquake, the giant volcano! The volcano deals sudden death and disaster by swallowing greedily—but kind nature again heals, restores, and makes perfect. 'Tis the agency which divideth a country into separate parts. 'Tis the swallower of mainlands. 'Tis the swallower (and) dasher down of great mountains. The great mountains plunge beneath ocean waters."

So these references go on, terminating in others which specifically detail the loss of their original home and country, Hawaiki, which sank, taking down with it the majority of their people, with their homes, temples, and personal and sacred treasures, including the "Kura" and all of their High Priests and Philosophers. This is the one great loss to which the survivors so frequently refer, and the details of which they have embalmed in the more important Tangitawhiti, or Dirges.

"In that great plunge of the combined forces of Fire and Water—They were lost forever in darkness and death. Great Hawaiki was grasped, swept in and sacrificed to its wrath."

"Who set up its liquid temples (water where land had been)? In that supreme manifestation of turbulent waters, who forcibly diverted contrary, or counter, ocean-currents? Nor wonder, my son, that Tangaroa (god of the sea) came thus ashore (*viz.*, could move about over the submerged land). He was journeying to the Lake and wind-centre, (mid-equator); to great Hawaiki itself, even to Lake Rangiriri."

Legends concerning volcanic activity as a consequence abound in Polynesia, as for instance the Hawaiian legend of Papa: whose first born was Hawaii, her second Maui. Also the legend of Pele, who travelled about the Pacific in various directions, and brought forth islands.

The most interesting in this connection is the New Zealand legend of Taranaki, a beautiful snow-capped mountain, which was driven from inland down the Whanganui River and round the coast to his present position, as it gives a clue to the principal line of volcanic activity in New Zealand, one which, says Mr. Stowell, continued, was the main factor in the destruction of Hawaiki. Volcanic activity in New Zealand runs from the South-West to the North-East. There are several parallel lines, but taking a line starting from the mouth of the Whanganui River it passes through the central volcanoes of the North Island, then through White Island. This line continued, passes through Tonga, Hawaii, over a huge submerged volcano between there and the American coast, and finally passes the Alaskan volcano, Mount St. Elias. Going southward it passes into the volcanic region of the South Polar Continent. This is a subject that would require an immense amount of working out, as present volcanic conditions are quite different, but viewing it roughly it would seem to give a certain amount of corroboration to the Maori legends, which may be based on conditions that formerly existed.

As showing the difference between the popular ideas and those of the Tohungas, take the case of Maui, the demi-god or hero, who fished "Te Ika a Maui," North Island of New Zealand from the Sea.

Te Aotea Roa, the "long white cloud," is the name for the whole group of islands. Maui really was an explorer from Hawaiki, who was killed while exploring the South Polar Continent. In this connection it may be said that in his religious exercises the Maori looks to the south. To the occult student there may be some significance in this, and also in various other points touched upon, that might escape the general observer.

It is said that Maui was supposed to be of miraculous birth. His mother sent him to learn the art of fishing. "He is the great magician that caught the royal fish that raised commotion in the sea."

In Sir George Grey's "Polynesian Mythology" it is stated, this Maui was his mother's *fifth* son; that he caught the sun in a noose and compelled him to move more slowly, "in order that mankind might have longer days to labour in, to procure food." And he would have conquered Death, had it not been that in his baptismal service part of the prayers had been performed too hurriedly. He caught "Te Ika a Maui" with an enchanted fish-hook, and as he drew it up "repeated the incantation called *Hiki*, which makes heavy weights light."

Fire having been lost upon earth, through Maui himself extinguishing the fires, he undertook to bring it down once more, and he played so many tricks on the goddess who controlled it, that she set the world on fire, and he had to pray for water to extinguish it.

This Maui was the fifth son; but his four brothers were also named Maui, it is a generic term, but it is this fifth Maui who is the popular hero. We might conjecture that there was a Maui for each root-race, and so make an Aryan connection through the fifth Maui.

According to this book the men who voyaged to New Zealand in the five canoes were giants, nine, ten or eleven feet high.

There is another aspect of Hawaiki to which reference may be made. As the Biblical legends take us back in thought to the Garden of Eden, Paradise, the abode of bliss and innocence, and the whole purport of Christian teaching is to show us the means of gaining a heavenly paradise, so the Maori philosophers and Tohungas have utilised the lost Hawaiki to point a moral and give an analogy regarding conditions after death; and this it may be said gives some corroboration for the correctness of the teaching, because information on these points is invariably given out in a manner suited to the time and the people to whom it is given.

Hawaiki is said to be the centre of the earth, "where the germ and the race evolved, and developed; where the beloved Lake Rangiriri rested and where Wharekura stood. As the heart yearns to return to the original home and mother land, so the released spirit, in obedience to the 'law of gravitation' hastens to the centre,

dies in its turn and releases the soul, which then passes to the divine centre of the Universe, to eternal life."

Thus we have the lost earthly Hawaiki, the centre, used as a symbol of the centre of divine and eternal life. It will be noticed that the division of body, soul and spirit, with an alteration of the order of the terms, is used by the Maori; and the idea is exactly similar to the Theosophical teaching concerning the three planes which form the present sphere of man's evolution, *viz.*, the physical, the astral, where the man functions immediately after death, and the mental or devachanic. Further information regarding the Kahui-rua, or law of balance, may yet be forthcoming. The whole particulars are enwrapped in, and form part of, the Maori language, and are by no means available to the ordinary student of the language. Much of the teaching is considered to be of a highly sacred character, and was not intended for general distribution; hence its enfoldment in the way it is and the difficulty of translating it. The whole language, and every word of it, is highly significant and symbolical and is doubtless capable, like the Sanskrit, of conveying many meanings, some entirely physical, some highly spiritual, the latter only capable of discernment by the purely intellectual and intuitional student. The language is sacred, each particular sound and word has a certain significance of its own and in combination; in the chants a regular sentence is not used, but only fragments. Thus: "The great night, the black night, the great darkness:" nothing definite is said about them; the rest is left to imagination. Then: "From the nothing, the something"—more imagination. There is a continual play on the power of the imagination, which of course is more apparent when using the Maori, than in English. Again we have: "Darkness, darkness; light, light; the seeking, the searching; in chaos, in chaos."

As said, records were kept in the genealogies of chiefs; and each name had thus a peculiar significance, and probably conveyed several meanings. The introduction to the "Hawaiian Tradition" says that it is the special property of the latest ruling family of Hawaii, "being nothing less than the genealogy in remote times, of the late King Kalakaua." The writer says: "I have endeavoured to give the definition of each name as far as it came within my knowledge of words, but in some cases this could not be done because the true signification has been lost. The ancient Hawaiians were astronomers, and the terms used appertained to the heavens, the stars, terrestrial science, and the gods."

It is thus a matter of difficulty and hard study to work out the traditions and mythology of these ancient people; and it will only be done through the continued existence of a few real *Tohungas* who are earnest students and lovers of their race.

It seems evident, as the Pilgrim Fathers said of the Bible, that "The Lord has more light and truth yet to break forth out of His

Holy Word "—that much may yet be revealed to the world by the study of primitive languages and races and customs and remains. So, in course of time, we may hear of a system of Theosophy, practically identical with other systems, contained in the Maori language and traditions, giving us much information concerning the lost physical Hawaiki, situated on the Equator in the ancient continent, and also about the Heavenly or Spiritual Hawaiki, the abode of pure and holy spirits, in the centre of the Universe.

F. DAVIDSON.

CLAIRVOYANCE IN SPACE.

WE spoke last week of what a man would see with opened sight if he simply looked round him just where he stood, without making any effort to penetrate into the distance, either of space or time. To-day we have to consider the capacity to see events or scenes removed from the seer in space and too far distant for ordinary observation. When a man in one continent observes and reports what is taking place in another, thousands of miles away, how is it done?

Some people may think that the first question ought to be, *is* it ever done? Yes, there is no doubt whatever that it has been done very often. Any one who is as yet uncertain as to this should read the large numbers of authenticated instances given in the literature of the subject. Cases will be found in the reports of the Psychical Research Society, and in almost any account of spiritualistic phenomena. There can be no question in the minds of those who have studied the subject that clairvoyance in space is a possibility—indeed, for us in Theosophy this is so definitely so that we know no less than five ways in which it can be done, as I shall proceed to explain. Of these five ways, four are really varieties of clairvoyance, while the fifth does not properly come under that head at all, but belongs to the domain of magic. I mention it here only because a person who was endeavouring to classify cases of clairvoyance would sooner or later come across cases of its use, and would very likely be puzzled by them. People often write to Theosophists and describe some experience connected with non-physical life, and ask how the result was produced, and sometimes such questions are very difficult to answer—not because the phenomena are rare, but because they are so common; not that there is any difficulty in accounting for them, but that there are so many ways in which they might have occurred that without full and careful cross-examination it is impossible to say which method was actually employed.

But one may usually distinguish this magical procedure from genuine clairvoyance, because its leading feature is that it is not by any faculty of the seer that information is obtained; in fact, he does not see what happens at all, but he is told it by another. He simply sends somebody to see for him, though when he has learnt what he wishes to know, he very likely gives it out as though he had seen it himself. In the East this method is largely employed, and the messenger there is usually a nature-spirit, whose assistance may be obtained either by invocation or by evocation; that is to say, the operator may either persuade his astral coadjutor by prayers and offerings to give him such help as he desires, or he may compel his aid by the determined exercise of a highly-developed will and certain magical ceremonies. The same thing is often done at a spiritualistic seance, but there the messenger employed is more likely to be a dead man, though sometimes there too it is only an obliging nature-spirit, who is amusing himself by posing as somebody's departed relation. Of course there are also cases in which the medium is a clairvoyant, but much more often some dead man goes and sees what is needed, and then comes back and describes it through the organism of the medium. Whichever be the method or the messenger, we may dismiss as not genuine clairvoyance any case in which the faculty employed is not that of the seer himself.

One who possesses the type of clairvoyance of which we spoke last week, and is able to see the astral entities as they move about him, is not therefore necessarily also dowered with this faculty of seeing at a distance. He would still have to learn this, though it ought not to be difficult for him to acquire it, and it would be done by one of the four methods which I shall try to describe.

The first has certain analogies on the physical plane, but none of them are perfect. If you can imagine a telephone, along the wire of which we could see instead of hearing, that would give a partial analogy. Think of the new system of wireless telegraphy; the vibrations spread out in all directions, but suppose they spread in one direction only, and made a kind of temporary wire as they moved by arranging or magnetizing or polarizing the particles of the other so that for the time a special current could pass along them, then we should have another analogy; and by combining the two ideas we shall have a fair image of this kind of clairvoyance, which has sometimes been called seeing by means of an astral current. By an effort of will such action may be set up among astral particles as to form a line of them along which the clairvoyant may see something as though he were looking through a telescope. This method has the disadvantage that this telegraph line or telescope is liable to disarrangement or even destruction by any sufficiently strong astral current which happens to cross its path; but if the original effort of will were fairly definite, this would not often happen. The view of distant events obtained in this way is usually not unlike that gained by means of a telescope. Figures appear very small, like those upon a distant stage, and they are often seen in the midst of a disc of light, as though they were scenes thrown upon a sheet from

a magic lantern. The observer has no power to shift his point of view so as to understand better what he sees, nor can he, as a rule, exercise any further faculty ; he would not, for example, be able to hear what was being said among those distant actors.

In this case the consciousness of the clairvoyant remains at this end of the line, so that he is able to use his physical organs while he sees, and can describe everything as it occurs. This is one of the commonest orders of sight at a distance, and for many people it is very much facilitated if they have some physical object which can be used as a starting-point for their astral telegraph-line or tube—a convenient focus for their will-power. A ball of crystal is the commonest and most effectual of such aids, since it has the advantage of possessing within itself qualities which stimulate psychic faculty. There are plenty of cases on record in which by means of a crystal, men have seen what took place at a distance ; but this belongs more properly to a later stage of our subject.

Let us compare this with another type of clairvoyance—that by means of a thought-form. All students of Theosophy are aware that thought takes form on its own plane, and very much of it upon the astral plane as well ; and in some cases this thought takes the form of the thinker. If a man thinks of himself very strongly as present at a certain place or wishes very strongly to be there, he will often project an image of himself which will be visible to clairvoyant sight. Normally the man has no control over such a form when it has once left him, but there are methods by which a man may retain such connection with it as may enable him to receive impressions through it—to use it as a kind of outpost of his consciousness. In such cases, the impressions made upon the form would be conveyed to the seer not along a line of astral particles, as in the last case, but by sympathetic vibration. In exercising this type of sight, the operator will still be perfectly conscious at his own end of the line, and so can describe as he sees, so long as he does not allow the intentness of his thought to be disturbed. If he loses that for an instant, the whole vision vanishes. But he has advantages over the man using the astral current, in that he sees his figures life size, as though he were close to them, and may also to some extent shift his point of view if he wishes. Instances of this kind of sight among untrained people are naturally rarer than the other, since it requires greater mental control.

There is however another and still more efficient variety of this sight, which would present somewhat different symptoms to the observer. If your seer fell into a trance, so that his physical consciousness was for the time unavailable, and it was only after his return that he could describe what he had seen—then you have probably an example of this other type of clairvoyance in which the information is gained by an astral visit. Instead of seeing from a distance or sending a messenger, the man simply goes and sees for himself,

which is in many ways much the most satisfactory way. In this case he will describe himself as standing among the actors in his scene, hearing what they say as well as seeing what they do, able to move about freely as he wishes. Manifestly this is a greater achievement and altogether a more efficient faculty, for the man who possesses it fully can see and study at leisure all the other inhabitants of the astral plane, so that the great world of the nature-spirits lies open before him, and he may converse at will with them, and even with some of the lower devas or angels. Wherever he goes, he goes in full consciousness, with full power of investigation. True, it has its own special dangers for the untrained seer, and they are greater than those of either of the other methods ; yet it is the most satisfactory form of clairvoyance open to him, for the immensely superior variety which we shall next consider is not available except for specially trained students.

This last method, which is so much the best and highest, consists simply of using the mental body instead of the astral vehicle which naturally requires much greater development. In this body the man travels just as in the other case, but without any of the dangers which beset the path of the astral visitor, and with the enormous advantages which the possession of the higher faculties of the mental plane gives in the way of additional sight and wider knowledge. In his travels he sees so much more and has so much greater opportunities chiefly because he has the capacity of entering upon all the glory and beauty of the higher land of bliss, so that for him heaven is always open, not as a far-away vision, but as an ever present reality in which he is living and moving at will.

We see therefore that, besides the magical method first mentioned, we have four types of clairvoyance—that by an astral telescope, that dependent upon the projection of a thought-form, that involving an astral visit, and that which needs the use of the mental body. The man who possesses either of these latter has obviously many and great advantages at his disposal, even besides those already enumerated. Not only can he visit without trouble or expense all the beautiful and famous places of the earth, but if he happen to be a scholar, think what it must mean to him that he has access to all the libraries of the world ! What must it be for the scientifically-minded man to see taking place before his eyes so many of the processes of the secret chemistry of Nature, or for the philosopher to have revealed to him so much more than ever before of the working of the great mysteries of life and death. To him those who are gone from this plane are dead no longer, but living and within reach for a long time to come ; for him many of the conceptions of religion are no longer matters of faith, but of knowledge. Above all, he can join the army of invisible helpers, and really be of use on a large scale. Certainly it has its dangers also, especially for the untrained ; dangers from evil entities of various kinds, which may terrify or

injure those who allow themselves to lose the courage to face them boldly; danger of deception of all sorts, of misconceiving and misinterpreting what is seen; greatest of all, the danger of becoming conceited about the thing and of thinking it impossible to make a mistake. But a little common-sense and a little experience should protect a man against these.

It must not be forgotten that the man who acquires these powers under the guidance of a qualified teacher will be bound by certain restrictions. Briefly, these will be that there shall be no prying, no selfish use of the power, and no displaying of phenomena. That is to say, the same considerations of honour and good feeling which would govern the actions of a gentleman upon this plane, are expected to apply upon the astral and mental planes also; that the pupil is never under any circumstances to use the power which his additional knowledge gives him, in order to promote his own worldly advantage, or indeed in connection with gain in any way, and never to give what is called in spiritualistic circles "a test"—that is, to do anything which will incontestably prove to sceptics on the physical plane that he possesses what to them would appear to be an abnormal power. With regard to this latter proviso people often say "Why should he not? It would be so easy to convince and confute the sceptic, and it would do him good!" Such critics lose sight of the fact that, in the first place, none of those who know anything *want* to confute or convince sceptics, or indeed ever trouble themselves about the sceptic's attitude in the slightest degree one way or the other; and in the second, they fail to understand how much better it is for that sceptic that he should gradually grow into an intellectual appreciation of the facts of Nature, instead of being suddenly introduced to them by a knock-down blow, as it were.

So far we have been considering what these powers would be to him who possessed them fully, and had been trained to use them. But the majority of cases with which an investigator of the subject would come into contact would naturally fall very far short of these. He may meet with a few instances of intentional clairvoyance, when the seer definitely sets himself to discover a certain fact, and succeeds to a greater or less extent. But he will find far more who see unintentionally and spasmodically without any idea beforehand when the faculty will manifest itself. Another class, standing between these two, is that of those who intentionally put themselves in the way of seeing something, but do not in the least know what it will be, nor have they any control over the sight when the visions have begun. They may be said to be psychic Micawbers, who put themselves into a receptive condition, and simply wait for something to turn up. The commonest variety of these is the crystal-gazer. Sometimes, but comparatively rarely, he is able to direct his vision in his crystal as he wishes; but the majority of such gazers just form a fortuitous astral tube and see whatever hap-

pens to present itself at the end of it. The crystal is for them simply a focus from which their clairvoyant line starts, and is not really a necessity at all, though they usually think that they could not do anything without it.

Any sort of polished surface may be employed. I have heard of a mirror being used, or a glass ball, or a bottle of water, and it may be recollected that Lane describes the use of ink for this purpose, in his introduction to the "Arabian Nights." A drop of blood is used among the Maoris in New Zealand, and I have even heard of a saucer of charcoal being employed. Mr. Andrew Lang in his "Dreams and Ghosts" gives us a very good example of the purposeless kind of vision most frequently seen in this way. He says:

"I had given a glass ball to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large square old-fashioned red sofa covered with muslin, which she found in the next country-house she visited. Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into the study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He would discover during the week whether he saw right or not. This was at 5-30 on a Sunday afternoon.

"On Tuesday Mr. Baillie was at a dance in a town some forty miles from his home, and met a Miss Preston. 'On Sunday,' he said, 'about half-past five you were sitting under a standard lamp in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his mustache.' 'Why, the blinds must have been up!' said Miss Preston. 'I was at Dulby,' said Mr. Baillie, and he undeniably was."

This is quite a typical case of crystal-gazing—the picture correct in every detail, you see, and yet absolutely unimportant and bearing no apparent signification of any sort to either party, except that it served to prove to Mr. Baillie that there was something in crystal-gazing. But it is sometimes exactly in this apparently aimless, accidental sort of way that the first gleam of a higher vision comes to a person. Sometimes it is because the physical body is temporarily weakened by illness, so that for the moment its insistent faculties are not so much in evidence, and so the others which are usually hidden are able to show through. Sometimes it is an effort from outside which for a moment makes a person sensitive to what normally would not be able to impress him. We have a very good example of this in Dr. Bushnell's work, "Nature and the Supernatural."

The story runs that a certain Captain Yonnt had a twice-repeated dream, in which he very clearly saw a party of emigrants perishing from cold and hunger at a spot in the mountains, the scenery of which was strongly impressed upon his mind. On describing it in the morning to an old hunter, the latter recognized the

scenery at once; and this fact so profoundly impressed Captain Yount that he forthwith set off to find the place, being persuaded that the emigrants were really there, according to his dream. All proved to be exactly as he had seen it, and he was enabled to save the lives of the people. It would seem probable that some helper, observing the forlorn condition of the emigrant party, took the nearest impressible and otherwise suitable person (who happened to be the Captain) to the spot in the astral body, and aroused him sufficiently to fix the scene firmly in his memory.

Sometimes when two people are in very close sympathy, we find that a bond exists between them which enables one of them to impress the other in this way at some great crisis or in some serious need. I remember a case told in the "Proceedings of the Society for Psychical Research," about an English General who was seriously wounded in one of the battles in the Indian mutiny, and supposed himself to be dying. As he was being borne off the field, he said to one of the officers near him, "Take this ring off my finger, and send it to my wife," and the officer promised him to do so. His wife at this particular moment had just lain down in bed, but was still wide awake when she saw the whole scene as in a vision, and heard her husband make the request above described. It was only some days later that she learnt that her husband had really been seriously wounded at the assault upon Mooltan, and that he had actually made the request about the ring exactly as she had seemed to hear it in the vision. In this instance obviously it was the intimate sympathy between husband and wife which made the *rapport* possible, and then the General's earnest thought of his wife, acting upon a mind already so closely attuned to his, conveyed the picture to her, so that she saw and heard practically as though she had been present in the flesh. Probably he may have definitely wished that she were with him, or at any rate that he could see her before his death. So strong a thought as this does not, however, seem to be indispensable, for there are cases in which clairvoyance has been produced, and the necessary link supplied, by a thought which was not at all of that nature, and not even apparently connected with any definite wish. A case illustrating this is to be found in the "Proceedings of the Psychical Research Society," vol. ii., p. 160:—

"Mrs. Broughton awoke one night in 1844 and roused her husband, telling him that something dreadful had happened in France. He begged her to go to sleep again, and not trouble him. She assured him that she was not asleep when she saw what she insisted on telling him. First, a carriage accident—which she did not actually see, but what she saw was the result—a broken carriage, a crowd collected, a figure gently raised and carried into the nearest house, then a figure lying on a bed, which, she then recognized as the Duke of Orleans. Gradually friends collecting round the bed, among them several members of the French royal family, the Queen, then the King, all silently and tearfully watching

the evidently dying Duke. One man (she could see his back, but did not know who he was) was a doctor. He stood bending over the Duke, feeling his pulse, with his watch in the other hand. And then all passed away, and she saw no more. As soon as it was daylight she wrote down in her journal all that she had seen. It was before the days of the electric telegraph, and two or more days passed before the papers announced the death of the Duke of Orleans. Visiting Paris a short time afterwards she saw and recognized the place of the accident, and received the explanation of her impression. The doctor who attended the dying Duke was an old friend of hers, and as he watched by the bed his mind had been constantly occupied with her and her family."

Evidently in this case the link was formed by the doctor's frequent thought about Mrs. Broughton, yet he clearly had no especial wish that she should see what he was doing at the time. Evidently also, the clairvoyance was of the "astral telescope" type, as is shown by the fixity of her point of view—which, be it observed, was not the doctor's point of view sympathetically transferred (as it might easily have been), since she sees his back without recognizing him.

There is a large class of clairvoyant visions which have no traceable cause, which are apparently quite *meaningless*, and have no recognizable relation to any events known to the seer. To this class belong many of the landscapes seen by some people just before they fall asleep. The scenes appear to be selected entirely at haphazard, just as though one seized a physical telescope and turned it vaguely upon the landscape without looking first to see at what it was pointed. Sometimes what are seen are not landscapes but faces, or clouds of colour. One of the best descriptions of this sort of scene that I know is given by Mr. W. T. Stead in his "Real Ghost Stories," p. 65.

"I got into bed but was not able to sleep. I shut my eyes and waited for sleep to come; instead of sleep, however, there came to me a succession of curiously vivid clairvoyant pictures. There was no light in the room and it was perfectly dark; I had my eyes shut also. But notwithstanding the darkness I suddenly was conscious of looking at a scene of singular beauty. It was as if I saw a living miniature about the size of a magic-lantern slide. At this moment I can recall the scene as if I saw it again. It was a seaside piece. The moon was shining upon the water, which rippled slowly on to the beach. Right before me a long mole ran out into the water. On either side of the mole irregular rocks stood up above the sea-level. On the shore stood several houses, square and rude, which resembled nothing that I had ever seen in house architecture. No one was stirring, but the moon was there and the sea and the gleam of the moonlight on the rippling waters, just as if I had been looking on the actual scene ..... I was wide awake, and the same time that I saw the scene I distinctly heard the dropping of the rain outside the window. Then suddenly, without any apparent object or reason, the scene changed. The moonlit sea vanished, and in its place I was looking

right into the interior of a reading-room. It seemed as if it had been used as a school-room in the daytime, and was employed as a reading-room in the evening. I remember seeing one reader hold up a magazine or book in his hand and laugh. It was not a picture—it was there. The scene was just as if you were looking through an opera-glass; you saw the play of the muscles, the gleaming of the eye, every movement of the unknown persons in the unnamed place into which you were gazing. I saw all that without opening my eyes, nor did my eyes have anything to do with it. You see such things as these as it were with another sense which is more inside your head than in your eyes. This was a very poor and paltry experience, but it enabled me to understand better how it is that clairvoyants see than any amount of disquisition. The pictures were *apropos* of nothing; they had been suggested by nothing I had been reading or talking of; they simply came as if I had been able to look through a glass at what was occurring somewhere else in the world. I had my peep, and then it passed, nor have I had a recurrence of a similar experience."

This seems as absolutely casual as the glimpse one gets through a gap in the hedge when one is driving along a road; yet it had its value for Mr. Stead, for it gave him that one touch of personal experience which is worth so much to the investigator. How this direct evidence may be systematically obtained will be the subject of our fourth lecture on Clairvoyance; but short of undertaking the personal development which will give us first-hand experience, very much may be learnt from the literature of the subject. I have myself presented the Theosophical theory of clairvoyance in a treatise on the matter, an epitome of which I am giving in these lectures. To that book I would refer those who wish for further detail, as they will find in it all that I have now said, and much more. From it also they may get the names of other books in which collections of illustrations can be found; and in this way they may study the subject through the eyes of those who have investigated it, and may acquire some idea of the great mass of evidence that lies within their reach.

In describing to you to-night these various kinds of clairvoyance I have mentioned nothing of which I have not myself seen instances; and what I have seen you may see, if you are willing to take the trouble which I took. There is no mystery as to the methods either of investigation or of self-development; they are fully and clearly described in the Theosophical literature, and all that is necessary is the resolution to make the effort. Few things, surely, can be more interesting than a study which opens up to us so wide a field, which gives us so far grander and truer a conception of this beautiful world in which the Divine Power has placed us, in order that through the lessons to be learnt here we may qualify ourselves for the glorious future which He has destined for us all.

C. W. LEADBEATER.

A BUDDHIST PHILOSOPHER.

AN ACCOUNT OF AS'VAGHOSHA'S DISCOURSE ON THE "AWAKENING OF FAITH IN THE MAHA'YA'NA."*

[*Concluded from page* 47.]

IN his "First Principles" Herbert Spencer writes:

"Every religion, setting out though it does with a tacit assertion of a mystery, forthwith proceeds to give some solution of this mystery, and so asserts that it is not a mystery past human comprehension. But an examination of the solutions they severally propose shows them to be uniformly invalid. The analysis of every possible hypothesis proves, not simply that no hypothesis is sufficient, but that no hypothesis is even thinkable. And this, the mystery which all religions recognise, turns out to be a far more transcendent mystery than any of them suppose—not a relative but an absolute mystery."

The relation between *Suchness* and the Soul as *Birth and Death* seems to be the very mystery to which Spencer is alluding, but As'vaghosha makes no attempt to solve it. The only one who can have a clear and consummate knowledge of it, he says, is a Buddha, a Tathâgata, one who is "truly come," holy and fully enlightened, and he rather inclines to the view that any discussion thereof is both foolish and fruitless.

Turning from this side of As'vaghosha's philosophy we approach what may be described as the evolution of the separated or non-enlightened consciousness, which is the only question with which we can probably concern ourselves in our speculations and theorisings.

Speaking of the separated or non-enlightened consciousness he says that "the first aspect is *ignorant action;*" but ignorant action is simply another way of expressing that blind response to impacts from without which has been described as the first step in the evolution of consciousness. Then "there originates that which perceives an external world" (*i.e.*, the Ego or Subject), finally we have the external world itself. Through perception an external world originates, but independent of that which perceives (*i.e.*, the Ego) there is no surrounding world. So that the Ego only exists in view of its perception of an external, separated world, and the external world only exists in the perception of the Ego, it has no absolute existence of its own—a rather pretty tangle!

Conditioned by this *unreal* external world (As'vaghosha constantly emphasises its unreality) six modes of consciousness are evolved.

* London; Kegan Paul & Co., 1900. Translated for the first time, from the Chinese Version, by Teitaro, Suzuki.

Being affected by the external world the mind (that is the consciousness) "becomes conscious of the difference between the agreeable and the disagreeable."

But is not this mode of consciousness characteristic of life in the mineral kingdom, put in other terms than those to which we are accustomed? The whole question of chemical affinity would appear to hinge upon the perception by the life, of the agreeable and the disagreeable.

The next phenomenon is memory "which retains the sensations agreeable as well as disagreeable, in a continuous succession of subjective states."

The *birth* of memory occurs in the vegetable kingdom although its perfection comes much later. We learn that especially in some of the long-lived members of the vegetable or plant world there begins to dawn a faint anticipation of the seasons as they come; in the winter, of the freshness and moisture of spring, in the spring, of the warmth of summer; so that we speak of Nature being *glad* when the anticipated season comes.

"The third phenomenon is clinging. Through the retention and succession of sensations agreeable as well as disagreeable, there arises the desire of clinging."

The birth of desire is the characteristic feature of the animal world and is marked by the coming into activity of the astral sheath of the animals.

"The fourth phenomenon is an attachment to names (or ideas), etc. By clinging, the mind hypostasises all names whereby to give definitions to all things."

The point here is that the mind through clinging or desire, makes *substances out of*, or materializes, all *ideas*, which is quite a characteristic feature of the action of the lower Manas.

We are now of course at the human level of evolution, having surveyed consciousness working in the fields of the mineral, vegetable, and animal levels, and so we find that the next phenomenon is described as "the performance of deeds," the will to do this, that, and the other, which As'vaghosha says is productive of individuality.

Then through the fifth phenomenon arises the sixth, "The suffering due to the fetter of deeds;" the mind recognising itself as entangled and curtailed of that freedom which is its true birthright, experiences that dissatisfaction or suffering which marks the beginning of its growth to enlightenment and liberty; discrimination, the first qualification for the path, is the fruit of this suffering.

It will be clear from the above that As'vaghosha approaches the [illegible] question of evolution from the point of view of consciousness; he does not speak of bodies or planes, he gives no maps, as it were, of the three worlds, the ocean of Samsara, dismissing them with the thought that they are unreal, and he would have us turn from the

unreal to the *real*. Valuable indeed are the accounts of the "three worlds" which those who can see have so patiently given us, but if we have perchance allowed *our* materialized conceptions of their accounts to dominate our thoughts too completely, an author like As'vaghosha who presents to us an opposite way of looking at things, is a refreshing antidote.

All things and conditions in the phenomenal world owe their existence to the mind; separated from the mind they would not exist. All modification and particularisations, therefore, all differentiation and separation, arise in the mind. "When the mind is disturbed the multiplicity of things is produced; but when the mind is quieted the multiplicity of things disappears." But the mind becomes attached to these modifications and from the standpoint of this Buddhist philosopher all evolution consists in the freeing of the mind from these attachments. The essence of the mind is eternally clear and pure, but the intellectual hindrance of ignorance obscures the spontaneous exercise of this wisdom. Our author writes:

"Embracing in full from all eternity, infinite, spotless virtues and incomprehensibly excellent spiritual states that can efficiently exercise an eternal and incessant influence upon all beings. Suchness thereby perfumes the minds of all beings." "In consequence of this perfuming power they are caused to loathe the misery of birth and death, and to pray for the blessing of Nirvâna, and believing that they are in possession within themselves of the true valid Dharma, to call forth their aspirations and to discipline themselves."

By this simile of *perfuming* and inter-perfuming, As'vaghosha seeks to explain four different powers at work in the worlds: the first is the pure Dharma, that is Suchness; the second is ignorance—the principle of defilement, as he calls it; the third is the subjective mind—that is, the *separating* mind; the fourth is the external world —that is, the six objects of sense. It is on account of the interperfuming of these principles that the truth is misunderstood and by clinging to these misconceptions, suffering arises, mental and bodily.

It appears to be one of the results of this way of looking at life that we find so much stress laid upon the *miseries* of birth and death and the desirability of escaping therefrom. It has even been made a subject of reproach, almost, against some Eastern ideals, that they *do* lay such stress upon the need for escaping from this wheel of Samsara at all costs, whether other people remain in it or not. It appears to be an open question whether those who are still bound can really help to unloose the bonds of their fellows, but certainly the ideal which should inspire the one who seeks for freedom is most clearly indicated by As'vaghosha. While he does speak of the desirability of getting free from the necessity of whirling round in the relentless wheel of birth and death, the whole atmosphere of

height of evolution also obtained the most venerable and excellent body in the whole universe."

This is the Dharmakaya of all Tathâgatas, the vehicle in which all Buddhas are riding—the one great whole in which all forms of individuals are annihilated. Depending on this Dharmakaya all Tathâgatas manifest themselves in bodily forms and are present at all points in space. The question is then asked: If all Buddhas then spontaneously benefit all beings, why do the latter not see them in person? The answer is that Tathâgatas are only waiting to reveal themselves to all beings as soon as the latter can purify their minds. When a mirror is covered with dust it cannot reflect images; if the mind is not clear of stain, the Dharmakaya, the Universal Mind to which all Buddhas are attuned, cannot reveal itself in them, but if they be freed from stain then it will do so.

Do not these thoughts recall the familiar words of the "Voice of the Silence," belonging to the same school of Mahâyâna Buddhism:

"Alas! that all men should possess Alâya, be one with the Great Soul, and that, possessing it, Alâya should so little avail them." And again: "For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions."

What means are suggested for the cleansing of the mirror of the mind, whereby enlightenment may alone be gained?

In the forefront of his teaching, As'vaghosha places the following five deeds. (1) Dâna, charity; (2) S'ila, morality; (3) Kshânti patience; (4) Virya, energy; (5) Cessation, or tranquilisation; and (6) Intellectual insight; the Pâramitâs with which we are familiar in the "Voice of the Silence."

Charity should mean the giving ungrudgingly as far as one's means allow, with a glad heart—whether it be assistance of necessities to those who are in want, courage to those who are afraid, or instruction in the Doctrines to those who would learn. These three acts of Charity should be performed without any desire for fame or reward.

The essence of morality is moderation and contentment in all things, and avoidance of the boisterousness of worldly life. But nothing should be done that will arouse the blame or disgust of the outsider.

He who practises Patience will not shun the ills of life, nor feel afflicted by sufferings, while he who would practise energy should be indefatigably energetic and endeavour to benefit all beings.

How are the last two Pâramitâs to be practised?

"To bring all mental states that produce frivolous sophistries to a stand-still is called cessation. To understand adequately the law of causality and transformation is called intellectual insight."

Each of these should be practised separately by the beginner, but by degrees they will become harmonized.

To practice cessation one should sit in solitude and pacify the mind. "Do not fix the mind on the breath; do not fix the mind on the forms and colours; do not fix the mind on space," or on anything external; "all particularisations, imaginations and recollections should be excluded from consciousness, even the idea of exclusion being excluded." The constant flux of thoughts is produced by impacts from without and before any echo of the Voice of the Silence may be caught, this must be stilled.

Many difficulties may beset the path of the practiser who would thus still the mind.

Evil spirits may assume horrible forms to disturb and frighten him; or beautiful figures to deceive and fascinate him; these may even appear as a Buddha with all his excellent and magnified features and may give instructions as to means of emancipation or may reveal to the practiser his own past and future or teach him to read the thoughts of others. They may render him over-elated or over-sorrowful, over-active or over-sleepy, in fact, seek to disturb him by every means in their power. If, however, the practiser becomes enraptured by these visions, and experiences he will lose his root of merit. He should think that all these things are the temptations of evil spirits that would take advantage of his deficiency in merit. After this he should further think that all these things —these external things—be they physical or astral—are nothing but mental hallucinations, and those visions and imaginations will disappear.

But the aspirant must not only train himself in cessation, or quieting of the mind; if this alone were practised the mind might lapse into a condition of stupidity and indolence. He should a well discipline himself in intellectual insight. In what does this consist?

He should ponder on the constant change and transformation of all things in the world—the things in the past are like a dream, those in the present are like the lightning, those in the future are like clouds that spontaneously come into existence. After thinking deeply on the unreality of the visible worlds—perfumed by the separative quality of ignorance—he should seek to awaken positive knowledge within himself, should feel the highest and deepest compassion for all suffering beings, rouse dauntless energy and make great vows. He should think—

"May my mind be free from all contradictions; may I abandon particularisation; may I personally attend on all Buddhas and Bodhisatvas, whom I shall pay homage to, make offerings to, revere and praise, and to whose instruction in the good Doctrine I shall listen; may I truthfully discipline myself according to their teachings, and to the end of the future never be negligent in self-discipline; may I with in-

numerable expediences (of salvation) deliver all beings who are drowned in the sea of misery, and bring them to the highest bliss of Nirvâna."

"By practising this Doctrine," says As'vaghosha, "Bodhisattvas, in the past consummated, Bodhisattvas in the future will consummate, pure and spotless faith in the Mahâyâna."

Such is a brief and broken outline of the "Awakening of Faith." The leading idea, perhaps, which a careful perusal of As'vaghosha's discourse leaves in one's mind is the following :

We live in worlds which are constantly changing—the ocean of Samsâra—but within them, through them, and beyond them, there is a world which is free from these limitations—the world of Suchness it is termed. Within each one of us there dwells a principle which has its being in that world—the principle of Enlightenment—which does not become or evolve, but is always there and is eternally nourished by all Buddhas. This is the soul as Suchness, and a Buddha—*i.e.*, one who is enlightened—for such is the meaning of the word—is one who has learnt the nature of the lower worlds and has found this higher part of the soul beyond and above the ocean of Samsâra. The knowledge of the lower worlds, though it should be the most perfect imaginable, would not bring true enlightenment or liberation, although it would be of immense value in polishing that mirror of the mind which has been referred to—true enlightenment ; true Mukti is not really far away in some distant time and place, but here and now, if we would but clear away the mists and see. This, the essence of the "Awakening of Faith," is finely put in a verse of Browning's. To know, he says,

> "Rather consists in opening out a way
> Whereiu the imprisoned splendours may escape,
> Than in effecting entry for a light
> Supposed to be without."

HERBERT WHYTE.

"THE ARCTIC HOME IN THE VEDAS." *

UNDER the above title Bâl Gangâdhar Tilak, author of "The Orion," or "Researches into the Antiquity of the Vedas," has presented to the public the results of years of ardent study and unwearied research. He quotes more than 600 Vedic and 36 Avestic passages to prove the theory of a primeval, Arctic home of the Aryans in pre-glacial times and he shows that, if some of these passages, which have hitherto been obscure and meaningless, were read with the help of the true key, *i.e.*, the Arctic home theory, and in the light of his interpretation, they would at once become clear and full of meaning. Where the real import of passages was either altogether

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missed or only imperfectly understood by former writers, Mr. Tilak shows them in what he considers their true light or colour, giving in every instance his reason for doing so, while at the same time trying to confine himself to the discussion of the direct evidence bearing on the points at issue and examining it according to the methods of historic or scientific investigation.

The author, according to his own statement, did not begin his work with *any* preconceived idea in favour of the Arctic theory (so that it was not a case of finding what he started out to find), on the contrary, he thought it at first very improbable, and it was only the amount of evidence which he had gathered that compelled him to accept the theory. He thinks it probable that this evidence may produce the same effect on the mind of the reader.

The subject is a very interesting one, especially to the student of Theosophy who has been told in the "Secret Doctrine" of a Northern home of the Second Race. (See Vol. II., pp. 6 and 7 ; also pp. 10 and 11).

The first three chapters of Mr. Tilak's book, "Prehistoric Times," "The Glacial Period," "The Arctic Region," form a kind of introduction to the whole work. As the author himself summed up the most important statements made in these chapters and as these are the very points we had noted we prefer giving them in his own words.

Summary of Chapters I. and II. :—

"1. In the very beginning of the Neolithic age Europe is found to be inhabited by races from whom the present races of Europe, speaking Aryan languages, are descended.

"2. But though the existence of an Aryan race in Europe in early Neolithic times is thus established, and, therefore, the theory of migrations from an Asiatic home in Post Glacial times is untenable, it does not prove that the Aryan race was autochthonous in Europe, and the question of its original home cannot, therefore, be regarded as finally settled.

"3. There are good reasons for supposing that the metal age was introduced into Europe by foreign people.

"4. The different ages of Stone, Bronze and Iron were not synchronous in different countries, and the high state of civilisation in Egypt is not, therefore, inconsistent with the Neolithic stage of European civilisation at the time.

"5. According to the latest geological evidence, which cannot be lightly set aside, the last Glacial period must have closed and the Post-Glacial commenced, at about 10,000 years ago, or 8,000 B.C. at the best, and the freshness of the Siberian fossil-deposits favours this view.

"6. Man is not merely Post-Glacial as he was believed to be some years ago, and there is conclusive geological evidence to prove

his wide-spread existence in the Quaternary, if not also in the Tertiary, era.

"7. There were at least two Glacial and one Inter-Glacial periods, and the geographical distribution of land and water on the earth during the Inter-Glacial period was quite different from what it is at present.

"8. There were great vicissitudes of climate in the Pleistocene period, it being cold and inclement during the Glacial, and mild and temperate in the Inter-Glacial period, even as far as the Polar regions.

"9. There is enough evidence to show that the Arctic regions, both in Asia and Europe, were characterised in the Inter-Glacial period by cool summers and warm winters,—a sort of, what Herschel calls, a *perpetual spring*; and that places like Spitzbergen, where the sun goes below the horizon from November till March, were once the seat of luxuriant vegetation, that grows, at present, only in the temperate or the tropical climate.

"10. It was the coming on of the Glacial age that destroyed this genial climate, and rendered the regions unsuited for the habitation of tropical plants and animals.

"11. There are various estimates regarding the duration of the Glacial period, but in the present state of our knowledge it is safer to rely on geology than on astronomy in this respect, though as regards the causes of the Ice Age the astronomical explanation appears to be more probable.

"12. According to Prof. Geikie, there is evidence to hold that there were, in all, five Glacial and four Inter-Glacial epochs, and that even the Post-Glacial period was marked by two successions of cold and genial climates, at least in the North-West of Europe.

"13. Several eminent scientific men have already advanced the theory that the cradle of the human race must be sought for in the Arctic regions and that the plant and the animal life also originated in the same place.

"It will thus be seen that if Vedic evidence points to an Arctic home, where the ancestors of the Vedic Rishis lived in ancient times, there is at any rate nothing in the latest scientific discoveries which would warrant us in considering this result as *a priori* improbable. On the contrary there is much in these researches that suggests such a hypothesis, and, as a matter of fact, several scientific men have now been led to think that we must look for the cradle of the human race in the Arctic regions."

Summary of Chapter III.:—

"I.—The Polar Characteristics.

"1. The sun rises in the South.

"2. The stars do not rise and set; but revolve, or spin round and round, *in horizontal planes*, completing one round in 24 hours.

The northern celestial hemisphere is alone overhead and visible during the whole year; and the southern or the lower celestial world is always invisible.

"3. The year consists of *one long day* and *one long night of six months each*.

"4. There is only *one morning* and *one evening*, or the sun rises and sets only once a year. But the *twilight*, whether of the morning or of the evening, *lasts continuously* for about *two months*, or 60 periods of 24 hours each. The ruddy light of the morn, or the evening twilight, is not again confined to a particular part of the horizon (eastern or western) as with us; but *moves*, like the stars at the place, *round and round along the horizon*, like a potter's wheel, completing one round in every 24 hours. These rounds of the morning light continue to take place, until the orb of the sun comes above the horizon; and then the sun follows the same course for six months, that is, moves, without setting, round and round the observer, completing one round every 24 hours.

"II.—The Circum-Polar Characteristics.

"1. The sun will *always be to the south* of the zenith of the observer; but as this happens even in the case of an observer stationed in the temperate zone, it cannot be regarded as a special characteristic.

"2. A large number of stars are *circum-polar*, that is, they are above the horizon during the entire period of their revolution and hence always visible. The remaining stars rise and set, as in the temperate zone, but revolve in more oblique circles.

"3. The *year* is made up of *three parts*:—(I.) *one long* continuous night, occurring at the time of the winter solstice, and lasting for a period, greater than 24 hours and less than six months, according to the latitude of the place; (II.) *One long continuous day* to match, occurring at the time of the summer solstice; and (III.) *a succession of ordinary days and nights* during the rest of the year, a nycthemeron, or a day and a night together, never exceeding a period of 24 hours. The day, after the long continuous night, is at first shorter than the night, but it goes on increasing until it develops into the long continuous day. At the end of the long day, the night is, at first, shorter than the day, but, in its turn, it begins to gain over the day, until the commencement of the long continuous night, with which the year ends.

"4. The dawn, at the close of the long continuous night, lasts for several days, but its duration and magnificence is proportionally less than at the North Pole, according to the latitude of the place. For places within a few degrees of the North Pole, the phenomenon of revolving morning light will still be observable during the greater part of the duration of the dawn. The other dawns, *viz.*, those between ordinary days and nights, will, like the dawns in the

temperate zone, only last for a few hours. The sun, when he is above the horizon during the continuous day, will be seen revolving, without setting, round the observer, as at the Pole, but in oblique, and not horizontal circles, and during the long night he will be entirely below the horizon ; while during the rest of the year he will rise and set, remaining above the horizon for a part of 24 hours, varying according to the position of the sun in the ecliptic."

In the subsequent chapters the above quoted two sets of characteristics are taken as guides in the interpretation of the Vedic descriptions and traditions. The passages quoted in the first part refer *directly* to the long night, or the long dawn, while we have in the second part, myths *indirectly* supporting the first.

In " The Night of the Gods " (Chapter IV.), different passages from the Vedic literature are presented to us which indicate the division of time in those early days in the polar regions. We are told that not only is there in the Taittiriya Samhitâ and in the Brâhmanas distinct mention made of " a lunar month of thirty days and a year of twelve such months, to which an intercalary month was now and then added, to make the lunar and the solar year correspond with each other," but also that, " A year of 360 days, with an intercalary month occasionally added, or a year of twelve lunar months, with twelve intercalary days inserted at the end of each year, was familiar to the poets of the Rig-Veda and is often mentioned in the hymns."

At this point the student must bear in mind that the Vedic literature is not arranged in chronological order so that one can go on step by step, nor were the traditions and myths narrated in the Rig-Veda all the outcome of *one* period of time, therefore patience and a good deal of labour are needed to classify them chronologically.

Indra is said " to separately uphold by his power heaven and earth as the two wheels of a chariot are held by the axle " (Rig. X., 89, 4.), and in X, 89, 2, where he is identified with Sûrya, he is described as " turning the widest expanse like the wheels of a chariot." These passages are intended to show that the spinning round of the heavens overhead was a phenomenon observed by the Vedic bards or their ancestors, a phenomenon that could only be seen at or near the North Pole, as in the temperate zones and the tropics the heavenly dome would appear to be going round like a wheel from east to west and on to the east again, the latter half of this course not being visible to the observer.

The wide-spread idea in Indian literature that the day and night of the Gods each last six months is treated at some length, beginning with the Post Vedic literature and going back to the most ancient books. We can in these pages naturally give only a few of the cited passages. In the Sûrya-Siddhanta, XII., 67, we read : " At Meru Gods behold the sun after but a *single rising* during the half of

his revolution beginning with Aries." Mount Meru is the terrestrial North Pole of our astronomers and the home of the Gods, according to the Purânas. " A year (human) is a day and a night of the Gods ; thus are the two divided, the northern passage of the sun is the day and the southern the night," says Manu I., 67, in describing the divisions of time. In an account of Arjuna's visit to Mount Meru (Vanaparvan, Chapters 163 and 164) it is stated : " At Meru the sun and the moon go round from left to right (pradakshinam) every day, and so do all the stars." Further : " The mountain, by its lustre, so overcomes the darkness of night, that the night can hardly be distinguished from the day." Later : " The day and the night are together equal to a year to the residents of the place." These passages the author considers as sufficient evidence that Indian writers, at the time when the Mahâbhârata was composed, were well acquainted with the astronomical characteristics of the Polar regions and this not through mathematical calculations but through observation. " *The lustre of the mountain* " is supposed to be a description of the Aurora Borealis as seen at the North Pole.

The statement made in the Taittiriya Brâhmana (III., 9, 22, 1), " that which is a year is but a single day of the Gods," is almost identical with one found in the Parsî scriptures (Vendidad, Fargard II., para. 40), which is : " They regard as a day, what is a year." In the same Fargard occurs a discourse between Ahura Mazda and Yima, which shows that the original home of the Iranians was made uninhabitable through glaciation and that there " the sun rose and set only *once in the year*, and that the *year was like a day* to the inhabitants of the place."

The idea of a half-yearly day and night of the Gods is shown to be not only Indo-Iranian, but also Indo-Germanic and that therefore it must have had its source in the original home of the Aryans, which was in the Polar regions.

In the Rig-Veda many references are made to the " long continuous dawn with its revolving splendours," the special characteristic of the North Pole. One of the favourite Vedic deities, Ushas, the Goddess of Dawn, is mentioned more than three hundred times in about twenty hymns, and this in such a rapturous way that it could hardly have been called forth by the short-lived dawn of either the temperate or torrid zone. Among the different indications of the long dawn there are the " three oblations, *viz.*, one to the dawn about to rise (*Udeshyat*), one to the rising dawn (*Udyat*), and one to the dawn that has risen (*Udita*), the first two of which are, according to the Taittiriya Brâhmana, to be offered before the rising of the sun." As the dawn in the tropical regions is so short such a three-fold distinction could hardly have been made there. The seventh Mandala of the Rig-Veda contains a number of dawn-

hymns. From these, several verses are discussed at great length and the following results established :

" 1. The Rig-Vedic dawn was so long that *several days* elapsed between the first appearance of light on the horizon and the sunrise which followed it (VII., 76, 3); or, as described in II., 28, 9, many dawns appeared one after another before they ripened into sunshine.

" 2. The Dawn was addressed in the plural number, not honorifically, nor as representing the consecutive dawns of the year, but because it was made up of *thirty parts* (I., 123, 8; VI., 59, 6; T.S. IV., 3, 11, 6).

" 3. Many dawns *lived in the same place, acted harmoniously* and *never quarrelled with each other* (IV., 51, 7-9; VII, 76, 5; A. V., VII., 22, 2).

" 4. The *thirty parts* of the dawn were *continuous* and *inseparable*, forming ' a closely gathered band ' or ' a group of dawns ' (I., 152, 4; T. Bri. II., 5, 6, 5: A. V. VII., 22, 2).

" 5. These thirty dawns, or thirty parts of one dawn, *revolved round and round like a wheel*, reaching the same goal every day, each dawn or part following its own destined course (I., 123, 8, 9; III., 61, 3; T. S. IV., 3, 11, 6)."

As these characteristics, especially the last, belong only to the dawn at or near the North Pole, it is concluded that the Vedic Goddess of Dawn is of Polar origin.

In the chapter on the "Long Day and Long Night," reference is made to the frequent invocations addressed by the Vedic bards to their deities to release them from the long continued darkness, *i.e.*, the night which was so long that men were afraid day would not dawn. It is also shown that the Rig-Veda mentions " *two* different couples of Day and Night, one alone of which represents the ordinary days and nights in the year, and the second, the *Ahani*, is a distinct couple by itself, forming, according to the Taittirîya Aranyaka, the right and the left hand side of the year, indicating the long Arctic day and night."

The expressions "seven horsed," " seven-wheeled," "seven bay steeds," etc., are explained in " Months and Seasons " as applying to the seven months or suns, of which the year once consisted.

" The Cow's Walk," the duration of the annual Sattra forms the subject of the VIIIth Chapter. The statements regarding this sacrifice are considered reliable, as the priests watched every detail of the different sacrifices which formed the main ritual of the religion of the Aryan races in those times. Dr. Haug considered that the different Sattras were originally instituted in imitation of the sun's yearly course. The *Gavâm-ayanam*, or Cow's Walk, which is one of these annual Sattras, is described in the Aitareya Brâhmana and twice in the Taittirîya Samhitâ. We will only give the version of the former.

" The cows, desirous of obtaining hoofs and horns, held (once) a sacrificial session. In the tenth month (of their sacrifice) they obtained hoofs and horns. They said, ' We have obtained fulfilment of that wish for which we underwent the initiation into the sacrificial rites. Let us rise (the sacrifice being finished).' Those that arose, are these who have horns. Of those who, however, sat (continued the session) saying, ' let us finish the year,' the horns went off on account of their distrust. It is they who are hornless (*tuparâh*). They (continuing their sacrificial session) produced vigour (*ûrjam*). Thence after (having been sacrificing for twelve months and) having secured all the seasons, they rose (again) at the end."

From this passage the author gathers that the yearly *Sattra* of twelve months' duration in imitation of the sun's journey was once completed in ten months and he asks: " Why should it be so? Why was a *Sattra*, which is annual in its very nature and which now lasts for twelve months, once completed in ten months? How did the sacrificers obtain all the religious merit of a twelve months' sacrifice by sacrificing for ten months only? "

The conclusion arrived at is that the ancestors of the Vedic Aryans finished their *annual* sacrificial session in *ten months*; but that the length of such *Sattras* was changed to twelve months when the Vedic people went to live in other regions.

The ancient Roman year consisted only of ten months (really 304 days), to which their present nomenclature still bears witness. The Encyclopædia Britannica in recording this fact says: " it is not known how the remaining days were disposed of." The Arctic theory however now throws a new light on this subject.

What were the cows? They were variously meant to signify: the A'dityas or the month-gods, the days and nights of the year, and Prof. Max Müller writes: " As to the Dawn, she is not only compared to a cow, she is called the cow, straight out." " These cows or oxen of the dawn or of the rising sun occur in other mythologies also and are there clearly meant for days. They are numbered as 12 × 30 that is, the thirty days of the 12 lunar months. If Hêlios has 350 oxen and 350 sheep, that can only refer to the days and to the nights of the year, and would prove the knowledge of a year of 350 days before the Aryan separation."

The cows then being days and nights, walking on for 10 months would mean that the oldest Aryan year was one of ten months of sunshine with a long night of two months. There were however varying numbers of months of sunshine according to the latitude, " The existence of a year of seven, eight, nine, ten or eleven months of sunshine follows as a matter of course, if the ancient Aryan home was within the Arctic circle," says the author.

The one-hundred nights' Soma sacrifices or libations, offered to Indra to strengthen him in his fight with Vitra or Vala during darkness, are treated at considerable length and with the following

result : " As there is no other theory to account for the existence of the night sacrifices, and especially for their number, to wit, one hundred, these sacrifices may be safely taken to indicate the existence of an ancient year approximately divided into seven months' sunshine, one month's dawn, one month's evening twilight and three months' long continuous night."

To the " Vedic Myths " two chapters are devoted and by this " indirect " evidence it is shown that many incidents not only in the Vedic Myths but also in the Purâuic mythology are satisfactorily accounted for by the Arctic theory.

Many of the traditions in " The Avestic Evidence " (Chapter XI.) have their counterparts in the Vedic literature and were partly dealt with already in the preceding chapters, but " the Avestic tradition regarding the original home in the far north and its destruction by snow and ice stands by itself." This tradition is contained in the first two chapters of the Vendidad, the law-book of the Mazdayasnians. There we are told of sixteen creations; good land is created by Ahura Mazda but Angra Mainyu renders it unfit for human habitation, *i.e.*, in the different glacial and interglacial epochs a sudden change in the climate converts a paradise into an ice-bound land.

The last two chapters of the book, on " Comparative Mythology " and " The Bearing of our Results on the History of Primitive Aryan Culture and Religion," are also full of interesting and instructive information. In a short paper like this it is impossible to enter more fully into the subject; we cannot help feeling however that this book will create a stir in the world of science and that a new vista opens up to the scholar who studies the Vedic literature in the light of the Arctic theory.

CAROLINE KOFEL.

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*THE GREAT ILLUSION.**

" Socrates said, our only knowledge was
' To know that nothing could be known ; ' a pleasant
Science enough, which levels to an ass
Each man of wisdom, future, past and present."

BYRON.

THE tenor of your remarks made in the few minutes of our last conversation, would seem as if your thought ran, with respect to " Isis Unveiled " and theosophic teachings generally, on the same lines as the Greek sage who taught Plato.

But Socrates is right in a limited sense only. And this the conventional one which regards " knowing " as our sense of the relations of things. When we have established certain such relations to our satisfaction (or partial satisfaction) we find we have brought to view innumerable other relations about which we desire to know.

* Letter to a friend.

Such a process is endless and herein the dictum of Socrates finds support.

The present is related to an immediate past, that again to a remoter past and so on through an endless chain, and experience teaches that the further back we can extend our sense of the relations of things into the infinite past the further still we are able to go. We can thus grasp at least some of the more simple and universal of Nature's Laws and Plans of evolution and view the future. We know that seed wheat planted will produce wheat and not some other plant.

But we know it only as an assumption based on our knowledge of the growth of wheat in the past. Experts can carry this principle into practice to an incredible extent. Causes and effects are seed and fruit. And the " fruit " is a seed (cause) of a future effect (fruit). Acrobats and gymnasts perform feats almost incredible in description and astounding to view—particularly to those who have but little knowledge of such things. The attainments of the mind of an expert when concentrated on any subject—metaphysical —for instance—are far more incredible and astounding to those who have given but little attention thereto. In the metaphysical region they transcend ordinary thinking and knowing to a degree far beyond that which the trained acrobat, working in the physical region, transcends the ordinary feats of the human body.

Thus again " assumption is divine." Its probability is greater in proportion to the knowledge of the assumer. And its value is in proportion to the extent it can be used as a generalization. In process of time and as it is observed to correlate correctly with innumerable other " assumptions " it is seen to be so highly probable that for all practical purposes it is ' known.'

Were the heritage of human knowledge to be confined to facts capable of rigid demonstration, that heritage would be small indeed. Besides, the amount of demonstration required varies widely with the intelligence of him to whom the demonstration is offered. Truth is one whole as is the Universe and its cause. We feebly sense " parts " and seek out " relations." All this is illusory. And so long as we remain under this illusion, so long for us does the dictum of Socrates hold good, partially at least.

But a saying of not less authority and quite as interesting and valuable from a metaphysical and also practical every-day, common sense view, is found in St. John, VIII., 32 : " And ye shall know the truth and the truth shall make you free."

This carries thought in a different direction to the mere mental reconnaissance of Socrates. It rings of the directive capability of one who has " been there before."

These remarks are offered because a disposition is noticed on your part to seek answers to those incessantly recurring queries that form in one shape or other such a large part of the mental

activity of those commencing to think in regions beyond the lower physical. What am I? Whence am I? Whither do I go? "These," to again quote the philosopher-poet Byron, "are questions answerless yet incessant." But Theosophy and modern metaphysics offer answers.

To these questions, the answers that will be found collated and embodied in what is now again called Theosophy, will be found incomparably the fullest, best and most satisfactory. They touch the painful spot where the attrition of incessant enquiry makes a sore, and cause a longing to know. I think I can get "Isis Unveiled," an Epoch making book, for your reading and mine, and feel sure it will make good a claim to your interest. But if it cannot be got at present you will not find the book which will accompany this to be dull or useless reading. Never mind the name of the ostensible author. The real author is out of sight in a far off background, probably ("The Ancient Wisdom" was the book sent).

Knowledge—knowing—to know—is more, much more, than is conventionally understood.

The grain of wheat "knows." It knows how to take advantage of surroundings of season and circumstances to unfold its potencies or remain dormant. Each atom and molecule constituting its substance "knows" its functions and its "relations" to its immediate and remoter substantive environment. Besides this and infinitely transcending it is the "knowledge" held by the "force" or life side of the grouped atoms and molecules that we recognize as a grain of wheat. This also knows when and how to act and recognizes its relations. Power is one aspect of this knowledge. And we see this power manifested in the "miracle" if we can so regard it, of the gradually evolved and perfected wheat plant. And evolution having shown us how much can be accomplished in the production of the wheat plant propounds the query—how much further?

And the answer lies in our capability to reach into the infinite rather than in the power of "knowledge" inhering in matter which increases with each manifestation of itself, whatever that manifestation is—a seed of wheat or a Universe. The evolved wheat seed is a factor in two lines of evolution now visible, in both of which it gains greater "knowledge." One line follows the reproduction of wheat and graminaceous development—another assists in the evolution of higher organisms —men and animals. This latter when used as food. And here in this latter line the atoms and molecules are taught "to know" more than in the wheat plant. They come into relations with a more highly specialized life force, are influenced by it, take it up and carry it into more highly specialized manifestations of life in form. And with the decay and return to earth of these higher organisms is the repayment, with interest, of the life borrowed from the lower -the wheat plants.

This "interest" further specializes and makes more perfect the development of the wheat plant. An endless process is here to view —"from food creatures become"—the wheat plant is a "creature." It, its form and its life, "becomes" from the broken down forms but still existent life of organisms. In this sense the earth—even the whole planet—is its food.

As "interest" is a factor in this process, something more than perpetual reproduction of identical types results. Were it otherwise the wheel of Karma would turn uselessly. It does not. This is evidenced in evolutionary law. So Universes "become," for a Universe is a "creature."

And we arrive at this—that the aggregate of knowledge of any entity—man or aught else—is the sum total of the "knowledge" possessed by the ultimate atoms in its constitution.

The lightning "knows" how to descend the conducting rod and avoid the comparatively unreceptive and unsympathetic stone of the church steeple. And similarly the copper rod "knows" how to conduct it. And each repetition of conducting and being conducted "informs" the lightning and the rod. The sense of the relationship of things is here to view. This relationship is the "knowing" with which we started. It is seen very distinctly in the mutual behaviour of two magnetic needles the like poles of which repel each other violently when approached and the unlike poles of which similarly attract—they "know" each other.

But this is leading you into the region of mysticism where at present you may not care to go. But when you have made any exploration therein you might make a note and let me know it. "How to inform the atom?" does not appear to you as the most exigent question consequent on the exploration.

A sense of the relationship of things gives one to know that this question has been asked before. Every traveller on the quest having truth for his object must ask it at a certain stage of the journey. But I have not yet seen the question formulated precisely as here put. To me it is an old actor in a new dress. So your note when made should be interesting. (Here ends the letter.)*

What is it in the constitution of man that knows in the highest sense—that is the paragnosis of the "knowing" of the magnetic needles? It is not the body. It is not the mind or the Soul, but the Self which is the One Self of all. The own nature of the Self is said to be knowledge.

To return to the dictum of Socrates. As before stated he is right only in the limited and conventional sense which regards knowledge as our sense of the relations of things. His troubles with Xantippe, poor man, probably for the time being prevented his

* The remarks that follow have been added later, in pursuance of the subject. The letter and its addendum were read at the January (1903) meeting of the Hobart Theosophical Society.

attaining beyond the limits of this convention—this evolving mind habit which is seen to range from atavism to geological subsidences —and further.

Jesus of Nazareth—a Master of Wisdom—the unconventional—a Christ—identifiable with the unchanging—and whom St. Paul refers to as "the same, yesterday and to-day and forever," gives voice to at least one utterance which has probably come down to us unimpaired and which throws some light on this question. To that utterance we will refer later. And first we will endeavour to get a little nearer to the actuality of what "knowing" is. It is much more than our sense of the relation of things. Knowing is becoming—it is Being.

Sequence in time in the lower regions of consciousness—thought —is one of the relations ordinarily appertaining to things. So also Cause and Effect, and every "effect" is by us related to an antecedent "cause"—not indeed that this is so in actuality but as a consequence of our mental habits and conventions. Hence the great precept of Srî S'ankarâchârya—"Thus the incessantly held remembrance that I *am* the Eternal takes away all the bewilderments of unwisdom as the healing essence stills all pain."

Besides, the "time" illusion which, as concerns the human mind, is perhaps the most perfect and far-reaching illusion to which we are subject, we have glanced at the "Cause and Effect" illusion, and there is still another—the space Illusion—in which we regard all things as essentially separated by distance or by other things *from* each other. But the most masterful delusion of all is the time delusion, and S'ankara is right in stating, as he does, in effect, that *freedom* from this delusion sets us free of "*all* the bewilderments of unwisdom," and *it is* doubtless true that where we can free ourselves of the greater of these illusions the others will follow as does the collapse of a triangle when one side is gone, each side being mutually dependent on the others for *support* in the triangular form, as are these tripatite illusions mutually dependent on each other for their existence.

Closely related—identical *in* fact—but cast in another form, given to a nationality of a different genius and *in different* surroundings, is the utterance of Jesus of Nazareth to which reference has been made.

"Before Abraham was, I am," says Jesus; * not I was, but "I am." The same expression relating to the God of Israel is found in the Old Testament. Paul echoes it in his phrase "Jesus Christ, the same yesterday and to-day and forever.†

There is no mistaking the meaning or disputing the authority of the "I am" of Jesus. In it he claims for himself—the man Jesus—and also for every being who with himself can transcend the

* John, VIII, 58. † Hebrews, XIII, 8.

time illusion, Unity, oneness, sameness, identity with "the Father." The setting of the saying has an inalienable relation to time. "Then said the Jews unto Him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Emphatically comes the answer: "Verily, verily, I say unto you, before Abraham was, I am."

Clearly then knowing is not truly a sense of the relations of things either as regards temporal sequence, or an accurate apprehension of Cause and Effect, or an accurate conception of space relations. It is Being—we only know fully when we become. The great poet-mystic, philosopher, and divine dramatist of the idealizing Teutonic race, Goethe, knew this and gave utterance thereto in the words, "Oh let me seem till I become, put not off my garments white." Paul again sounds the same chord when he says, "My little children of whom I travail in birth again until Christ be formed in you." His whole teaching is full of the idea of the absolute identity of knowing and being. "One with Christ in God," is a forceful expression of the great Gentile apostle.

A few remarks may be offered in the endeavour to show the illusory character of our conceptions of cause and effect.

Considering every effect as related to a cause, the cause itself must be related to another cause and so on indefinitely—infinitely. But these linked causes and effects make a chain—it is one chain, Endless—and causality, cause and effect is seen to be a delusion and is swallowed up in the endlessness and beginninglessness of Being. This brings the Infinite Past, the Present and the endless Future into One—as apart from all illusion they really are.

As respects the spatial illusion, that is seen to be an illusion when we accept the teaching which is now very nearly or quite arrived at by our modern scientists, that all forms of matter are referable to one primordial principle or substance. Chemistry keeps on discovering more and more "Elements" which in no great time are shown not to be "Elements" at all but merely a particular form of matter—the one substance or principle, it may be assumed, that is everywhere existent. The bearing of this conception on the spatial illusion is self-evident.

"By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhârata! all beings walk this Universe wholly deluded, O Parantapa." *

The "opposite" of Infinite duration is "Time" synonymous with Finite Duration. The "opposite" of Infinite extension is "space" synonymous with Finite extension. The "opposite" of Infinite Being is "Cause-Effect" synonymous with Finite Being.

The "attraction" towards the "opposites" in the human mind is seen in the necessity to put limits in time, space and causality

* Bhagavad Gîtâ, VII., 27.

through which we can manifest ourselves. The manifest and the unmanifest are the obverse and reverse sides or "aspects" of Being.

In the region of the "knowable" the attraction moving towards manifestations would seem to lie between the opposites of action and inaction. But "what is action, what inaction?" Even the wise are herein perplexed.* Mysterious is the path of action."

To follow the enquiry further into the "cause" of the attraction between action and inaction and to define these latter would be but to afford an exemplification of the Great Illusion, the Time-Space-Cause-Effect Delusion.

These ideas set in the form of Indian thought by the great Teacher Sri Sankarâchârya whose labours in the domains of logic are known as the "world conquest," are concisely and forcibly arranged in a form called the Atma-Bodha.

HARRY GORDON.

THEOSOPHY AND THE SCHOOLS OF VEDA'NTA.

I read with intense and increasing interest the series of articles on "Why should a Vedantin join the T.S.?" that graced the valuable columns of *The Theosophist*, and was waiting to see what the end would be; and was not surprised at the sudden termination.

All can sympathise with and appreciate the writer's enthusiasm but few can nod assent to his conclusion.

It seems to me that Theosophy was not and cannot be identified with any school of thought or a particular sect in India or elsewhere. Had this been the case, however, at the beginning, the T.S. would have stayed where it began; but its peculiar feature is absolute non-sectarianism. Real Theosophy had, besides, no beginning and is everywhere. And the beauty of Theosophy lies in the fact that it includes and rises higher than, the three main systems of Philosophy extant in India of to-day, Advaita, Vishishtadvaita and Dvaita. A Dvaitee chooses to understand it as his own. For is he not taught that on the Anupâdaka plane, before the work of the solar system begins, each monad is separated from its brother by the finest coat of the finest film of matter, and that for all purposes of the particular solar system—and the teachings refer avowedly to a given solar system—they are beginningless and separate one from the other? Moreover to the end there seems to remain a sheath wherewith and wherein the Jiva enjoys supreme bliss.

As for the Vishishtadvaitee, there appears to arise no difficulty whatever in reconciling the theosophical teachings with those of his own Acharya, and this is the sincere opinion of old, intelligent members of the Society, some of whom are among my best friends.

* Op. cit., IV., 16-17.

The Advaitee who is always to stand on illusion for his prop fails to catch the spirit of Theosophy; for is it not the teaching that there is continuity of life, continuity of consciousness? How does the Advaitee get over this?

In short, to identify Theosophy, the universal religion, with one particular sect is suicidal and detrimental to the best interest of the Society. Is it not the intention of the fathers of the Society to steer clear of all sectarianism, as the sectarian endeavours had been barren of good to all?

Theosophy seems to me to be, to use a vulgar comparison, the lizard over whose colour some persons fought bitterly. If such identifications were to continue, it would be rendered necessary for Theosophy itself to step in and decide the question.

I fail to see why Vedantins should join the T. S. on the ground that Theosophy reads like the Anubhavadvaita of a particular Acharya who is not known widely. The world has as yet had access only to the writings of Srî Sankarâchârya and other teachers of all kinds of Advaita. The Dvaita and the Vishishtadvaita writings are being scrupulously guarded against the prying gaze of the curious public and none can say what the world will adopt as the teachings near to its heart, when the said teachings of the complementary aspects are placed within reach thereof.

Theosophy is welcome to all and all welcome it in its non-interfering and non-sectarian character. Once we make it specialised into a sect, we dam its influence, and what is a *sine quâ non* for the advancement of humanity is relegated to the realms of oblivion and the progress of the world will be retarded for many centuries to come.

As every Fellow is entitled to a free ventilation of his opinions and as the watchword of the T. S. is tolerance I have ventured to pen these lines in that spirit.

T. A. V. R.

THE LIGHT OF THEOSOPHY. *

AS each successive Convention marks a new year in the life-time of the T. S., the old truths and the old lessons recur afresh,—the old truths of Theosophy and of the mission of the Society, the old lessons of energy and vigilance and activity due from us who are students of one and members of the other. Every year there sounds again a trumpet-call to faithfulness and devotion. But with it we hear many a note which means that the scientific world and the religious world are voicing thoughts, queries, surmises prompted by the very spirit of Theosophy; vague often, not conscious of any influence or any tendency, yet significant to him who

* [The closing paragraphs of Mr. Fullerton's Report delivered before the 17th Annual Convention of the American Section, T. S., at Chicago, on September 27th, are here given. Particulars of the Convention have not yet reached us.—Ed. note.]

heeds the signs of the times. In the dark hours of ancient Israel's depression the Hebrew prophet heard the jeering question of the exultant enemy, "Watchman, what of the night? Watchman, what of the night?" Calm, assured, serene, he answered, "The morning cometh, as also the night. If ye will inquire, inquire ye; return, come." And so the Theosophist, looking out over the world and hearing amid gloom the sneering cry of those who see in materialism the explanation of the cosmos or scout at the Wisdom Religion as a defunct phantasy of the past, replies with the confidence of certainty, "The night is far spent, the day is at hand. The morning of light and hope is presaged by the rising dawn. If you will examine into it, do so. Revert to the ancient verities which were the guide and the solace of humanity; approach the waters which assuage every thirst for truth, fact, righteousness. If ye will inquire, inquire ye; return, come."

For from the most eminent men of science—chemists, physicists, electricians—there sounds with each proclamation of newly-discovered fact a hint that it is the precursor of a revolutionized system. Old ideas of matter and force are changing, in-coming ones threaten even to dislodge them, and the in-coming ones are the very Occult doctrines which H. P. B. proclaimed as to become victorious in the 20th century. The illuminative theories which science disdained when proffered from the Masters of Wisdom are acclaimed when suggested by the Professors of Experiment. Light is dawning, flushing, speeding; it may not be long before the Unseen World will be adjudged even more potent than the Seen. The Theosophist hails this and blesses it and joys over it.

And so too sound the voices of those who are divesting themselves of old superstitions and are thrilling with a new-found liberty in religion. So long as a book or a church stays research and ties down the aspiring soul, so long will there be apathy and immobility. But when the book is perceived fallible and the church without authority, when the soul feels its own powers and senses its own Divinity, when it gasps for fresher air and determines on unfettered thought, an action has begun which means not only freedom but achievement. And so all through the realm of intelligent religion, traditions and creeds and instituted ecclesiasticism are crumbling, while mind and heart call out for larger fact, healthier systems, richer fountains of motive and hope. The oldest beliefs of humanity are respectfully scrutinized as holding the explanation of the problems in religion. Reincarnation is conceded a possible, nay a likely, key to the mystery of moral evolution, and cognate doctrines are suspected to have validity and force. The religious world is changing; it desires a new revelation; it is nearing the hour of its enfranchisement.

At the present day the best of intelligence and the best of devotion are veering towards Theosophy. Only the Ancient Wisdom can disclose all truth and harmonize all discrepancies. We see the inception of a glorious process. That it will become yearly more pronounced, that the spirit of truth will extend itself and thus ensure its gains, that the doors of the unseen world will open wide with each decade and light therefrom flood both science and religion, we cannot doubt. Then when fact from every quarter of the universe is seen to be the right of humanity, and when evolution has become its basic thought, the Law of God and the experience of men, the beliefs of a school will have become the convictions of the race and the rule of all life will be what we know as Theosophy. But the Society may have disappeared, for its mission will have been achieved.

ALEXANDER FULLERTON,
General Secretary.

Reviews.

THE LAWS OF THE HIGHER LIFE.*

MRS. ANNIE BESANT'S CONVENTION LECTURES AT BENARES, 1902.

In the three lectures in the work before us, which has just been received, the author elucidates the following subjects: "The Larger Consciousness," "The Law of Duty," and "The Law of Sacrifice." In the first lecture Mrs. Besant refers to the difference between the changing laws of man and the immutable 'Laws of Nature,' and says: "You have in Nature the statement of the conditions, the sequence of happening and nothing more. Given such a condition, such and such will follow; the result is an inevitable sequence or succession, it is not an arbitrary infliction or punishment." Again: "Know the Law, obey it, work with it and it lifts you up with its infinite strength and carries you to the goal that you desire to reach. The Law, which is a danger when not known, becomes a saviour when known and understood.

In treating of the "Higher Consciousness," the following contrast is drawn between Eastern and Western methods of research: "Eastern Psychology—starting from the fact of the Higher Self, and seeing that Self working in various upâdhis—traces out deductively its working on the physical plane. Western Psychology—starting on the physical plane, studying the upâdhi first and then the consciousness in it—is slowly climbing up, step by step, until, compelled to transcend ordinary bodily conditions, until, by its own artificial methods, it is producing states of consciousness long familiar in the East, and trying, in a vague and groping fashion, to work out some theory which will make the facts intelligent and coherent." These Western methods of inducing higher states of consciousness are considered at some length. In the closing paragraph of this lecture she says:

"Having controlled and purified the body, we can make it sensitive

* Theosophical Publishing Society: Benares, 1903. For sale at the *Theosophist* Office; price 12 annas.

to the higher vibrations, responsive to the sounding of the sublimer notes." And, "we must learn to see the Self in every one around us, in the ugly as well as in the beautiful, in the low as well as in the high, in the plant as well as in the Deva."

In the second lecture, in explaining the meaning of the term 'spiritual' she says: "Nothing that is of the form is spiritual in its nature. The life of form on every plane belongs to the prâkritic manifestation and not to the spiritual. The manifestation of the life in form may be on the astral plane, or on the Mânasic plane, but it is no more spiritual there than it is on the physical plane." "A man may develop astral or Mânasic Siddhis, he may possess an eye that can see far into space, far abroad over the universe, he may hear the singing of the Devas and listen to the chanting in Svarga, but all that is phenomenal, all that is transitory. The spiritual and the eternal is not in the life of form.

"What then is the Spiritual? It is alone the life of the Consciousness which recognises Unity, which sees one Self in everything and everything in the Self."

Concerning the inner Law of Duty—"the Divine Self which points out the path of progress"—she says: "Duties are obligations we owe to those around us; and every one within our circle is one to whom we owe a duty. What is the duty that we owe to each? It is.....the duty of reverencing and obeying those that are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and no aspirant should fail, in the attempt at least, to fulfil them; without the fulfilment of these there is no spiritual life."

In the closing lecture, on "The Law of Sacrifice," the author says: "Just then, in proportion as you and I, my brothers, do not recognise the difference between each and each, but feel the Unity of life, and know that that life is common to all, and that none has a right to boast of his share of it, nor to be proud that his share is different from the share of another, only thus and in that proportion shall we live the Spiritual Life."

In the closing paragraph we read: "The life of the disciple is one long series of petty renunciations, one long series of daily sacrifices, one continual dying in time in order that the higher may eternally live. It is not a single deed that strikes the world with wonder that makes true discipleship, else were the hero or the martyr greater than the disciple. The life of the disciple is lived in the home, is lived in the town, is lived in the office, is lived in the market-place, yea, amid the common lives of men. The true life of sacrifice is that which utterly forgets itself, in which renunciation becomes so common that there is no effort, that it becomes a thing of course. If we lead that life of sacrifice, if we lead that life of renunciation, if daily, perseveringly, we pour out ourselves for others, we shall find ourselves one day on the summit of the mountain, and shall discover that we have made the Great Renunciation, without ever dreaming that any other act were possible.

W. A. E.

DID JESUS LIVE 100 YEARS B.C.? *

BY G. R. S. MEAD, B.A.

This work is the embodiment of much careful and patient research among the obscure and remote histories of the Jews and early Church Fathers, as well as of erudite and apparently unprejudiced analysis of the facts or statements therein noted, which are now given to the world with the evident desire of furthering the cause of truth. The author says in his Foreword:

When, then, we take pen in hand to review part of the history of this great strife between Christian and Jew in days gone by, we do so because we have greater faith in present-day humanity than in the inhumanity of the past. Let us agree to seek an explanation, to confer together, to sink our pride in our own opinion, and discover why we are enemies, one of another, in things theological, while we are friends perchance in things scientific and philosophic.

But this book is not intended for the man whose "Christianity" is greater than his humanity, nor for him whose "Judaism" is stronger than his love of human kind; it is not meant for the theologian who loves his pre-conceptions more than truth, or for the fanatic who thinks he is the only chosen of God.

The book contains twenty chapters, a number of which have already appeared in the *Theosophical Review*. Several chapters treat of the Jewish Talmud and to the references to Jesus found therein, others contain gleanings from the Toldoth, and "A Jewish Life of Jesus." One chapter is entitled, "On the Tracks of the earliest Christians," and another, "Concerning the 'Book of Elxai.'" The chapter on Epiphanius has an important bearing upon the question at issue. The Foreword and Afterword of the author will be read with great interest by those who seek only for truth. In the latter, reference is made to a suggestion concerning the "genesis of the Gospel story," that it

"is to be traced to the sketch of an ideal life which was intended for purposes of propaganda, and which could be further explained to those who were ready for more definite instructions in the true nature of the Christ Mystery. To a certain extent it was based on some of the traditions of the actual historic doings of Jesus, but the historical details were often transformed by the light of the mystery-teaching, and much was added in changed form concerning the drama of the Christ Mystery; allegories and parables and actual mystery-doings were woven into it with what appears now to be a consummate art which has baffled for ages the intellect of the world, but which at the time was regarded by the writer as a modest effort at simplifying the spiritual truths of the inner life, by putting them forward in the form of what we should now call a 'historical romance,' but which in his day was one of the natural methods of haggada and apocalyptic.

On current misconceptions regarding the Christ, the author says:—

"Those who in spite of the evidence which is coming to light on all hands from a thoroughgoing analysis of tradition, still hold desperately to the gross materialism of the popular dogma of the physical virgin birth must do so at the peril of destroying the whole comfort derivable from the life of Jesus.

For if, as it is claimed by theology, Jesus Christ was born miraculously, without sin, what example can He possibly be for men born in sin? There can be no 'imitation' on these premises; for miracle alone can imitate miracle. The true Conqueror is he who wins his way through human nature, sinful human nature, towards the Divine; and unless I am grievously mistaken and read quite wrongly the

* Theosophical Publishing Society; London and Benares. For sale at the *Theosophist* Office. Price Rs. 6, as. 12.

records of the world's greatest Teachers, it is in this that the triumph of a Christ consists.

The work is written in a very tolerant spirit and will prove helpful in lessening the intolerance of theologians, if they will only condescend to read it. The large amount of evidence which the author has collected with so much care, seems to justify the belief that Jesus (or Jeschu) really lived 100 years before the date usually assigned to his birth.

W. A. E.

VEDA'NTA SIDDHA'NTA BHEDA.

An account of the Doctrinal Differences among the various Followers of S'ankarâchârya—an essay written by Narmadas'ankar Devas'ankar Mehtâ, B.A. ; Bhâu Dâji, Prizeman, 1894 ; sometime a Senior Dakshinâ Fellow, Gujarât College, Ahmedabad, and submitted by him to the Bombay University in September 1896, has won for the essayist the Sujna Gokulji Lâla Vedânta Prize for 1894, in February 1902. We have been favoured with a copy of this Prize essay printed this year at the Government Central Press, Bombay, and published by the Bombay University.

We have very carefully read the whole book, and find that it is a very interesting and instructive one and deserves to be put into the hands of all students of Vedânta. The author's preface and learned introduction occupy the first 15 pages of the work. Words, the exact English equivalents of which are not found, are retained in their original form in the essay, and explained in an appendix. In another appendix a list of authors and works consulted by the essayist is given.

The work is divided into four chapters based upon the four headings under which, as the author thinks, the subject matter of Vedânta naturally falls. Each chapter contains as many sections as there are doctrines, which are marked with Roman numerals. These sections contain subdivisions marked with small alphabetical letters, which treat of the differences of the respective doctrines. The introduction is meant, says the essayist, to acquaint the reader with the growth of S'ankara Vedânta, and the historical causes which led to the doctrinal differences in S'ankara's system.

This essay must needs serve a great purpose in the spiritual regeneration that is going on among all nations in all parts of the world. The majority of the students of Vedânta are only familiar with the teachings of one or two of the great South Indian religious reformers, S'ankara, Râmânuja and Madhva, and are satisfied by floating on the surface of the Ocean of Vedântic thought, not caring to dive deeply.

Appaya Dîkshita of the 16th century, has, indeed, written a complete digest of the doctrinal differences among the followers of S'ankara who preceded him and, as the essayist says in his introduction, no eminent followers of S'ankara have lived after Appaya Dîkshita, with the exception of Sadânanda the author of Vedânta Sâra, Sahasrâksha and two other works that are not yet published. He held no independent views (says our essayist) on the doctrinal sides of S'ankara Vedânta; but carried on fierce controversies with the followers of Vallabha at

Jeypore and other places. The essayist has concluded his introduction by saying that his essay is chiefly based upon the most admirable digest of Appayadîkshita, called Siddhântales'a. The works of the authors that are mentioned by Appaya Dîkshita have been consulted by the essayist and the results of his independent study of them have been embodied in his essay. Where works were not available, the author of the essay was obliged to follow Appaya Dîkshita. The author has taken all possible care to avoid personal reflections on the comparative merits of various doctrinal differences. The upholders of the differences are allowed, as far as possible, to speak in their own words so that the reader might impartially grasp what they have to say.

Judging from Siddhântales'a alone, although one would conclude that the Dîkshita of the 16th century held no independent views on the doctrinal sides of S'ankara-Vedânta, yet if he would read his Adhikarana Kanchuka (not yet well-known, and published in no other characters than Telugu, and of which the Adyar Library has now a copy transcribed in Devanâgari characters)—a beautiful gloss on the Brahmasûtra-Vritti of Dakshinâmûrti, the divine Teacher, he would then certainly change his opinion and say to himself that, after all, the Siddhântales'a is only a Pûrvapaksha and that his Adhikaranakanchuka is his final Siddhânta or Râddhântales'a. His worthy descendant, namesake, and the son of his great-grandson's great-grandson, who died at the beginning of this century, has left a very large literary legacy to the world in his invaluable writings which are mostly elaborations of the teachings contained in the Adhikaranakanchuka and the work on which it is itself based. The practical Monism of these two Dîkshitas based on the authority of the 108 Upanishads, will be found to perfectly reconcile all the doctrinal differences dealt with in the body of the essay. Within the short space of this review we are unable to show how the various apparently conflicting views are reconciled by the Dîkshita-Vedânta. We have therefore to refer the enquirers to their works. Just as every religion on the face of the Earth can teach the Theosophist one phase of the Truth, even so every doctrinal difference of Vedânta can teach the Practical Monist one phase of the Truth. However, we are confident of the fact that the Ancient Wisdom contained in the 108 Upanishads and now sunk deep in the ocean of modern Vedântic controversies will gradually be brought to the surface by the combined labours of the earnest students of Vedânta and Theosophy.

G. K.

Acknowledged with thanks :—

1. The "Faith of Islâm and Law of Religion," in Telugu, by Khan Bahadur H. S. A. M. Manjumiah, the famous Unani Medical practitioner of Cuddapah and the author of the "Five Fundamental Doctrines of Islâm," and the "Light of the Religion of Islâm" in the same language.

2. Indian Wisdom, or Readings from Yoga Vâsishtha, "by N. K. Ramaswami Iyer, B.A., B.L., F.T.S., High Court Vakîl, Madras, Editor, "Awakener of India," and Member, Secular Society, London. Printed at the Victoria Press, Vellore, for A. Subramania Iyer of Chittoor. Price 8 annas.

MAGAZINES.

The Theosophical Review for October, opens with "The Vision of the Rabbi," as narrated by a Russian. "The Forgiveness of Sins," by Horace L. Congdon, is the first portion of a continued article, and a very interesting one, in which the writer refers to a paper of his which appeared in a previous issue of the magazine, and also to Mrs. Besant's views on the 'Forgiveness of Sins,' as expressed in her book, "Esoteric Christianity," and adds some further thoughts on the subject. This is followed by one of Michael Wood's unique stories about "Yuein the Harper." Mr. Mead has an important contribution, "The Over-Mind," in which is embodied "A Sermon of Hermes the Thrice Greatest, about the General Mind, to Tat." "Over the Border," by Echo, narrates some of the writer's curious experiences on the Astral plane. Mrs. Besant continues her paper on "Will, Desire and Emotion," treating of "The Conflict of Desire and Thought," "The Value of an Ideal," and "The Purification of Desire." The present instalment abounds in instruction which is especially valuable. "The Nazarene Messiah," by A. L. B. Hardcastle, contains copious quotations from the "Codex Nasaræus" or "Genza." G. Dyne contributes part of an important scientific essay on "Sound, the Builder." It is accompanied by a full page plate illustrating Sound Harmonics, and the spectrum of gases obtained from Clevite, Helium, etc. Miss Edger's article on "Vicarious Suffering" contains very helpful thoughts, which seem closely related to, and throw additional light upon, Mr. Congdon's article on "The Forgiveness of Sins," herein mentioned. Concerning the Law of Karma she says:—

> As far as I can understand, the aim of the Law seems to be twofold; first, to maintain equilibrium in the sum total of this manifested Universe; and second, to lead each individual unit of consciousness to the point where it shall come into harmony with the whole, and, recognising the divine purpose running throughout, shall act in accordance with that purpose, and not with its own separated, individual will; in other words, that it shall realise the unity of all life. The retributive aspect of Karma, which to some students is the one most emphasised, seems to be connected with the first purpose; its aspect as a disciplinary and evolutionary force, with the second purpose.

The writer illustrates the different aspects of Karma as related to persons who are under the dominion of the lower self, or those, on the contrary, who recognise the divine unity, and says:—

> "But how about the disciplinary action of the Law? If another bear his suffering, or a part of it, how will he learn his lesson, how will he be cured of that impulse which has caused the wrong-doing? Is not all wrong-doing the result of an absence of harmonious relations with others? If then this harmonious relation be established, will not the law be satisfied equally whether it be by his own suffering of pain, which *drives* him into harmony, or by the outpouring of love, gratitude and reverence to the one who has taken his suffering upon himself, which gently but most surely *draws* him into harmony?

Theosophy in Australasia. The chief features of the September issue consist of articles on "Theosophy for the Busy," by J. L., "The Land of Desire," and a spicy instalment of "Lunch Table Talk." Questions and Answers, Activities and News follow. Miss Edger, who reached Sydney on September 4th, met with a cordial reception in addition to the warm greetings already received at Fremantle, Adelaide and Melbourne.

The New Zealand Theosophical Magazine has short articles on "Religion and forms of Religion," by Marian Judson; "Among the Greek Gods," by Eveline Lauder; "Thoughts about Theosophy: Reincarnation," by Kaber Harrison; "The Christian Fathers and Vegetarianism," by E. P. Ward—a strong paper, giving quotations from the writings of the early Church Fathers; some rational ideas on "Renunciation," and "The Student's Page," which is always instructive.

Theosophia (Amsterdam) for September contains, after the introductory editorial on "Working," the continuation of Mr. Leadbeater's "Clairvoyance," "Forgiveness of Sins and Karma," by Chr. J. Schuver, the "Reply to an English F. T. S.," "The Story of Lila," continued, "The Sinner's Saint," by Michael Wood, "Book Review," "The Theosophical Movement" and "Golden Thoughts."

The *Revue Théosophique* (September number), opens with a short sketch of "Annie Besant," by A. B. C., followed by "The Evolution of Consciousness," by Annie Besant (continued), Dr. Pascal's continuation of "The Law of Destiny," "About Atlantis," by Marian Judson, "Questions and Answers," by C. W. L., "Echoes from the Theosophical World," by D. A. Courmes, "Book-reviews" and the monthly instalment of the "Secret Doctrine."

Sophia. Our Spanish contemporary brings us the continuation of "Esoteric Christianity and the Lesser Mysteries," by Mrs. Besant, "Arabic and Moorish Manuscripts," by V. Diaz-Pérez, "A Revindicating Opinion about H. P. B.," "The Lost Canon of Proportion," by G. R. S. M., "Some Karmic Problems," by Mrs. Besant, "'Hilazoism' as a Means of Conceiving the world" (continued), by Edmundo Gonzalez-Blanco, "In honour of Sanchez-Calvo," the Editor, "The Theosophical Movement in America and Brazil," and a "Book-Review."

In the *Theosofisch Maandblad* for October we find the continuation of "The Chief Ruins from the Hindu-Time in Java," by Ave, "Communications," "The Message of Theosophy," a lecture given in London, July 3, 1903, by A. Terwiel, "Notice," "The Theosophical Work in India," lecture given by A. Terwiel in Harrogate, July 1903, "Our Library," "Lectures of Mr. Leadbeater in America: The Necessity of the Doctrine of Reincarnation;" Review of "On the other side of Death," "Rainmakers" by E. A. Wijnmalen, and in conclusion, "News from Soerabaia."

We acknowledge with thanks:—*The Vâhan, The Lotus Journal, Light, Théosophie, L'Initiation, Der Theosophische Wegweiser, Banner of Light, The Theosophic Messenger, Harbinger of Light, Phrenological Journal, Mind, Health, Prasnottara, Central Hindu College Magazine, Christian College Magazine, Indian Journal of Education, Light of the East, Prabuddha Bharata, The Arya, Indian Progress.*

We also acknowledge receipt of copies of a lecture on "Why you should study Theosophy," by J. J. Vimadalal, M.A., L.L.B.

Also, from the Gooty T.S., a smaller pamphlet containing two brief papers by Mrs. Besant, "The Value of Devotion," and "Gurus and Chelas," republished from *Lucifer*. Price two annas.

CUTTINGS AND COMMENTS.

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

Later surprising discoveries by Dr. J. C. Bose. Pulse-beat in Plants.

The Indian Mirror of October 6th contains an exceptionally interesting account of a recent lecture by Dr. J. C. Bose, B. Sc., C.I.E., whose scientific discoveries have already surprised the world,—his subject being, "The Action of Drugs on Plants and Metals." We make the following extracts:—

The learned Doctor began his lecture by explaining the intricate work of the heart of an animal, whose actual condition is indicated by the pulse, and how the heart formed a reliable index to the actual condition of an animal, beating as long as there was life in the latter, coming to a sudden standstill, usually in diastole, as soon as it died from any cause, and being affected by all exciting and depressing agents, *e.g.*, drugs and electricity, and expressing the effects of those agents upon it by corresponding changes in the pulse-beat, whose form, force and frequency in different conditions could be easily recorded graphically with the help of an instrument, called the Sphygmograph, and a travelling surface, *e.g.*, a paper blackened with smoke. He went on to say that the pulse was not a monopoly of animals as was the popular belief, but that plants, too, possessed it and that its beat in plants could be more or less distinctly felt—a fact, to illustrate which he had brought with him a small flowerless plant with long lanceolate leaves, called *Banachara* in Bengali, in which the pulse could be distinctly felt without the aid of any instrument. He had for some time past been engaged in experimenting upon plants like *Banachara*, in which the pulse could be pretty distinctly felt and easily recorded under the action of drugs and electricity, which was manifested by corresponding changes in the beat of the pulse which he had found no difficulty in recording graphically both in the normal as well as the abnormal state, by means of an apparatus of his own, essentially similar to a common sphygmograph.

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Pathological effect of Ether and Chloroform on Plant-life.

On exposing a living leaf of such a plant to the action of *ether* for exactly two minutes he found by the graphic record of its pulse-beat that at first the pulse underwent a sudden stimulation which was, however, soon followed by quick depression; so that at the end of the experiment the pulse-beat was found to be very feeble and infrequent, though still capable of being revived and gradually brought round to its former state by the total withdrawal of the action of the administered drug from the leaf by means of fast fanning.

On trying the effects of *chloroform* on a leaf of the same plant in exactly the same way and for exactly the same amount of time, the same changes were noticed as in the first experiment except that the stage of stimulation in the second experiment was of shorter duration, and that a short time before the end of the experiment the pulse of the leaf stopped beating and the leaf died, so that it could not be restored to life by any means. The last fact was another proof of the universally-accepted belief that chloroform was a more injurious anæsthetic than ether; and it was for that reason that ether had replaced chloroform almost everywhere in the United States of America, though England had found herself too conservative to adopt this change for the better. When, however, the influence of chloroform was withdrawn sometime before two minutes were over, the leaf was found living at the end of the experiment and capable of being revived in the same way as the leaf under the influence of ether for two minutes could be. He also found both in his experiments with ether and chloroform upon the leaf, that soon after the direct effects of the administered drug had passed away, the pulse of the still living leaf beat stronger and quicker than usual;—a fact which corresponded with the fact in case of animals in that soon after the recovery of a chloroformed or ethered animal from the direct effects of the administered drug the pulse of the animal always beat faster than usual and its temperature rose to 101-103 degrees, *F.*

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Effects of Alcohol and other poisons, also of Electricity, on the Pulse-beat of Plants.

In case of *alcohol* he found that in moderate doses it stimulated the pulse of the leaf at first just as it did in case of animals. But this result was but transitory; for stimulation was soon replaced by depression. Enormous doses of alcohol caused death of the leaf. Thus, alcohol too produced the same effects on plants as on animals.

Poisons, like oxalic aid were found to produce very quick depression in the pulse of the leaf, ending soon in total stoppage of the pulse-beat which signified death of the leaf. But the same poisons in very diluted form—though not so very diluted as Homœopathic drugs are—were found to act as stimulants—a fact which proved that poisons act as stimulants when properly diluted and which was of abiding interest to the students of Homœopathy especially.

In his experiments on the action of *electricity* upon plants, which had been suggested to him by the fatal accidents caused by electricity that had become common in Calcutta after the introduction of the Electric Tram, the pulse of the leaf was found to undergo sudden excitement at first, followed shortly afterwards by quick depression ending in total stoppage of the pulse-beat.

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Experiments upon Metals.

All the mentioned experiments he had tried not only upon plants but upon *metals* too, of both the easily oxidisable class including zinc and tin, and the very stable and inoxidisable class including gold and platinum, and he had found them too, yielding results exactly similar to those stated in the case of his experiments on plants (which were essentially similar to those produced in animals under the influence of the same agents) by means of methods of his own, which he had no time that evening to touch upon. In his previous lecture he had already proved to them with the help of experiment, that electricity produced the same effects upon plants and metals as upon animals, and that evening he had shown that drugs too, had essentially the same effects on the three different kingdoms. He had little more to say that evening as he was yet in the middle of his work, and concluded his lecture by expressing his regret that he had not found time to make arrangements for showing them the experiments he had described, hoping that in his next lecture he would be able to show them all those experiments and to give them more information on the subject.

Further experiments along these lines will doubtless throw much light upon debatable points connected with Medical Science.

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Gleanings of Current News.

Tomato plants have recently been grafted on potato plants, giving a crop of tomatoes above ground and of potatoes below. Potatoes grafted on tomatoes have produced flowers and tomatoes and a few tubers.

A footless race of men is said to have been discovered in New Guinea. They live in the midst of lakes, moving about on little

canoes and possessing a few cabins built on wood piles. Their feet are so undeveloped as to be practically useless for walking.

In Denmark and Germany, flowers in rooms and glass-houses have been made to bloom out of season, by the application of ether and chloroform. The results are said to be marvellous. This would seem to accord with the recent experiments made by Dr. J. C. Bose, as noted on a preceding page.

A German Scientist thinks he has discovered an infallible test for distinguishing between persons really or only apparently dead. He uses a weak solution of fluorescin, a most powerful coloring matter, which, when sufficiently diluted, ceases to be poisonous. If this solution is injected under the skin of a living person, in two minutes the skin, and especially the mucous membrane, is strongly colored, and the body has the appearance of suffering from an attack of acute jaundice. The whole of the eyes are said to assume a clear, green tinge, the pupil almost disappears, and the eye looks as if it were a brilliant emerald set in the face. In two hours all the phenomena disappear. But in the case of a dead man the solution produces no effect.

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The First Violinist of the Age.

Miss Marie Hall and her romantic career are sketched by "Ignota" in the *Woman at Home*. Born in Newcastle, the daughter of a harpist, and taught the violin at four years of age, she developed a marvellous power. The writer says:

"It is absolutely true that she was at one time playing in the streets for bread, and she is most anxious that this fact should not be hidden; the point is one of considerable interest, because in one sense she owed to this apparently humiliating fact—one which some have attempted to conceal—all her future. One night Canon Fellowes heard playing, in the street of a provincial town, which seemed to him of exceptional quality, and even under such unfavourable circumstances he realised something quite masterly in the fashion in which the fiddle was being handled. He asked the little player to come in, and as his first impression was confirmed, it was through him ultimately that she was able to enjoy a course of three years' study with Mr. Max Mossel."

Introduced to Kubelik, she was advised by him to take lessons with his old master, Sevcik, at Prague. The writer recounts how she has taken London by storm. No such enthusiasm has been created since the days of Rubenstein as she has created. Yet she is only nineteen years of age. Next to her art, it is interesting to learn that her chief absorption is in the career of her little brother, who, though nine years old, has already given proof of exceptional musical genius.—*Review of Reviews*, for July 15.

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Women's position in Ancient India.

The *Indian Ladies' Magazine* publishes a contribution by an Indian lady, which shows by extensive reference to ancient literature, that the position which the Hindu women occupied, at home and in society, during the Vedic period was a truly exalted one. We quote a paragraph:—

"Without any unhealthy restrictions on their actions, they were allowed a freedom in society, which now in India would be wondered at and perhaps considered unbecoming. There was no attempt made to keep them uneducated and they seem to have been on a footing of perfect equality with their husbands, subject to no one, not even their mothers-in-law. And what is more, the Hindu wife was considered as the intellectual companion of her husband and as his friend and helper in life; she was honoured and respected by him and her supremacy in his home was absolute as wife and mother."

"It seems evident from the text of the article that girls had some voice in the selection of their husbands, and that, at a later date they were even allowed the full privilege of choosing them. Furthermore, a distinct sanction of the re-marriage of widows is found in the rites prescribed for the widow's performance before entering "into the married state again."

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Health versus Wealth.

The Herald of the Golden Age speaks of the impartial operation of Nature's Laws, and after referring to the miseries of two great Millionaires, Andrew Carnegie and John D. Rockefeller (the former cannot digest his food, and would joyfully exchange places with a healthy farm-lad; and the latter is offering a million dollars to anybody who will cure his chronic dyspepsia) says:—

Effect follows *cause* and whilst human beings (who were created frugivorous creatures) continue to feed upon the flesh of animals who have been harassed and tormented in cattle-boats and cattle-trucks, and have died a violent death amidst terror and suffering in the slaughter-house, we may expect disease of body and mind to prevail upon Earth.

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An Aged Vegetarian.

The Arya Patrika, quotes the foregoing and adds the following—from the same source also—concerning the noteworthy experience of an aged and stalwart vegetarian, Captain Goddard E. Diamond, of San Francisco, California, who is about 107 years old:—

Nearly sixty years ago, we are told, this great prophet of hygienic living became dissatisfied with his physical condition and made up his mind to cease from conscious physical transgression and to win his way to the before-mentioned type of wealth. He was then an old man with rounded shoulders and bent form and, according to his own declaration, looked much older than he does now in his 107th year. He has now an erect and stalwart appearance with keen bright eyes and well-rounded features and he indulges regularly in such recreations as boxing, cycling and physical culture exercises. In his 103rd year he was still walking twenty miles a day and is now keeping up such constitutional perambulations. To the Editor of the *Signs of the Times*, he made the following statement in the early part of 1899, when he had passed his 102nd milestone:—"Three things I have faithfully practised during the last half century. The first is that of breathing the freshest air possible—long deep draughts. The second is the selection and eating of the best bone and blood-making food at my command. The third is the use of pure water at proper temperature.

When I began to prepare my body for long and healthy life, I left out of my diet slaughtered meats entirely. I saw enough in the flesh of butchered animals, while it was hanging in the slaughter-pens throughout the country, to satisfy me that there was more disease and cause for suffering in it than there was food.

I eat grains, fruits, nuts and vegetables: I drink boiled or distilled water. I take a sponge bath every night, after which I rub a little olive oil in each of my joints, thus keeping the machinery in good working order.

I have never used a pipe, cigar or cigarette; never indulged in wine nor intoxicating liquor, omitting entirely the use of tea and coffee. None of these things contain food, and nature rebels at their use. There are better uses for our cash. Food is to build up what is daily being torn down, but there is no food in stimulants, and the person who indulges in them cuts short his life.

For more than half a century, I have lived the life of a vegetarian and can see no reason why I should not live a long time yet, for I am perfectly well and without any organic disease.

I eat well, also sleep well, and I *look much younger* than when I was fifty years old, and I am sure *I feel younger.*"

Who would not prefer the riches of robust health, to the wealth of the millionaires coupled with incurable disease?

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Speech restored to the dumb.

An exchange has the following among its foreign notes :—

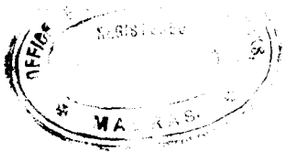
PARIS, *July* 20.—The inhabitants of Kerhous, a village near Brest, are in a state of great agitation over what they describe as a miracle performed on a female farm-servant named Marie Raguenes, aged forty, who, after being dumb for twenty-eight years, has suddenly recovered her speech. When she was twelve years of age Marie, as the result of a fright, was stricken dumb, and from that day in spite of the efforts of numerous specialists and all sorts of pretended remedies, she was unable to utter a word. On Wednesday last, however, to the great astonishment of her fellow servants assembled at the mid-day meal, Marie articulated clearly the words, "I can speak. Give me some bread." The subject of this wonderful cure alleged that a few days before this event a heavenly messenger appeared to her and said, "In the name of God I announce to you that on such a day and at such an hour you will recover your speech," and at the appointed moment she spoke as she had not done for nearly thirty years. Since this strange happening the village has been visited by never ceasing crowds of pilgrims, bent on seeing the woman upon whom the miracle has been performed, and Marie's tongue, which has been so long silent, is kept going relating her extraordinary experience.

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Work a blessing—not a curse.

The following noble ideal concerning work is by Henry Drummond:

"Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life, for turning out honest, modest, whole-natured men. . . . For providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness and growth in grace."



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

CLAIRVOYANCE IN TIME.

WE examined last week the question of clairvoyance in space, and considered the various ways in which it is possible for a man to see what is taking place at a distance. To-night we have another problem—that of trying to understand how it is possible for a man to see what happened long ago in the past, or what will happen in the future. In this case I may again repeat what I said last week, that there is no question at all that this can be done, and has been done times without number. The authenticated cases of what is called "second-sight" among the Highlanders of Scotland are in themselves quite sufficient to furnish evidence to convince the most sceptical. Once more, as with mesmerism, with apparitions, with Spiritualism, I am not speaking for those who are still ignorant of the facts of the case and therefore do not yet know that these things happen, but for those who wish to know how they are done. Those who are unfamiliar with the facts should study the literature of the subject, which is a very considerable one.

Let us divide our subject into the two parts which naturally occur as one thinks of it, and take up separately the power of looking back and the power of looking forward. We shall find that both these powers are possessed by different people in very varying degrees, ranging from the man who has both faculties fully at his command, down to one who only occasionally gets involuntary and very imperfect glimpses or reflections of the scenes of other days. Take first the case of a detailed vision of the remote past; how is it possible that this can be obtained? Broadly speaking, it is possible because there is such a thing as a memory of Nature—a record of every occurrence made automatically as it takes place. Nothing can happen that does not indelibly impress itself, and the record which it leaves can be read forever after by the man who learns how this is done. Where and how is the impression made, you will

say? In order to understand something of that, we shall have to try to carry our thoughts very high indeed, for we must raise them towards the consciousness of Him Who made the system, and make an effort to image to ourselves how its events will be likely to present themselves to Him. His mind is far above our imperfect comprehension, yet we can reason upwards towards it to a certain limited extent. It is found, as I have said before, that it is possible for man to develope within himself the consciousness of higher levels, and though of course the highest of these is infinitely below the Divine consciousness, yet it is obvious that it must at least be nearer to it than the entirely undeveloped consciousness. So that if we note the line along which this exalted consciousness differs from that of the physical plane, we shall at least be looking upward toward the Divine; and by carrying on the same idea to the utmost limit of our mental capacity we shall form a conception of His consciousness which will be not inaccurate as far as it goes, though naturally hopelessly inadequate. Whatever we can imagine along that line of developement, all that, and infinitely more, He must be. All religions tell us that the Deity is omnipresent; in our Theosophical study we reach the very same conclusion, though by quite a different line.

Those who have examined the illustrations of the higher bodies of man which I have given in my new book on the subject will recollect that as the man developes, his vehicles not only improve in colour and luminosity, but also grow in size. The aura, the luminous coloured mist surrounding the physical body of man, may be seen by clairvoyant sight at various levels, because it contains matter of different degrees of density, so that whether a man be using the sight of his astral body, his mental body, or even his causal body, there will still be something in it for him to see. But all the experience gained through these lower vehicles is all the while being stored up by the man himself, who is thereby steadily developing qualities and increasing his consciousnesss; he is, as it were, a reservoir of force, and more and more energy is being stored up within him. To retain this, and to give it due expression, he eventually needs a larger causal body, and so it comes that the highly evolved man, as seen by the clairvoyant, is readily recognizable by this feature as well as by increased splendour in light and colour. This is by no means a new idea to students of these matters, for it may be found in the Oriental books. It is stated in Buddhist literature that the aura of the Buddha had a very unusual extension, and that its influence might be felt at a great distance from his physical body. We know that if we come into the presence of a strongly magnetic person we at once feel his influence, and this is in reality nothing but the vibration sent out from his higher vehicles. There are some people with whom we dislike to come into close contact, and others whom we feel it a blessing to be near, and this

again is because we sense their vibrations, though often without knowing it. In the case of the evolved man, we absolutely enter his aura when we approach his bodily presence, and so we are strongly influenced and brought for the time into harmony with his vibrations. We have only to extend this idea to understand how a great Adept may shower blessings upon a whole neighbourhood merely by his presence, and how a still greater one may include the entire world itself within his aura; and from this we may gradually lead our minds up to the conception that there is a Being so exalted as to comprehend within Himself the whole of our solar system. And we should remember that, enormous as this seems to us, it is but as the tiniest drop in the vast ocean of space.

So of the Logos (Who has in Him all the capacities and qualities with which we can possibly endow the highest God we can imagine) it is literally true, as was said of old, that "of Him and through Him and to Him are all things," and "in Him we live and move and have our being." I was once told in India by a Mahomedan scholar that this was the true meaning of the daily cry of the muezzin from his minaret, as he calls the faithful to prayer,—"La illah il Allah," which is commonly translated, "There is no God but God." The statement made by this learned man was that the true translation should be rather "There is nothing but God;" and if that be so we have here a very beautiful expression from an unexpected quarter, of the eternal truth that all His system is a manifestation of Him, and that in all its worlds there can be nothing that is not He.

Now if this be so, it is clear that whatever happens within our system happens absolutely within the consciousness of its Logos, and so we at once see that the true record must be His memory. Furthermore, it is obvious that, on whatever plane that wondrous memory exists, it cannot but be far above anything that we know; consequently, whatever records we may find ourselves able to read must be only a reflection of that great dominant fact, mirrored in the denser media of the lower planes. On the astral plane it is at once evident that this is so—that what we are dealing with is only a reflection of a reflection, and an exceedingly imperfect one, for such records as can be reached there, are fragmentary in the extreme, and often seriously distorted. The mediæval alchemists often employed water as a symbol of astral matter, and it certainly is a remarkably apt one. From the surface of still water we may get a clear reflection of the surrounding objects, just as from a mirror; but at the best it is only a two-dimensional representation of three-dimensional things, and therefore it differs in all its qualities, except colour, from that which it represents, and is always reversed as well.

But suppose the surface of the water is ruffled by the wind what do we find then? A reflection still, certainly, but so broken up and distorted as to be quite useless or even misleading as a guide to

the shape and real appearance of the objects reflected. Here and there for a moment we might happen to get a clear picture of some tiny part of the scene—of a single leaf from a tree, for example ; but it would need long labour and considerable knowledge of natural laws to build up anything like a true conception of the whole object by putting together even a large number of such isolated fragments of an image of it.

Perhaps such reflections are more often seen than people realize, for much that is taken for meaningless vision or dream is actually a glimpse of a record of the past. But the untrained clairvoyant can do but little with such a glimpse even when he gets it ; he is usually quite unable to relate it to what occurred before or after it, or to account for anything extraordinary which may appear in it. The trained man who sees a higher reflection on the mental plane is able to deal very differently with his picture ; he can follow the drama connected with it backwards or forwards to any extent that may seem desirable, and can trace out with equal ease the causes which led up to it or the results which it in its turn will produce. The record there is full and accurate, and cannot be mistaken. Even there there is still a difference between different observers—not that it would be possible at that level to see wrongly, but that a certain personal equation enters into the transference of the memory to this physical plane. Our observations in this world have precisely similar limitations. If a dozen people look at the same scene together, no two of them will give exactly the same description of it afterwards. Each will seize upon what interests him most ; the botanist will describe the trees and plants very fully, the geologist will scarcely notice the trees, but will carefully note the type of the soil and the age of the rocks ; the farmer will note the quality of the soil from another point of view, while the artist will ignore all these points, but will have a keen eye for bits of colour or for beauties of form, and will probably bring away a better grasp of the scene as a whole than any of the others.

In exactly the same way, though many observers may see simultaneously the same record on the mental plane, their accounts of it on the physical plane may sometimes be disproportionate, each attaching most importance to what appeals most to him individually. It is, in the nature of things, impossible that any account given down here of a vision or experience on the mental plane can be complete, since nine-tenths of what is seen and felt there cannot be expressed by physical words at all ; and since all expression must therefore be partial, there is obviously some possibility of selection as to the part expressed. Still, allowing for these slight and accountable divergences, we find in practice that accounts from the mental plane agree, and so by long-continued experiment and verification we learn that we can depend upon the records at this level as correct. There still remains, however, the impossibility of fully expressing them in words. The difficulty is analogous to that which a painter finds in

putting before us a landscape. The most perfect picture is simply a very ingenious attempt to make upon only one of our five senses, by means of lines and colours on a flat surface, an impression similar to that which would have been made if we had actually had before us the scene depicted. The picture itself really shows us but little, and it is the brain which from its previous experience supplies what is missing. Thus if we show a picture to a savage or to an animal, in many cases he is quite unable to understand what it means. If he has no previous experience, if he has never seen anything resembling the subject of the picture, it suggests but little to him.

The clairvoyant labours under just such difficulties, but to a far greater degree, in his efforts to describe in the terms of a three-dimensional world the facts of one which is built on a wider plan—which has an extension in a direction incomprehensible to the physical brain. If you try to study along the lines of the fourth dimension you will understand what I mean, and you will see how from that point of view the limitations which we call time and space are so much modified that they have practically ceased to exist. It is evident from the study of the highest consciousness in man that in the Divine consciousness this record must be something very much more than memory ; for clearly to Him the past, present and future cannot hold at all the same relation as they do to our sight ; they must all exist side by side, they must be simultaneously present.

Thirty years ago I met with a very curious little book which tried to explain this scientifically from the orthodox religious point of view. Its arguments were so ingenious that I should like to reproduce the outline of them for you. It began by the undeniable statement that we see everything by light either emitted or reflected by it, and that that light travels through space at a certain recognized rate—186,000 miles per second. As far as anything in our own world is concerned, this may be considered as practically instantaneous, but when we come to deal with interplanetary distances we have to take the speed of light into account. For example, it takes eight minutes and a quarter for it to travel to us from the sun, so that when we look at the solar orb we see it by means of a ray of light which left it more than eight minutes ago.

From this follows a very curious result. The ray of light by which we see the sun can obviously report to us only the state of affairs which existed in that luminary when it started on its journey, and would not be in the least affected by anything that happened there after it left ; so that we really see the sun not as he is, but as he was eight minutes ago. That is to say that if anything of importance took place in the sun, such as the formation of a new sun-spot, an astronomer who was watching the orb through his telescope at the time would be quite unaware of the incident while it was happening, since the ray of light bearing the news would not reach him

until more than eight minutes later. The difference is more striking when we consider the fixed stars, because in their case the distance is so enormously greater. The pole star, for example, is believed to be so far off that light, travelling at the inconceivable speed above mentioned, takes a little more than fifty years to reach our eyes; and from that follows the strange but inevitable inference that we see the pole star not as and where it is at the present moment, but as and where it was fifty years ago. If to-morrow some cosmic catastrophe were to shatter the pole star into fragments, we should still see it peacefully shining in the sky all the rest of our lives; our children would grow up to middle age and gather their children about them in turn before the news of that tremendous accident reached any terrestrial eye. In the same way there are other stars so far distant that light takes thousands of years to move from them to us, and with reference to their condition our information is therefore thousands of years behind time.

Suppose we were able to place a man at the distance of 186,000 miles from the earth, and yet endow him with the wonderful faculty of being able from that distance to see what was happening here as clearly as though he were still close beside us. It is evident that a man so placed would see everything a second after the time when it really happened, and so at the present moment he would be seeing what happened a second ago. Double the distance, and he would be two seconds behind time. Remove him to the distance of the sun, and he would look down and watch you doing, not what you *are* doing now, but what you *were* doing eight minutes ago. Carry him away to the pole star, and he would see passing before his eyes the events of fifty years ago; he would be watching the childish gambols of those who at the very same moment were really middle-aged men. Marvellous as this is, it is literally and scientifically true, and cannot be denied. The same idea is taken up and worked out in Camille Flammarion's book, "Stories in Infinity." Our little treatise went on to argue that God, being omnipresent, must be at all these points of view at once, and also at every intermediate point, and that He must certainly possess such a power of sight as we have postulated. Consequently, to His sight everything that has ever happened must be happening now—not as a memory, but as a living fact. Now all this is materialistic enough, and on the plane of purely physical science, and we may therefore be assured that it is *not* the way in which the memory of the Logos acts; yet it is neatly worked out and absolutely incontrovertible, and it is not without its use, since it gives us a glimpse of some possibilities which otherwise might not occur to us. It does suggest to us that an infinite power must possess faculties which are utterly beyond our grasp, which would produce results far surpassing our wildest efforts of imagination.

But, it may be asked, how is it possible, amid the bewildering confusion of these records of the past, to find any particular picture when it is wanted? As a matter of fact, the untrained clairvoyant usually cannot do so without some special link to put him in touch with the subject required. Psychometry is an instance in point, and it is quite probable that our ordinary memory is really only another presentment of the same idea. It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of any one who can read it. For example, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envolope and handing it to a psychometer who had no idea what it was, she at once began to describe that wonderful ruin and the desolate country surrounding it, and then went on to picture what were evidently scenes from its early history, showing that that infinitesimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. It would seem as though the very walls of our rooms were phonographs, which can be made to reproduce to the person trained to understand them, not only the sounds but also the pictures which have been impressed upon them. There is a separate literature of this subject of psychometry, and it is well worth our study. The best book that I know upon it is Professor Denton's "Soul of Things;" and there is also a valuable work by Dr. Rhodes Buchanan.

It is quite possible that the human memory may be a phenomenon of the same nature. The old idea was that all the information possessed by a man was simply stored in the cells of his physical brain, but it is very evident that that is not so, because the man has been repeatedly shown to be capable of consciousness and memory when away from his physical brain altogether; though undoubtedly for work on the physical plane the brain is necessary. Still the storage theory seems unlikely; it may be that the scenes through which we pass in the course of our life act in the same manner upon the particles of our mental body as did the history of Stonehenge upon that particle of stone—that they establish a connection by means of which our mind is put *en rapport* with that particular portion of the record, and so we remember what we have seen.

The student who developes this power of psychometry has a very interesting field of research opened before him. Not only can he review at his leisure all the history with which we are acquainted, correcting as he examines it the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from

the very beginning, watching the unfolding of the intellect in man through prehistoric ages, and contemplating the glory of mighty civilizations whose very traces have long ago been lost in the mists of time. Sometimes an even closer sympathy with the past is possible for the reader of the records, for he may learn to look back upon his own part in the earlier history of the world; he may awaken the memory of his previous lives, and thus identify himself once more with long-dead personalities. Probably this happens much oftener than we think; many a casual unidentified clairvoyant vision, many a dream of strange, incomprehensible surroundings, may be nothing but a half-recollection of days so very long ago that the world has greatly changed since then. Many among us now are approaching the borderland which divides the physical senses from the astral and we catch glimpses from the other side without recognizing them for what they really are. There are many who possess something of this power of psychometry without being at all aware of it, and they are constantly receiving impressions from letters, from articles of furniture, and from surroundings generally, even though they do not realize the source from which these impressions come.

Even though the average man cannot see exactly how it is done, he may yet readily understand and be prepared to accept the possibility of this impression of past events upon surrounding objects, guided thereto by such partial analogies as the phonograph and the photographic camera. But when we come to face the problem of the second part of our subject, there is for him a much greater difficulty. That which has passed may conceivably have left an impression; but how can that which has not yet happened be foreseen? There is no question at all that this does occur; the authenticated accounts of second-sight among the Highlanders of Scotland alone would suffice to demonstrate the fact, even if there were no other evidence. But there is very much other evidence; and no one who has examined the question can doubt that the soul or ego in man possesses a certain power of prevision at his own level. Sometimes he is able to impress what he knows clearly upon his physical brain; sometimes he succeeds only very partially in that effort, and probably there are many occasions when he fails altogether to produce his impression, and so in our waking consciousness we know nothing about it, or at most feel only a vague uneasiness or depression.

If the events foreseen were always of great importance, one might suppose that an extraordinary stimulus had enabled him for that occasion only to make a clear impression upon his lower personality. No doubt that is the explanation of many of the cases in which death or grave disaster is foreseen, but there are large numbers of instances on record to which it does not seem to apply, since the events are frequently trivial and unimportant. Let me give you an instance. A man who had no belief in the occult was forewarned

by a Highland seer, of the approaching death of a neighbour. The prophecy was given with considerable wealth of detail, including a full description of the funeral, with the names of the four pall-bearers and others who would be present. The auditor seems to have laughed at the whole story and promptly forgotten it, but the death of his neighbour at the time foretold recalled the warning to his mind, and he determined to falsify part of the prediction at any rate by being one of the pall-bearers himself. He succeeded in getting matters arranged as he wished, but just as the funeral was about to start he was called away from his post by some small matter which detained him only a minute or two. As he came hurrying back he saw with surprise that the procession had started without him, and that the prediction had been exactly fulfilled, for the four pall-bearers were those who had been indicated in the vision.

Now this was a very trifling matter, which could have been of no possible importance to anybody; yet it was foretold accurately weeks before it occurred, and though a man makes a determined effort to alter the arrangement indicated, he fails to affect it in the least. We can hardly suppose that any soul made a violent endeavour to bring through into his lower consciousness such valueless details as these. What may however have happened is that the ego of the neighbour was anxious to warn his physical manifestation of its approaching death, but found himself unable to affect his brain directly. In such a dilemma he may have impressed the nearest sensitive person (the seer), and in throwing the picture into the mind of that person he may have supplied all the details of the scene, as he naturally would do. But how is this prevision obtained?

There are two methods by which it may be gained. One of them is clearly comprehensible to us on this physical plane; the other is not so easily explicable, because of the limitations of our consciousness. There is no doubt whatever that, just as what is happening now is the result of causes set in motion in the past, so what will happen in the future will be the result of causes already in operation. Even down here we can calculate that if certain actions are performed certain effects will follow, but our reckoning is constantly liable to be disturbed by the interference of factors which we have not been able to take into account. But if we raise our consciousness to the mental plane we can see very much farther into the results of our actions. In fact, it may be said that at that level the effects of all causes at present in action are plainly visible—that the future, as it would be if no entirely new causes should arise, lies open before our gaze. New causes of course do arise, because man's will is free; but in the case of all ordinary people the use which they will make of their freedom can be calculated beforehand with considerable accuracy.

Looking down upon man's life from this level of the mental plane, it seems as though his free will could be exercised only at

certain crises in his career. He arrives at a point in his life where there are obviously two or three alternative courses open before him; he is absolutely free to choose which of them he pleases. But when he has chosen, he has to go through with it and take the consequences; having entered upon a particular path he may, in many cases, be forced to go on for a very long way before he has any opportunity to turn aside. His position is somewhat like that of the driver of a train; when he comes to a junction he may conceivably have the points set either this way or that, and so can pass on to whichever line he pleases, but when he *has* passed on to one of them he is compelled to continue along the line which he has selected until he reaches another set of points (or switches, as I think they are called in this country) where again an opportunity of choice is offered to him.

In looking down from the mental plane, these new points of departure would be clearly visible, and all the results of each choice would lie open before us, certain to be worked out even to the smallest detail. The only point which would remain uncertain would be which of them he would choose. We should, in fact, have not one but several futures mapped out before our eyes, without necessarily being able to determine which of them would materialize itself into accomplished fact. If we knew the man thoroughly well, we might feel almost certain what his choice would be, but of course that knowledge would in no sense be a compelling force. If we have a pet dog, we know fairly well what he will do under certain circumstances, but that does not in the least make him do it. It is quite possible to foresee without compelling; and so it may well be that the Deity can absolutely foresee all human action, and yet that He in no way prescribes what that action shall be. He looks down upon us from a level so much higher, that all possible causes must lie open and clear before His sight. At however infinitely lower a level, the soul of man also is in its essence divine, and it shares this god-like faculty of prevision to a very considerable extent; it can see a vast number of causes which are concealed from mortal eye, and so it is sometimes capable of impressing a definite forecast upon its physical brain. This method of prophecy is at any rate quite intelligible, for it is merely an expansion of processes of induction with which we are familiar on the physical plane.

There is, however, another and altogether more exalted kind of prevision which is by no means so readily comprehensible. When a man raises his consciousness to the plane above the mental—that which in Theosophical literature is called the Buddhic—no such elaborate process of conscious calculation is necessary, for in some manner which down here is totally inexplicable, the past, the present and the future are there all existing simultaneously. One can only accept this fact, for its cause lies in the faculty of the plane, and the way in which this higher faculty works is naturally quite incomprehensible to the physical brain. Yet now and then we may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Sir Oliver Lodge in an address to the British Association at Cardiff. He said:—

"A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But this may be only one way of regarding them. The events may in some sense be in existence always, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence.....We percieve therefore a possible fourth-dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are compelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and pre-conceived end."

Time is not in reality the fourth dimension at all; yet to look at it from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through, point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of a conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from his world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from his own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future is possibly not dissimilar, and the view that is gained of any sequence of events from the Buddhic plane corresponds to the view of the cone as a whole; and some glimpse or reflection of that higher consciousness, coming through into our lower world would constitute for us a perfect fragment of prevision. But without experiencing it, it is impossible fully to understand it. How that experience may be gained is the subject which we shall examine in our next lecture.

C. W. LEADBEATER.

MODERN VIEWS ON MATTER.*

The Realisation of a Dream.

[*Concluded from page 77.*]

FOLLOWING closely upon Becquerel's work came the brilliant researches of M. and Mme. Curie, on the radio-activity of bodies accompanying uranium.

Hitherto I have been recountiug isolated instances of scientific speculation with apparently little relation to one another. The existence of matter in an ultra-gaseous state; material particles smaller than atoms; the existence of electrical atoms or electrons; the constitution of Röntgen rays and their passage through opaque bodies; the emanations from uranium; the dissociation of the elements; all these isolated hypotheses are now focussed and welded into one harmonious theory by the discovery of Radium.

"Often do the spirits,
Of great events stride on before the events,
And in to-day already walks to-morrow."

No new discovery is ever made without its influence ramifying in all directions and explaining much that before had been mystifying. Certainly no discovery of modern times has had such wide-embracing consequences, and thrown such a flood of light on broad regions of hitherto inexplicable phenomena, as this discovery of M. and Mme. Curie and M. Bémont, who patiently and laboriously plodded along a road bristling with difficulties almost insuperable to others who, like myself, have toiled in similar labyrinths of research. The crowning point of these labours is Radium.

Let me briefly recount some of the properties of Radium, and show how it reduces speculations and dreams, apparently impossible of proof, to a concrete form.

Radium is a metal of the calcium, strontium, and barium group. Its atomic weight according to C. Runge and J. Precht is probably about 258. In this case it occupies the third place below barium in my lemniscate spiral scheme of the elements,† two unoccupied gaps intervening.

The spectrum of radium has several well-defined lines; these I have photographed and have also measured their wave-lengths. Two especially are strong and characteristic. One at wave-length 3649·71 and the other at wave-length 3814·58. These lines enable radium to be detected spectroscopically.

The most striking property of radium is its power to pour out torrents of emanations bearing a certain resemblance to Röntgen rays, but differing in important points.

The emanations of radium cause soda-glass to assume a violet colour, and they produce many chemical changes. Their physiological action is strong, a few milligrammes brought near the skin in a few hours producing a wound difficult to heal.

* An address delivered before the Congress of Applied Chemistry at Berlin, June 5, 1903.

† Proc. Roy. Soc., vol. lxiii, p. 408.

The emanations from radium are of three kinds. One set is the same as the cathode stream, now identified with free electrons—atoms of electricity projected into space apart from gross matter—identical with "matter in the fourth or ultra-gaseous state," Kelvin's "satellites," Thomson's "corpuscles" or "particles;" Lodge's "disembodied ionic charges, retaining individuality and identity." These electrons are neither ether-waves nor a form of energy, but substance possessing inertia (probably electric). Libated electrons are exceedingly penetrating. They will discharge an electroscope when the radium is ten feet or more away, and will affect a photographic plate through five or six mm. of lead and several inches of wood or aluminium. They are not readily filtered out by cotton-wool; they do not behave as a gas, *i.e.*, they have not properties dependent on inter-collisions, mean free path, &c.; they act more like a fog or mist, are mobile and carried about by a current of air to which they give temporary conducting powers, clinging to positively electrified bodies and thereby losing mobility, and diffusing on the walls of the containing vessel if left quiet.

Electrons are deviable in a magnetic field. They are shot from radium with a velocity of about one-tenth that of light, but are gradually obstructed by collisions with air atoms, so that some become much slowed, and then are what I formerly called loose and erratic particles, which diffuse about in the air, and give it temporary conducting powers. These can turn corners, can be concentrated by mica cones into a bundle and then produce phosphorescence.

Another set of emanations from radium are not affected by an ordinarily powerful magnetic field, and are incapable even of passing through thin material obstructions. These emanations have about one thousand times the energy of those radiated by the deflectable particles. They render air a conductor and act strongly on a photographic plate. Their mass is enormous in comparison with that of the electrons, and their velocity is probably as great when they leave the radium, but, in consequence of their greater mass, they are less deflected by the magnet, are easily obstructed by obstacles, and are sooner brought to rest by collisions with air atoms. The Hon. R. B. Strutt * was the first to affirm that these non-deflectable rays are the positive ions moving in a stream from the radio-active body.

Rutherford has shown that these emanations are slightly affected in a very powerful magnetic field, but in an opposite direction to the negative electrons. They are therefore proved to be positively charged bodies moving with great velocity. For the first time Rutherford has measured their speed and mass, and he shows they

* Phil. Trans. R. S., A, 1901, vol. cxcvi., p. 525.

are ions of matter moving with a speed of the order of that of light.

There is also a third kind of emanation produced by radium. Besides the highly penetrating rays deflected by a magnet, there are very penetrating rays not at all affected by magnetism. These accompany the previous emanations, and are Röntgen rays—other vibrations—produced as secondary phenomena by the sudden arrest of velocity of the electrons by solid matter, producing a series of Stokesian "pulses" or explosive ether waves shot into space.

Many lines of argument and research tending towards the same point give trustworthy data by which to calculate the masses and velocities of these different particles. I must deal with big figures, but big and little are relative, and are only of importance in relation to the limitations of our senses. I will take as the standard the atom of hydrogen gas—the smallest material body hitherto recognised. The mass of an electron is 1/700th of an atom of hydrogen, or 3×10^{-26} gram., according to J. J. Thomson, and its velocity is 2×10^{9} centimeters per second, or two-thirds that of light. The kinetic energy per milligramme is 10^{17} ergs, about three and a half million foot-tons. Becquerel has calculated that one square centimetre of radio-active surface would radiate into space one gramme of matter in one billion years.

The positively electrified masses or ions are enormously great in comparison with the size of the electron. Sir Oliver Lodge illustrates it thus :—If we imagine an ordinary sized church to be an atom of hydrogen, the electrons constituting it will be represented by about 700 grains of sand each the size of an ordinary fullstop (350 positive and 350 negative), dashing in all directions inside, or, according to Lord Kelvin, rotating with inconceivable velocity. Put in another way ; the sun's diameter is about one and-a-half million kilometres, and that of the smallest planetoid about 24 kilometres. If an atom of hydrogen be magnified to the size of the sun, an electron will be about two-thirds the diameter of the planetoid.

The extreme minuteness and sparseness of the electrons in the atom account for their penetration. While the more massive ions are stopped by intercollisions in passing among atoms, so that they are almost completely arrested by the thinnest sheet of matter, electrons will pass almost unobstructed through ordinary opaque bodies.

The action of these emanations on phosphorescent screens is different. The electrons strongly affect a screen of barium platinocyanide, but only slightly one of Sidot's zinc sulphide. On the other hand, the heavy, massive, non-deflectable positive ions affect the zinc sulphide screen strongly, and the barium platinocyanide screen in a much less degree.

Both Röntgen rays and electrons act on a photographic plate and produce images of metal and other substances enclosed in wood and leather, and throw shadows of bodies on a barium [illegible]

screen. Electrons are much less penetrating than Röntgen rays, and will not, for instance, show easily the bones of the hand. A photograph of a closed case of instruments is taken by radium emanations in three days, and by Röntgen rays in three minutes. The resemblance between the two pictures is slight, and the differences great.

The power with which radium emanations are endowed, of discharging electrified bodies is due to the ionisation of the gas through which they pass. This can be effected in many other ways ; thus, ionisation is communicated to gases faintly by the splashing of water, by flames and red-hot bodies, by ultra-violet light falling on negatively electrified metals and strongly by the passage of Röntgen rays.

According to Sir Oliver Lodge's Electronic Theory of Matter, a chemical atom or ion has a few extra negative electrons in addition to the ordinary neutral atom, and if these negative electrons are removed it thereby becomes positively charged. The free electron portion of the atom is small in comparison with the main bulk, in the proportion in hydrogen of about 1 to 700. The negative charge consists of super-added or unbalanced electrons,—one, two, three, &c., according to the chemical valency of the body,—whereas the main bulk of the atom consists of paired groups, equal positive and negative. As soon as the excess electrons are removed, the rest of the atom, or ion, acts as a massive positively charged body, hanging tightly together. In a high vacuum the induction spark tears the components of a rarefied gas apart ; the positively charged ions, having great comparative density are soon slowed down by collisions, while the electrons are driven from the negative pole with an enormous velocity depending on the initial electromotive force and the pressure of gas inside the tube, but approaching, at the highest exhaustions, half that of light.

After leaving the negative pole the electrons meet with a certain resistance, in a slight degree by physical collisions, but principally by reunion with the positive ions.

Since the discovery of radium and the identification of one set of its emanations with the cathode stream or radiant matter of the vacuum tube, speculation and experiment have gone hand in hand, and the two-fluid theory of electricity is gradually replaced by the original one-fluid theory of Franklin. On the two-fluid theory, the electrons constitute free negative electricity, and the rest of the chemical atom is charged positively, although a free positive electron is not known. It seems to me simpler to use the original one-fluid theory of Franklin, and to say that the electron is the atom or unit of electricity. Fleming uses the word "co-electrons" to express the heavy positive ion after separation from the negative electrons :—"We can no more," he says, "have anything which can be called electricity apart from corpuscles than we can have momentum apart from moving matter." A so-called negatively charged chemical atom is one having a surplus of electrons, the

number depending on the valency, whilst a positive ion is one having a deficiency of electrons. Differences of electrical charge may thus be likened to debits and credits in one's banking account, the electrons acting as current coin of the realm. On this view only the electron exists ; it is the atom of electricity, and the words positive and negative, signifying excess and defect of electrons, are only used for convenience of old-fashioned nomenclature.

The electron theory fits and luminously explains Ampére's idea that magnetism is due to a rotating current of electricity round each atom of iron ; and following these definite views of the existence of free electrons, has arisen the electronic theory of Matter. It is recognised that electrons have the one property which has been regarded as inseparable from matter—nay, almost impossible to separate from our conception of matter,—I mean inertia. Now, in that remarkable paper of J. J. Thomson's published in 1881, he developed the idea of electric inertia (self induction) as a reality due to a moving charge. The electron therefore appears only as apparent mass by reason of its electro-dynamic properties, and if we consider all forms of matter to be merely congeries of electrons, the inertia of matter would be explained without any material basis. On this view the electron would be the " protyle " of 1886, whose different groupings cause the Genesis of the Elements.

There is one more property of the emanations of radium to bring before your notice. I have shown that the electrons produce phosphorescence of a sensitive screen of barium platinocyanide, and the positive ions of radium produce phosphorescence of a screen of zinc blende.

If a few minute grains of radium salt fall on the zinc sulphide screen the surface is immediately dotted with brilliant specks of green light. In a dark room, under a microscope with a $\frac{2}{3}$-inch objective, each luminous spot shows a dull centre surrounded by a diffused luminous halo. Outside the halo the dark surface of the screen scintillates with sparks of light. No two flashes succeed on the same spot, but are scattered over the surface, coming and going instantaneously, no movement of translation being seen.

If a solid piece of a radium salt is brought near the screen, and the surface examined with a pocket lens magnifying about 20 diameters, scintillating spots are sparsely scattered over the surface. Bringing the radium nearer the screen the scintillations become more numerous and brighter, until when close together the flashes follow so quickly that the surface looks like a turbulent luminous sea. When the scintillating points are few there is no residual phosphorescence, and the successive sparks appear " atoms of intensest light," like stars on a black sky. What to the naked eye seems like a uniform " milky way," under the lens becomes a multitude of stellar points, flashing over the whole surface.

" Polonium " basic nitrate, actinium, and radio-active platinum produce a similar effect on the screen, but the scintillations are fewer. In a vacuum the scintillations are as bright as in air, and being due to inter-atomic motion they are not affected by extremes of low temperature: in liquid hydrogen they are as brilliant as at the ordinary temperature.

A convenient way to show these scintillations is to fit the blende screen at the end of a brass tube with a speck of radium salt in front about a millimetre off, and to have a lens at the other end. I propose to call this little instrument the " Spinthariscope," from the Greek word—* [meaning] a scintillation.

It is difficult to estimate the number of flashes of light per second. With the radium about five centimetres off the screen the flashes are barely detectable, not more than one or two per second As the distance of the radium diminishes, the flashes become more frequent, until at one or two centims. they are too numerous to count, although it is evident that this is not of an order of magnitude inconceivably great.

Practically the whole of the luminosity on the blende screen, whether due to radium or " polonium," is occasioned by emanations which will not penetrate card. These are the emanations which cause the scintillations, and the reason why they are distinct on the blende and feeble on the platinocyanide screen, is that with the latter the sparks are seen on a luminous ground of general phosphorescence which renders the eye less able to see the scintillations.

It is probable that in these phenomena we actually witness the bombardment of the screen by the positive ions hurled off by radium with a velocity of the order of that of light. Each particle is rendered apparent only by the enormous extent of lateral disturbance produced by its impact on the sensitive surface, just as individual drops of rain falling on a still pool are not seen as such, but by reason of the splash they make on impact, and the ripples and waves they produce in ever-widening circles.

Indulging in a " Scientific Use of the Imagination," and pushing the hypothesis of the electronic constitution of Matter to what I consider its logical limit, we may be, in fact, witnessing a spontaneous dissociation of radium—and we begin to doubt the permanent stability of matter. The chemical atom may be actually suffering a katabolic transformation ; but at so slow a rate that supposing a million atoms fly off every second, it would take a century for weight to diminish by one milligramme.

It must never be forgotten that theories are only useful so long as they admit of the harmonious correlation of facts into a reason-

* Here from the ship leaped the far-darting Apollo, like a star at midday while from him flitted scintillations of fire, and the brilliancy reached to heaven, Homer's Hymn to Apollo, lines 440-442.

able system. Directly a fact refuses to be pigeon-holed and will not be explained on theoretic grounds, the theory must go, or it must be revised to admit the new fact. The Nineteenth century saw the birth of new views of atoms, electricity, and ether. Our views to-day of the constitution of matter may appear satisfactory to us, but how will it be at the close of the Twentieth century? Are we not incessantly learning the lessons that our researches have only a provisional value? A hundred years hence shall we acquiesce in the resolution of the material universe into a swarm of rushing electrons?

This fatal quality of atomic dissociation appears to be universal and operates whenever we brush a piece of glass with silk; it works in the sunshine and rain-drops, and in the lightnings and flame; it prevails in the waterfall and the stormy sea. And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of Matter can be calculated, Protyle, the "formless mist," once again may reign supreme, and the hour-hand of eternity will have completed one revolution.

WILLIAM CROOKES.

AVATA'RA'S.

SOME of the questions raised in Mrs. Besant's "Avatârâs," have been lately discussed in the columns of the *Theosophist*. I venture to add a few suggestions.

The questions are:—

(1) Whether the Logos is not the product of evolution, and

(2) Whether there are not grades of Logoi.

So far as I have been able to understand the teachings on this mysterious and complicated subject, they seem to be as follows:—

We have behind all manifestations, past, present and future, the One Existence, unknowable and unreachable, the permanent substratum of all lives and forms. All manifestation is governed by law, and we may expect an unbroken series of lives and forms of all grades from the highest to the lowest. At the bottom we have the least developed, such as the mineral, and the series rises, through the vegetable, animal, and human kingdoms, on to the perfected man (*Jivanmukta*), the Office-holders (*A'dhikârikas*) and the Logos (*Paramêswara*), in endless succession. As the consciousness of the black beetle is greater than that of the mineral, and that of man greater than that of the black beetle, so is that of the perfected man greater than that of man, and that of a Logos greater than that of the perfected man; and so on.

We object to the Atheist stopping at man, and a similar objection might, I think, be raised against our drawing the line at the

perfected man, or the Office-holder, and leaving a gap between Him and the Logos. Mr. Govindachârya locates the Logos on the Mahâparanirvânic plane and classes the planes above the Buddhic as "immaterial" and the lower ones as "material." If evolution continues up to the Buddhic plane, it need not, as far as I can see, stop there abruptly forever, but might be expected to continue on higher planes—if necessary, with an interval, long or short—and it might even rise to the Mahâparanirvânic plane of our system. When evolution reaches the latter plane, it may still continue in another and a higher system, with a higher Logos at its head; and so on, *ad infinitum*.

As pointed out by Mr. Govindachârya, we should not lose sight of the fact that all Logoi are one *in essence* with the Supreme. There can, I think, be little difficulty in accepting this view, when we are, as I conceive, taught that even the lowest of lives and forms are of the same essence. The essence is the same, but the grades of lives differ, according to the measure in which the potential in each life has become the actual, and corresponding to the development of the form in which it is encased for the time being. This encasement need not necessarily imply that the life is bound by, and subject to, the control of the form. The "life" in the ordinary humanity is, as it were, imprisoned in the vehicles in which it works, and is to a great extent tied down to them by Karma. But the case is different with the perfected man. He may continue to use his several vehicles, not because he is bound by *Karma*, but because he wills to use them for service to the world, which he cannot render except through them. Even if he is in the lowest grade of perfected men, his control over matter extends at least up to the Buddhic plane, though his powers may become more and more restricted in higher planes. As he rises to the grade of Office-holder he begins to control higher and higher planes, till at last, when we reach the Logos of the system, he has not only supreme control over all the planes of the system, but evidently has the same control over planes much higher, as the perfected man or the Office-holder has over the planes of the system. In fact, the head would reel in the mere attempt to conceive the high levels which he has reached.

It seems to me that in this way we can begin to have some dim conception of the meaning of an "Avatârâ," and how it is veritably a "coming down." The Logos reaches a certain goal, and without stopping there, as He conceivably might, to enjoy bliss, He comes down to a much lower level, so as to evolve, help and save a Universe. He would be the product of some past Universe, and it would seem that His evolution even from Humanity to that of a perfected man would not take place in the Kalpa immediately preceding, but in some Kalpa long past. This may account for His description in the Hindu Scriptures as unborn (*ajá*) and eternally perfect (*nitya siddha*). It may here be noted that even the human

soul is described as unborn (*ajâ*). The Office-holders, on the other hand, would be the fruit of the preceding Kalpa or age, and are described as '*Is'varas*' subject to the control of '*Parameśwara*' who would be the Logos of our system. It might, I think, be even urged that, on principle, the Logos is merely at the head of the Office-holders of this system. We reverence our Masters (perfected men) who, of their gracious will, have '*come down*' from Nirvâna, where they might have stayed to enjoy the bliss which is their due. How much more should the epithet 'come down' (Avatârâ) be applicable to the Logos who has 'come down' to evolve, help, and save our system from heights far above the reach of human thought.

The recognition of the Logos as the fruit of evolution does, I think, not only not detract from His dignity, sublimity and love, but even greatly adds to these divine qualities and gives us some assurance that our hopes of immortality are not merely chimerical. As has been beautifully said :

"Such a being, the glorious fruit of a past Universe, can come down into the present world with all the perfection of His Divine Wisdom and Love, with all the memory of His past, able by virtue of that memory to be the perfect Helper of every living being, knowing every stage because He has lived it, able to help at every point because He has experienced all.

It is in the humanity behind Him that lies the possibility of divine Incarnation ; He comes down,having climbed up, in order to help others to climb the ladder.*

Our love and devotion to Him would, in my view, *increase* by our recognition that, as it were, He has risen from our ranks and is of our own flesh and blood. If the choice lay between two kings, equally perfect, one of whom is of my own flesh and blood, and the other quite unconnected with me in the present or the past, I for one, would undoubtedly choose the former and would find myself able to show more loyalty and love to him than to the other. Nor need the recognition of a Higher Logos for a higher system prove a bar to the fullest measure of our love and devotion to our own Logos. It may be that our system is "tiny," as compared to the endless series of other systems. But one feels he is no more than an ant on this microscopical earth of ours, and some hazy idea of the solar system seems more than sufficient to tax his utmost energies. So also does one feel unable even in his highest moments to realize an infinitesimal part of the glory of the Holy Masters, or perhaps of even one of their great Disciples, not to speak of the Divine Rulers of our globe, our Round, our Planetary chain and our Solar system. There would, I think, be little difficulty in our showing our utmost love, reverence and devotion to the Masters, with the full cognizance of Their position in the Hierarchy of our system. It therefore seems

* "Esoteric Christianity," by Mrs. Besant, p. 274.

to my mind inconceivable that our reverence to the Logos, in whom we live and move and have our being, can be lessened by our intellectual recognition of the existence of an even Higher Being. In the Hindu Scriptures, the devotee is often compared to the wife, and the Logos to the husband, to whom the wife is to show her utmost love and devotion, and whom she has even to worship as God. When the husband fulfils her ideal, say, more than a million times, it seems not reasonable to believe that the love and devotion of the wife would fall merely because she hears of some one else even more perfect.

The authorities seem to me to point to the same conclusion. The details of evolution given in the Hindu Scriptures correspond to those in the Theosophical books. As explained in the *Srimad Bhagavata*, Chapter II., our solar system (*Brahmânda*) lies on the physical plane (*Prithivi*) of the Kosmos, and that system itself consists of seven planes corresponding with seven planes of the Kosmos. The Kosmos is presided over by a *Trimurti*, and continues for one age of Brahmâ, (lasting for 100 years) every day and every night of which last for 1,000 *Mahâyugas*. At the end of these 100 years, followed by a night (*Mahâ Pralaya*) of 100 such years, the three lowest planes of the Kosmos disappear altogether, and the next Mahâ Kalpa presided over by another Brahmâ would evidently have for its lowest point the plane next above these three.

The *Parâcara Smriti* whose authority is acknowledged on all hands, says that the *Trimûrti* have birth (*Utpathi*) and dissolution (*Kshaya*) in each Kalpa (*Achâra Kânda*, I., 20). Mâdhavâchârya comments at length on this verse, and explains that the Kalpa here meant is the *Mahâkalpa* presided over by Brahmâ for 100 years as above. He quotes from the *Sûta Samhita* and the *Kûrma Purâna* to support his position and concludes that the *Trimûrti* disappear at the end of each *Mahâkalpa* and are displaced by others at the beginning of the next. He explains that the Trimûrti are the three aspects of *Is'vara* representing the three *Gunas* (*Satva, Rajas* and *Tamas*) and quotes from the *Maitrêya* and *Narasimha Uttara Tâpini Upanishads* in his support. That they represent only three different aspects of the same entity, is stated also in the *Suta Samhita* (*Suta Gitâ* II., 15 to 20), a *Saiva Purana*, and also in the *Vishnu Purana* (Part I., iii., 3 and 4).

The relative position of the *Trimûrti* is beautifully described in the *Drôna Purna* of the *Mahâbhârata* (Chap. XXIX). S'rî Krishna, speaking from what I believe to be the stand-point of *Mahâ Vishnu* (*Saguna Brahman*), says He divides Himself into four forms for the good of the world. One form performs *Tapas ;* this is evidently the unmanifested aspect of the First Logos, Sadâsiva of *Sûta Samhita*, and Vâsudêva of the *Bhâgavatas*. The second, the manifested aspect of the 1st Logos (Siva or Sankarashana), is the witness of the good and bad deeds in the world ; the third is the

2nd Logos (Vishnu or Pradyumna) and carries on executive work; and the fourth is the 3rd Logos (Brahmâ or Aniruddha) and sleeps for 1,000 years. We have a similar and even more lucid statement in the *Markandeya Purana*, Chap. IV., 45 to 55. The first of the four forms is described as *Nirguna* (unmanifested) and the rest as *Saguna* (manifested); the first is He who performs *Tapas*; the second is of *Tamas* quality and bears the burden of the world on His head; the third is of *Satva* quality and rules the world; it is He who takes on the Avatârâs; the fourth is of *Rajas* quality and creates; it is said to sleep, but it is evidently no sleep, but real mental work, as explained by Vishnu himself in the *Padma Purana Uttara Khanda* (Chap. CLXXI., 7). He is not asleep, but watches over all creation with His eyes turned inward. This would seem to show that the secondary aspects of this Brahmâ carry on the work of creation in each Day of Brahmâ, while He supervises the whole. This sleep is said in the *Drôna Purana* to be for 1,000 years; the years are the Mahâyugus (*vide Vana Parva* CCLXXII., 37 and 38) and the fourth aspect would thus be the 3rd Logos of the Kosmos. All these four forms are referred to in the passage of the *Padma Purana* above quoted, and Vishnu describes them as made up of Mâya and not permanent, but assumed for the creation, preservation and destruction of the worlds.

From the *Mahânârayanôpanishad* quoted by me in my small note in the *Theosophist* for June 1903, the same facts appear and the evolution in Brahmândas even higher than the Kosmos above referred to is described. The 100 years of Brahmâ are only one day to the Logos of the next higher Universe, and His age lasts for 10 crores of years calculated on this basis. In the next higher Brahmânda again, the age of this last entity is but one day of the Logos of that Brahmânda, whose age extends over 10 crores of years similarly calculated. We have lastly a 4th Brahmânda, which lasts for 10 crores of years, each day of which lasts for an age of the 3rd in the series. These statements and figures seem more to point to an endless series of Universes than a positive end to all the work of evolution. Indeed, this seems to be apparent from the very fact that there is some limit of time, however inconceivably long, to the Universe last described.

It is also to be noted that this *Upanishad* refers to a series of Universes (Brahmândas), one rising above the other, and a rising series of Logoi, who are the Rulers of the said Universes. These Rulers are called by different names, and a detailed description is given of the manner in which man in the course of evolution rises from one stage to another. The several spiritual Hierarchies are expressly stated to correspond to the several Universes and this correspondence between the Universes and the Hierarchies seems to me the only way in which their existence can be justified. I do not understand according to what principle Mr. Govindachârya draws a line of demarcation between what he

calls "Form-Universes and Formless Universes." To my mind, the terms "form" and "formless" are only relative, and when once a "formless" level is reached, it becomes one with "form" and has other "formless" levels beyond it.

From the description in the whole *Upanishad*, and especially from Chapter VI., it would appear that, though there may be a number of co-ordinate Universes in the same grade, as supposed by Mr. Narâyana Row, there are also Universes of different grades, presided over by Nârâyanas who represent varying degrees of the glory of the Supreme. It appears from the description of the Spiritual Hierarchies and of the manner in which their abodes are reached that these latter are, for each grade, Logoi for the particular Universe and not merely some advanced souls of those systems, as supposed by Mr. Narâyana Row. Even Mr. Govindachârya does not apparently concur in Mr. Narâyana Row's view, and holds, as I have already pointed out, that all these Logoi are Nârâyanas, and justifies his theory by explaining that they are of the same essence as the Supreme Nârâyana. The reference at the end of Chapter I. of the Upanishad, to the Nârâyana "in the Sun" shows that the Logos of our Solar System is included in the series of the Entities referred to. The Vedânta Sutras also, as will be seen, refer to the Logos (*Parameswara*) as 'in the Sun.'

These views are further corroborated by the *Narâyaniyam*, the story for the glorification of Nârâyana, found in Chap. CCCXXXIII. and subsequent chapters of the *Shânti Purva* of the *Mahâbhârata*. The story seems evidently to refer only to an Entity not higher than the Logos of our Solar System, but the principles regulating the Kosmos are applicable also to the Solar System. "As above, so below." From this story, we see that Nârada, the great Adept living in the Himâlayas, went to the holy place of Badari to see Nâra and Nârâyana. That was "the retreat of the Being in whom are established all the worlds including the Dêvas, Asuras, Gandharvas, Kinnaras and Nâgas. There was only one form of the Great Being.....That form took birth in four shapes." Of these four, "two, *viz.*, Nâra and Nârâyana," were then dwelling in Badari, Nârada saw them engaged in the performance of their daily rites, and on questioning Nârâyana, the Holy One directed him to repair to the White Island (Swêta Dwipa) to see the original form. Nârada went to the White Island, whose denizens were Great Rishis, the "emancipate of lunar splendour," and of high spirituality. He went there and by Yoga beheld the Great Lord (*Viswarûpadhara*), having the three worlds as His form. On his return, Nârada visited Nârâyana in Badari, and from their conversation it appears that by the side of the Great Lord in the White Island, Nârada also saw the forms of Nâra and Nârâyana of Badari.

It is generally accepted that it was Nâra and Nârâyana of Badari who re-appeared as Arjuna and Srî Krishna, and this is supported

by the words of Lord S'rî Krishna himself in verse 46, Chap. II., of *Vana Parva* of the *Mahâbhârata*, when He went to condole with the Pândavas in their exile. The words of Mahâdeva to Arjuna in Chap. CCLXXI., of the same *Parva* are also to a similar effect.

The White Island is the "Imperishable Land" at the North Pole, referred to in the "Secret Doctrine" (Vol. II., pp. 418 and 618, New Edition) and Mrs. Besant's "Avatârâs," p. 72. The Great Rishis found there, are the "Mahâyogins" who are settled there to help humanity and it is from there Nârâyana found that His Avatârâs came down.

All this is significant, and it seems to me that Nârâyana in the "White Island" is simply that aspect of the Supreme which rules over our globe or system, *i.e.*, an Entity not higher than the Logos of our system, though the reference in the *Drona Parva* seems to be to a much higher) entity. That there are grades of "perfected men," appears not only from the *Upanishad* already quoted, but also clearly from the *Nârâyaniyam* above referred to. Nârada is himself a great Adept, but he did not see, except by Yoga, the Great Lord of the "White Island," in whose presence the Rishis of the Island always live. Those Rishis are thus of a higher grade than Nârada, who was not apparently even aware of the existence of the Lord before he was told by Nârâyana of Badari. This endless series of perfected men may well puzzle us and lead us to ask, "where all this is to end." But it seems to me some hazy idea of solution may be arrived at, if we try to realize the evidently incessant activity of the manifestation of the Supreme Lord Himself, and the consequent possibility of what we may call "Endless Service" from even the Highest of His servants, whose position, however, is the antithesis of that of ordinary humanity bound down to matter by their own Karma.

There thus seems to be distinct authority for the statement that the Logoi, including the 2nd Logos from which all the *Avatârâs* take rise, change for every Kalpa, or at least for every Mahâ Kalpa. The Vêdânta Sûtras also support the same view, and I may at once say that here I follow the Bhâshya of S'rî Shankarâchârya.

T. RAMACHENDRA RAU.

(To be concluded.)

THE EGO AND ITS LIFE CYCLE.

THE questions as to what has been the origin, what is the real nature, and what the destiny, of humanity, have been the greatest puzzles to exoteric philosophers in every age of the world. So much space on the mental horizon have these questions occupied, that there is perhaps not a single nation, savage or civilised, that has not developed some theory or belief on the subject; and a review of such hypotheses and ideas will present every phase, from the crudest and most barbarous of them, up to the most refined and polished. At one end of the scale we may find the imperfect mythological ideas and superstitious dreams of the merest savage; at the other, the didactic speculations of the metaphysician, who has brought to bear upon such questions all the trained energies of his philosophic mind-powers, so far as he may have developed them, which have been found sufficient to unravel the most intricate problems in mathematics, chemistry, and other of the recognised sciences; but which may fail to give equally satisfactory results when brought to bear upon the inward nature of the "Thinker" called Man.

Between these two extremes, there have been all grades of opinion, all shades of belief; and it is the eternal presence of these questions which has enabled religious systems to be formulated and to flourish, each in its proper time and place.

Naturally, where the questions at issue are so momentous, the answers so various, and the degree of certainty which attaches to these answers so exceedingly problematical, the religious systems which support them will have an equal diversity in appearance; and as the various hypotheses pass current for their respective periods, so will their religious expression have its corresponding time of activity. In much the same way, as the respective hypotheses may become obsolete and so pass into abeyance, the same will happen to their corresponding religions; although so broad and general a view must naturally permit of considerable latitude.

But we need not stop to discuss so wide an issue as this last; for the main point to be kept in view, and that which seems the most significant, is the immanence of the question in its principal aspect, viz., as concerning the one great issue as to the permanence or otherwise of the human entity Theosophy speaks of as the Ego, but usually known in Western lands under the heading of the immortality or otherwise of the human Soul. It is upon this point that the greatest disagreement is found between the views of religion on the one hand, and science on the other; for religion, as the current expression of the innate or intuitional view of the mass of humanity, vigorously asserts that man is immortal; while science, on the other hand, having until quite recently been unable to deal with the subject by her own particular methods, has either been

agnostic, remained silent, or else denied outright that there is any continuance of conscious existence after the destruction of the physical envelope which we call the human body, and are so prone to consider as being the whole man.

Between these two outward aspects of the diversity of thought, as expressed in the current religion and science of our own time, there stands an intermediate body of thinkers—who, not specially representing religious systems on the one side, nor scientific speculations and hypotheses on the other, are of opinion that both can contribute their quota towards the solution so much desired ; whilst neither religion nor science, considered separately has any prescriptive rights or exclusive knowledge on this obscure subject. A considerable section of these thinkers find expression for their ideas in the principles enunciated by Theosophy in its modern presentment ; as in fact they seem to have done in all times under similar forms by whatever names they may have been called ; whether as adherents of the "Wisdom Religion," as eclectic philosophers, Rosicrucians, or any other body of students having the same objects in view, but without that spirit of system which brings about antagonism and thus tends to obscure the issue and waste the strength of the parties concerned.

And this great body of thinkers—objectivised as the Theosophists of the present day—consider that a satisfactory answer as to the nature and destiny of man is attainable now, in fact, has always been so—if the proper method of enquiry be resorted to. When asked as to this method, they reply that it is by analysing the underlying principles of all religions, and applying scientific investigation along appropriate lines. They endeavour to point out that every religious system, when thus analysed, is found to embody some particular aspects of the same general principles, taking such peculiar form as may suit the special time, place, and degree of mental evolution of its adherents. Then again ; taking the views and the opinions of scientists, they endeavour to show how the continual recurrence of the questions we are dealing with indicates not only that the answers which science has hitherto attempted are insufficient, but that there must be a reality lying behind, which imperatively demands to be dealt with before we can be satisfied. Theosophists point out how the discoveries of science—such as the Conservation of Energy, the Law of Periodicity, and the Theory of Evolution—all point to the necessity of a permanent element in man, with conditions of alternate periods of rest and of activity, which only the theory of many life-cycles and corresponding earth-lives can satisfy. Turning then to religion, they try to show how, nearly or remotely, every system has involved the same thing ; asserting the existence of a permanent human principle under various names, and either directly or indirectly recognising that such a principle or Ego must go through a series of lives ; of which

the objective point, howsoever expressed, is the gaining of perfection in some manner.

Further, Theosophists endeavour to show how the same principles which explain the gradual formation and evolution of suns and planets, and their equally gradual decline towards destruction, are just as applicable from the material standpoint, to Man ; and they thence deduce a Law of Analogy which serves as a key to unravel mysteries which otherwise might be insoluble. They declare that such principles indicate to them that the laws which govern the evolution and destiny of Man are the same as those which rule the evolution and destiny of the Universe—that the one is the type or expression of the other ; so that the study of Man is the study of all else in miniature.

If such be the case the study of Man becomes of primary importance ; and as science in its physical branches has already dealt with his bodily conditions to a very great degree, it remains to be seen what can be learned as to his mind and his real Self, which religion professes to deal with more especially. And here we come at once upon the primary assertions of all systems ; namely, that in Man there are at least two parts ? first, the physical body—which is not, according to all previous experience, in any degree permanent—and, secondly, the permanent or immortal principle, which accordingly outlives the body, as by implication it existed before the physical envelope came into being.

As, therefore, such a belief in an immortal side to human nature has been so wide-spread, this principle has been known by a great variety of names at various times and places. As already noticed, among Europeans it is generally spoken of as the Soul ; but this word is somewhat indefinite, as it is one to which a very mixed meaning has been attached, according to the degrees of spiritual knowledge attained by those who may have attempted to define it. With the generality of people, who do not give very much thought to the subject, the word "Soul" connotes simply that entity which, in Man, does not die, and they do not enquire whether its nature be simple or compound. The name "Soul" given to it, with its modern correlatives in other European languages than our own, seems to be practically restricted to the Christian religion. To those who may be critical in such things, it may be somewhat amusing to notice how incongruous seem the definitions given in standard works, where "Soul" is found described as "the *Spiritual*, rational, and immortal *substance* in man, which distinguishes him from the brutes ; that part of Man which enables him to think and reason, and which renders him a subject of moral government."* This seems to be based upon the common idea that mankind are composed merely of the physical body and some immortal, informing Ego, in which are lumped together all the spiritual, vital, and

* Imperial Dictionary, article "Soul."

mental powers and qualities, thought to be characterised by a degree of materiality only less than that of the physical body itself. And this idea is further supported by reference to the definition of Spirit itself; which is described as "The Soul of Man; the intelligent, *immaterial* and immortal part of human beings."* It is somewhat unfortunate that the word *substance* should be so applied; because for most people it usually connotes something material and tangible—although in reality it means only "that which really is or exists; *equally applicable to Matter or Spirit.*"† But such a dual concept does not even do justice to Paul's threefold division into Spirit, Soul, and Body; which trinitarian division is apparently of Greek origin, and in some sense makes a parallel between Man and Deity; the latter being also described as a trinity. So the Greek Gnostic school of mysticism, which flourished during the early centuries of the Christain era, symbolised Deity by the triangle—understanding thereby that the leading principles of the Macrocosm or Universe were three in one, as white light is the synthesis of the three primary colours, blue, yellow, and red—and that the whole was made up of Force, Consciousness, and Matter, composing one united manifestation. This was considered to be the Macrocosmic or upper triangle; while Man was described as the Microcosmic or lower one—a reflection of the upper, and therefore threefold in nature, according to Paul's definition. In this aspect, Man would be a trinity of Spirit, Mind, and Matter—the Mind or Mânas, the intermediate part, being that which best corresponds with Soul, as the vehicle for the more immediate expression of Spirit, while the body is the material vehicle for the expression of mind. And since, by analogy, the material universe bears a similar relation to Deity as does Man, it will follow that when Deity is considered as threefold, and cognisable under the aspects of Consciousness, Force, and Substance, so matter is also to be taken in its three most obvious aspects—as Chemistry tells us there are in common acceptance its three states known as gaseous, liquid, and solid. ‡

The same triadic idea is expressed in the Hebrew Kabala, when it divides Man into three parts called Nephesch, Ruach, and Neschamah §; but though such a division is supposed to cover all our constituents, it falls short because, although the word Nephesch, as applied to the vital or animal principle, and including the usual manifestations of mind up to a certain point, may correspond passably well with our ideas of Soul, yet it is said to be common to the lower animals as well as Man, and besides does not mean immortal—so that it fails to cover all the ground.

* Ib., art. "Spirit."
† Ib., art. "Substance."
‡ Cf. "Key to Theosophy," pp. 77—97.
§ Ib., p. 78.

It seems to have been a particular feature of the European nations bordering upon the Mediterranean Sea to *divide* the human entity into three parts in this manner, of which one will correspond to our ideas of what constitutes Soul. But these, when more carefully analysed, seem to have been originally founded upon the Indian division into seven parts;* because the threefold division is not only commensurable with the septenary in many ways, but the triad was itself further divided. Thus the Greek school † looked upon the highest part of Man as one with the Deity; for their *Agathon* or Deific principle corresponds with the Indian A'tma, or Spirit. We then have what best corresponds to Soul; divided in India into the Spiritual Soul or Buddhi (intermediate between Spirit and Mind), the Mind itself, or Mânas, which also is higher and lower (as it tends towards spiritual or physical things) and the passions or Kama, which are purely animal in nature. Now it appears that where the Indians put the Buddhi or Spiritual Soul, the Greeks put Psyche, a link between Spirit and Mind; and where the Indians put the Mânas or higher and lower mind, the Greeks put the Nous or Ideal Mind, and the Phren or Intellectual mind. So likewise of the last division of the Soul, which contains the passional nature; for the Indian Kama, shading off into Prâna or vitality, corresponds to the Greek Thumos, or passions and animal life.

There then remain but two other parts to make up the Man; and these in India are known under some such names as the Linga S'arira or Etheric Double—an ethereal model of the physical body, but separable from it without death following—and the body itself. These the Greeks paralleled by their Eidolon or Shadow-body, in which all the other parts could function independently; and, of course, the physical body which perishes at death.

These parallels and comparisons may serve to show how, in one special aspect of it, Plato and Pythagoras could divide the Soul into two parts—‡ that which they called the *rational*, which in this connection means something emanating from the Eternal Wisdom or Deity itself, and the *irrational*, which is the portion of the Soul concerning itself only with things physical and temporal. These they describe by the words *noëtic* or immortal and all-knowing part, and *agnoia*, which is the perishable and spiritually ignorant side. To the first of these divisions of the Soul they assigned the perception of the noumena or actual causes of things; while to the last (as containing the senses) they allotted the perception of external phenomena. But Pythagoras, who looked upon the Monad or Individuality in Man as a self-moving unit, considered the Soul as threefold—the *Nous* or spiritual side, the *Phren* or mental side

* "What is Theosophy?" pp. 34—37.
† Cf. "Key to Theosophy," pp. 97, 98.
‡ Ib., p. 95.

considered as the abstract intellectual principle,* and the Thumos proper; which last, in addition to the passional or emotional nature —in India known as Kama—also contained the life-breath or vital principle, corresponding to that extent with the *Nephesch* of the Jewish Kabala.* In this collective sense the whole might be called Psyche or Soul, as including all in one highest aspect of the parts composing the Man—in which sense most probably it was that the Greeks understood the possibility of such a Soul finding a separate vehicle in the Eidolon or Shadow-body, and thus being able to exist therein independently of the physical form to which it properly belonged. In such a case they, like the modern Hindus and the Theosophists, might contemplate the possibility of anyone appearing in two places at one and the same time;† and the same hypothesis would also explain the survival of ghosts or shades with memories, after the death of the person's body.

Thus, as previously noted, it will be seen that the Greek Psyche, composed of Nous, Phren, and Thumos, corresponds very nearly with the Eastern A'tma-Buddhi or Spiritual Soul, the Buddhi-Mânas or Mind Soul, and the Kama-Mânas or Passional Soul—which three we may also put in the dual aspect as simply the Spiritual and Passional minds, and call these the Soul. From all which various divisions we may, it is evident, apply the word Soul to any part of the human subject, however divided, which is considered to act as the medium between Spirit and Matter—and placed, in relation to these, very much as the centre of a magnet is to its poles.

We see, then, that Soul cannot be confounded with Spirit, because Soul has a compound signification;‡ whereas the Oriental A'tma and Greek Agathon imply Spirit as distinct from all else.§ Therefore Soul may be looked upon as merely the vehicle intermediate between Spirit and physical bodies; and yet it cannot be deemed quite the same as mind, because it involves more than is expressed in our Indian word Mânas, the Thinker, for that is but one aspect of the Soul. Therefore, if we consider Soul to be the real Ego in Man, which uses the body and mind for the gaining of experience, the mind or thinking instrument is only a tool which the Ego has evolved or acquired; it is that instrument or mode of manifestation of the Soul by means of which it attains self-consciousness or knowledge of itself, and of its relations to Nature and external things.

But if we consider the Soul as the true Ego in Man, we must also admit that it existed before the body which it now uses came into being; as by consequence it will do after that is destroyed. And this seems to have been recognised by the ancient religious systems,

* Ib., p. 175.
† Philostratus, "Vita Appol," lib. viii., c., 5, 29, 30.
‡ "Key to Theos.," p. 93, note.
§ Ib., pp. 101, 102.

while more modern ones are not without traces of it.* We see the ancient belief indicated by such words as Transmigration, Metempsychosis, and Reincarnation—all expressly used in this connection, but often used in a manner which confuses their meaning and makes them greatly misunderstood. Transmigration literally means the act of passing from one locality to another; but Pythagoras apparently looked upon it as the passage of the Soul from one body to another after the death of the first. If by this we mean another human body, that is the true sense; confusion has arisen through its being used indifferently to express the re-embodiment of the immortal principle in human or in animal forms. So we find that in the cases of the Hindu exoteric systems, the Soul is said to pass even into mineral and vegetable forms, as well as from human bodies into those of animals, and the contrary.† But here there seems to be a misunderstanding—for the word in these cases is said to refer to the passage of the life-atoms which compose our bodies (agreeably to the Jewish Nephesch already referred to) and which, while they are continually interchanged between all the kingdoms, are no part of the Soul or the real Ego in Man. The principles of Theosophy do not admit that there can be any real retrogression of the Ego into such forms, once it has reached the human stage;‡ though it may, as a life principle, have passed upwards through all these different manifestations in the course of its evolutions.§

Metempsychosis, as denoting the passage of the Psyche or Soul from one body to another, is more definite than Transmigration; but is not infrequently used in the same sense as referring to re-embodiment in forms other than human—but not correctly so employed. It is the word most used by the Neo-Platonists and Pythagoreans; but Reincarnation, although it is the word we most make use of at present, might mean any repetition of the entry into a physical or fleshly body, either of the vital principle or the soul; for the word tells us nothing as to what it is that reincarnates, it only implies that the physical body is not permanent as compared with that which reincarnates in it.¶ So far as our modern Theosophical writings are concerned, the word Reincarnation has almost entirely superseded both Transmigration and Metempsychosis. Theosophically speaking the doctrine or theory of Reincarnation asserts the everlasting existence of an individualised Principle, such as we have seen described under the word Soul—one which occupies or uses the human form during life; and upon the dissolution of that form it passes, after a more or less prolonged interval passed in a relatively subjective state of exist-

* Matt., xvii., 10—13. Rom., ix., 11—13; Prov., viii., 22; Rev., iii. 12; Psalm cii., 26, 27, &c.
† "Reincarnation," by A. Besant, p. 12.
‡ "Ocean of Theosophy," p. 67.
§ "Reincarnation," by A. B., p. 13, and "Seven Principles," pp. 62, 63.
¶ "Reincarnation," by same author, pp. 11—13.

ence, into another human body. And it is the repetition of such cyclic periods, each involving a physical human life (and collectively known as life-cycles), with the consequent gathering of experience, which is understood to constitute the method of the evolution towards perfection of the Soul or spiritual portion in man. But when we speak of an evolution of the Soul, we imply also an evolution of the body as well; because the Ego, whose powers expand with experience, requires each time of re-birth a new body which, in some respect or other, must in the normal state of things be an advance upon the former ones. There is therefore a double evolution—Spiritual on the one hand and physical on the other; and thus we find once more the correspondence of the spiritual and physical worlds. True, that the progress made by the Ego, and through it by its physical vehicle, is exceedingly slow as measured by our concepts of time; but in such an evolution that element does not count for much, since nothing would be gained for the mass of humanity by abridging it, and nothing lost by its extension.

(*To be concluded.*)

SAMUEL STUART.

PATANJALI ON S'U'DRAS.

I hope the following extracts from the Mahâbhâshya of Patanjali will interest the readers of the *Theosophist*. They prove that the A'ryans of his day were more rational and liberal in their views than their descendants are. The following propositions are clearly proven :—

1. Brahmins used to dine with S'ûdras.
2. They used to dine with Yavanas (Greeks, &c.) and S'akas (Scythians). Dining with non-Hindus did not entail loss of caste.
3. There were various grades of S'ûdras, some being entitled to perform the five great sacrifices even.
4. Consequently the texts in the Law Books *falsely* attributed to Manu, &c., are not genuine when they declare that the S'ûdras cannot perform any sacrifices; and therefore those texts are later than the days of Patanjali.

Patanjali who wrote his famous commentary on Pâṇini flourished, according to all authorities, not later than 150 B.C. The 10th Sûtra of Panini's Ashtâdhyâyi, Book II., Chapter 4, runs as follows: "*S'ûdrânâmaniravasitânâm.* It means, "A Dvandva compound of words denoting those classes of S'ûdras who have not been expelled from the communion of higher classes, is singular." The Sûtra consists of two words, literally meaning "of the S'ûdras not expelled." The word *aniravasitânâm* which we have translated as "*Not expelled,*" is a peculiar word and so the great commentator explains it thus, giving four explanations, but finding fault with every one of them, except the last. "The aphorism says *not expelled.*" *Not expelled* from what place?

1st explanation.—Not expelled from the Aryâvarta. What is then Aryâvarta? The country situated within the four mountains, east of the A'dars'a mountains, west of the Kâlakavana Hills, south of the Himavat and north of the Pâriyâtra Hills. If this be the meaning of the word *not expelled*, how do you explain the singular Dvandva compounds like "*Kishkindha-Gandhikam*," "*S'aka-Yavanam*" and "*S'aurya-Kraunchum*" where the S'ûdra races mentioned are certainly not dwellers of the Aryâvarta. This is a valid objection.

2nd explanation.—The word *not expelled* therefore, should be explained as "not expelled FROM THE COLONIES OF THE A'RYAS (A'rya Nivâsa)." What are the A'rya-Nivâsas? The villages, towns, cities and markets of the A'ryas. If so, then we find Chandâlâs and Mritapâs also dwelling in these towns, &c., of the A'ryas; and the Dvandva Compound of these words should be Chandâla-Mritapam in the singular. But this is not the case, for their compound is always plural. How do you get over this objection? Well, we reject that explanation also, and give this third explanation of the word *not expelled.*

3rd explanation.—It means those who have not been expelled from participating in or performing the *sacrificial rites,* **माज्ञातृकर्यण**: ordained for the higher classes. But this also is not free from objection, because we see in every-day usage compounds like *Takshaayas-karam* (carpenter-ironsmith), *Rajakâtantuvâyam* (washerman-weaver), these are singular compounds, but as a matter of fact the S'ûdras of the class of carpenters, ironsmiths, washermen and weavers have no right to perform sacrifices. How do you meet this? Well we reject this explanation also.

4th Siddhânta explanation.—We shall explain the word *not expelled* by saying not expelled *from the dish.* That is to say those S'ûdras to whom a person of the higher caste may offer food in his own dish (pâtra) without such dish being defiled.

This long commentary should be analysed, in order to understand its full import. The word S'ûdra is a vague term and was vague in the days of Patanjali even. The most popular meaning was those non-Aryan races, or rather non-Indo-A'ryan races who lived within the A'ryâvarta and acknowledged the supremacy of the A'ryans. Of these S'ûdras there were three classes—(1) Those with whom there was no possibility of social intercourse, such as the Chandâlâs and the Mritapâs (sweepers and mehtars, (2) Those with whom there was limited social intercourse, who lived side by side with the higher classes, whose touch would not pollute, but who laboured under the disability of not being allowed to perform Yajnas

or the five great sacrifices. But food could be taken with such S'ûdras. Such were the carpenters, irousmiths, washermen and weavers. (3) Those with whom there was *free* social intercourse and who were allowed to share in almost *all* the privileges of the higher classes. Not only food could be taken with such S'ûdras, but these had the right to perform the Yajnas or the five great daily sacrifices. The words *Yajnât Kârmanah* of the Bhâshya are thus explained by the gloss-writer Kaiyyata : " S'ûdrânam Pancha-Yajna-anushthâne adhikarah asti itibhânah"—*The S'ûdras have the right to perform the five great sacrifices.*"

Now no one will question—not even the greatest stickler for authority—that the castes like the Vaidyas of Bengal as well as the Kayasthas, and Naidus, &c., of Madras, who have been degraded to the rank of the S'ûdras, are at least S'ûdras of the third class. They have, therefore, the adhikâra to perform the five great sacrifices. Now what are these five great sacrifices ? They are :—

(1) The sacrifice to Rishis, *i.e.*, to study the Vedas.

(2) The sacrifice to Devas, *i.e.*, to perform agnihotra, &c.

(3) The sacrifice to Pitris, or to perform daily S'râddha or Tarpaṇa.

4. The sacrifice to men, or feeding the guest.

5. The sacrifice to Bhûtas, or feeding the lower animals.

The Sat-S'ûdras therefore had the right of performing the five sacrifices. What does this imply ? It means that these high-class S'ûdras could *study the Vedas*, perform *Vaidic* ceremonies, &c.

What of those texts of Manu and other Smriti writers who declare that the S'ûdras have no right to Veda-study ? These should be interpreted to apply to the first and second class S'ûdras, and not to the Sat-S'ûdras like the Kâyasthas, Vaidyas, &c. This is from the point of view of the strict canons of interpretation as known among the Brahmins themselves. But from the point of view of historical criticism, the texts degrading the S'ûdras are later in date to Patanjali, and not more than two thousand years old. They might have been necessitated by the circumstances of the age when they were promulgated. But it is simply silly to insist on these texts now, under the altogether changed circumstances of this twentieth century. A reversion to the more liberal social laws of the days of Patanjali is more needed now than the rigid exclusiveness of the mediæval Brahmanism.

In the second century before Christ the high class S'ûdras (Sat-S'ûdras) had the privilege of studying the Vedas, both the Sat-S'ûdras and the second class S'ûdras were free to inter-dine with the higher castes, the dining vessels of those twice born were not defiled by food being offered in them to such S'ûdras.

If I read Patanjali aright, in his days there was social intercourse with the foreigners even. The very example quoted above

S'aka-Yavanam, shows that the S'ûdras like S'akas or Scythians and Yavanas (or Greeks) were allowed to dine off the dish of the twice-born. It was very likely too that a portion of Northern India was under the Greeks and the Scythians. Thus the city of Kandahar (Alexandria) bears testimony to its Greek Origin ; the Ambassadors of Greek Satraps were in Indian Courts ; Indian Rajahs married Greek princesses ; Grecian women were ladies of honour of Hindu queens. So everything favours the view that the Indians of the days of Patanjali used to inter-dine with the Scythians and Greeks. If this surmise be correct, here we have a precedent for our solid reformers—if they want any precedent. Yavana is a wide term and may include all European races, and if we take a lesson from the days of Patanjali, and he lived in the Kali Yuga, the modern Hindus may dine with the Europeans, without necessarily being unorthodox.

To sum up : The aphorism of Paṇini II., 4-10. *Sûdrânâm Aniravasitânâm*, therefore, means, "A Dvandva compound of names denoting classes of Sûdras is in the singular, provided that they are names of those classes of Sûdras who have not been expelled from the dining-plates of the higher A'ryas, whether such S'ûdras are residents of A'ryâvarta or foreigners like Kishkindha, Gandhika, Saka, Yavana, S'aurya and Kraunch a, whether they live in the cities of the A'ryas or not, and lastly whether they are entitled to perform the five great sacrifices or not."

The Dharma S'astras also countenanced this view. Thus Yâjnavalkya (I. 121) says : " He (a S'ûdra) should not neglect the performance of the five sacrifices, making use of the Mantra *Namah*." The commentator Vijnaneshvara adds, " not only Namah but Svâha and Svadha may also be pronounced." The same author in verse 166 says : " The food of the following S'ûdras may be taken—the servant, the cow-keeper, the ancestral friend, the co-sharer in cultivation, the barber and one who has surrendered himself.

SRIS CHANDRA BOSE.

(To be continued).

IS THE AGNOSTIC POSITION LOGICAL? *

"WHAT we need is not so much the proofs of Theosophy, as the proofs that there is something worth studying that goes by this name; we want to induce people to study, and to this end to present to them a case sufficiently strong and sufficiently promising to induce them to devote time and trouble to its investigation. Those of us who know something of what Theosophy brings of light to life and thought, owe nothing less than this to our fellows, who as yet know it not; more than this we cannot really do, for everyone must see in the light, with his own eyes, if he would see at at all."

ANNIE BESANT.

Among the many problems that have busied mankind, that of the possibilities of human knowledge is one of the most momentous. What can we know? Along what lines is it reasonable to pursue our investigations, and how far may we carry them? The agnostic and the materialist meet these questions squarely with the assertion that knowledge is gained only by experience; man cannot know more than he can find out by the exercise of the senses, by the employment of the brain-consciousness. To penetrate further, says the agnostic, is impossible—because, adds the materialist, there is nothing further to penetrate.

This tendency to negation is not peculiar to our own time; a striking illustration of it is furnished by one of the later schools of Greek philosophy, whose position was defined in the words: "We assert nothing—not even that we assert nothing." (Fiske's "Cosmic Phil.").

With the materialistic view of knowledge we need not much concern ourselves, for materialism, though much in evidence for a time, has now become so insignificant a factor as to call for little consideration. "Henceforth," says John Fiske in his "Cosmic Philosophy," "we may regard materialism as ruled out and relegated to that limbo of crudities to which we some time since consigned the hypothesis of special creations." The opponent of agnosticism, however, is often reluctant to discriminate between materialism and agnosticism; but it is grossly unfair to agnosticism to class it with a system which teaches that there is nothing in the constitution of the

* [Note.—A large portion of the material for this paper has been borrowed from the writings of Mrs. Besant, especially that pertaining to Science and Hypnotism. Mr. Leadbeater's treatise on Clairvoyance has been draw upon, also the Misconceptions about Death. The writer would like to make more specific acknowledgment, but his treatment of the material precludes this.]

universe but matter and its motions. Huxley originated the term "agnostic" and applied it to himself, yet he refers to the doctrine that there is nothing in the universe but matter and force, as one which he heartily disbelieves. "It seems to me pretty plain," he says, "that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head, I cannot see to be matter or force, or any conceivable modification of either, however intimately the phenomena of consciousness may be connected with the phenomena known as matter and force." Here then we see agnosticism sharply differentiated from materialism by the fact that to the "matter and force" of the materialistic creed it adds this third principle—consciousness. But the two are at one in this: both look to *experience* as the one source of knowledge and find in physical instruments the sole means of acquiring it. Within such limits as these the scientist applies himself with the "sublime patience of the investigator" to the observation of physical phenomena, collecting facts, systematising knowledge, tracing sequences, with clear observation and keen judgment; often with self-abnegation devoting his life to the pursuit of truth. To the circumference of the universe he goes, and noting everywhere diversity, external differences, he studies these *separated things*, and studies them one by one, taking up each manifestation and judging it apart. And inasmuch as nature is infinite both in the vast and the minute, he supplements his limited senses with instruments and apparatus of the most exquisite and delicate character, in order to study the world of forms in its almost endless multiplicity. Wholly intent upon physical processes, his business is to trace all phenomena to physical causation; for without strict regard to these conditions his work would possess no scientific value, his conclusions would have no weight. And, to the practical-minded, who want "facts" such as science offers, who, indeed, distrust inquiry outside the material plane where truth can be demonstrated in a tangible way, such a view of things and such a method of inquiry appeal strongly. Nor can we blame a person of this disposition for confining his researches to the only region where his faculties will enable him to gather what he esteems useful information; this is quite resonable and unobjectionable. But it is a very different matter when we are told—as Herbert Spencer's American interpreter, Prof. Fiske, tells us—that such knowledge is "sufficient for our highest needs," and that any other "is not only unattainable but would have no imaginable value, even if it could be attained."

It was theology which formerly undertook to prescribe limits for the inquiring mind; now science confronts us in a similar role and draws lines which it is assumed that only foolish presumption will attempt to overstep. And, as we have repudiated the theological idea and protest against such restriction of thought as opposed

to all reason, it behooves us to inquire whether the scientific position is quite beyond criticism on the same ground.

In the first place, if science is to be our only guide, we are not to concern ourselves with the origin or destiny of the Universe; for knowledge of such matters is unattainable, whether we regard the Universe in its physical or its higher aspects. Hence a philosophy based on science, the disciple of Spencer tells us, "should treat of laws, not of purposes; of the How? not of the Why?" In the remotest past the light of science shows us nothing more intelligible than a vision of cosmic matter diffused through space, the hurtling of forces and the blind clash of atoms; in the future, perchance the pulverized remains of our present world in the form of cosmic dust—that is if those are right who say that it will die of cold instead of coming to a fiery end, as others predict. So we need not waste our time in wondering what life is for, wondering whither man is tending; for these are matters quite beyond our comprehension.

Such a view of existence, however depressing, not to say appalling, it may appear, is not only the logical outcome of materialism but also the conclusion inevitably reached by all who strictly adhere to scientific methods of investigation; methods which confine them to sense-perception, brain-consciousness, and experience as the test of truth.

The student of science, interrogating physiology, biology, psychology, seeks in vain for one gleam of light on the question of questions: What is Life? What is Thought? On the plane of matter science answers many questions and promises to answer more; on the plane of mind she breaks down and continually murmurs "insoluble, unknowable." Some years ago, a high scientific authority, scouting the idea that life, or vitality, was anything more than a series of operations in connection with a particular apparatus of matter, declared that to use the term "vitality" as if it were the name of something apart from matter, was as foolish and unreasonable as to speak of the horology, or going-property, of a clock as something separate from its mechanism. More commonly, however, science seems to look upon Life and Thought as *mysteries*, which its own methods—the only sound ones—cannot solve. There is a mystery in life, says Beale, the eminent physiologist, a mystery which has never been fathomed and which appears greater the more deeply the phenomena of life are studied and contemplated. In living centres where the eye cannot penetrate, but towards which the understanding may tend, proceed changes whose nature the most advanced physicists and chemists cannot explain. Nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation, for they are totally distinct in character from every other phenomenon known to us.

Science then, even if she recognizes life, or vitality, as something more than a mechanical or chemical process in connection with matter, can give us no conception of what it really is. Nor is she any wiser in regard to the nature of thought. No one, least of all those who have tried to understand something of the "riddle of this painful Universe" will pretend that Science gives any answer to the question "How do we think?" It shows us that there is a relation between living nervous matter and intellectual activity; that, as our thinking grows more varied—the working of our minds more complex—the nervous system grows more complex also. It proves that our thinking may be stimulated, checked, or altogether stopped, by acting upon the substance of the brain; it demonstrates that certain activities of the brain normally accompany activities of the mind; in short, it produces evidence of a close connection between living nervous matter and thought-processes. But, as to the nature of that connection, knowledge is dumb, and even theory can suggest no hypothesis. Between material motion, the vibration of brain-cells, and mental process there is an unspanned gulf.

"The problem of the connection of the body and soul," says Tyndall, "is as unsoluble in its modern form as it was in pre-scientific ages." Deep and strenuous study only serves to emphasize the fact that body and mind, however closely intermingled, are twain, not one.

Unquestionable, indeed, and worthy of grateful recognition are the magnificent achievements of Science, the benefits conferred on mankind through the devoted labors of its disciples. In the true scientist is found that strong "love of truth which will take unending pains before it will make an assertion or accept the record of a fact;" a quality calling forth our fullest admiration and respect. Nevertheless it is open to question whether the truth as Science reveals it is all that we can certainly know, for we have seen what our position would be if we looked to science alone for enlightenment: the hopes, aspirations and ideals which many of us entertain would then be set aside as having no foundation in reality. Does such a position satisfy every *reasonable* demand of our nature? Does it supply all that we may *reasonably* ask?

One who has been styled "a genius in science," the gifted, successful, world-famed, Alexander von Humboldt, looking back upon a life devoted to physical investigation, expresses his feelings in these words: "The whole of life is the greatest insanity....I despise humanity in all its strata. And if for eighty years one strives and inquires, still one is obliged to confess that he has striven for nothing. Did we at last only know why we are in this world! But to the thinker everything is a romance and a riddle and the greatest good luck is that of being born a Flat-head."

Have we not here an impressive answer to our question whether

science can satisfy every reasonable demand? It is the answer of one well qualified to testify; a man whose breadth of mind, wide experience and eminence should give his verdict weight. The whole of life, he exclaims, is nothing but the greatest insanity, and the light of Science, which he has followed so long, is not light at all to him when at last he wants only to know *why we are in this world.* Nor can it be denied that the character of agnostic science is quite consistent with such a conclusion; and if we do not commonly find the agnostic thus disconsolate, it is for the same reason that the absence of music does not trouble him who hath no music in his soul.

The scientist, as we know, rarely evinces the slightest interest in anything pointing to the existence of consciousness apart from the body. If questioned he will usually tell you that he knows nothing about such matters. If urged to investigate them he declines on the ground that he already has enough in his own line of work to fully occupy him—which is merely a polite way of saying that he cannot waste his time. For he really looks upon everything of this kind as unworthy of serious attention. He knows that his own work is valuable, that the knowledge which he is acquiring is useful knowledge, and he is satisfied with the results of his labors. "Come," cries the enthusiastic Spiritualist, "I will give you satisfactory evidence of the existence of the soul." "No," responds the devotee of science, "even if what you have to offer is true, I am not interested in it." The consequence is that investigation in this direction is thrown into unpractised hands and left to untrained intellects whose efforts are then derided and treated with contempt as being unscientific. Hypnotism, mesmerism, clairvoyance, Spiritualism, double consciousness, hallucination, dreams, infant prodigies—these are some of the things which agnosticism in the role of Science cannot account for. Indeed for a system claiming to be an all-sufficient guide to knowledge its shortcomings are strangely apparent.

But agnosticism has also laid its hand upon philosophy. Herbert Spencer, the master mind of this school, argues that knowledge is limited to the range of experience, all knowledge being relative knowledge, that is, knowledge of relations between phenomena. Now what, as Spencer asks, is to be said "concerning that which transcends knowledge? Are we to rest wholly in the consciousness of phenomena?—is the result of inquiry to exclude utterly from our minds everything but the relative? Or must we also believe in something beyond the relative? We are obliged to form a positive though vague consciousness of that which transcends distinct consciousness."* "Besides that *definite* consciousness of which Logic formulates the laws, there is an *indefinite* consciousness which cannot be formulated. Besides complete thoughts and.....thoughts which though incomplete admit of completion, there are thoughts which it is impossible to complete; and yet which are still real, in the sense that they are normal affections of the intellect.....Every one of the arguments by which the relativity of knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute is, by implication, to affirm that there *is* an Absolute. In the very denial of our power to learn *what* the Absolute is, there lies hidden the assumption *that* it is" ("First Principles," p. 88).

* "Epitome of the Synthetic Philosophy," by F. H. Collins, p. 12.

Later, Spencer observes that the "consciousness of an Inscrutable Power manifested to us through all phenomena, has been growing ever clearer; and must eventually be freed from its imperfections. The certainty on the one hand that such a power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing" (*Ibid.*, 108). "The conception which has been enlarging from the beginning must go on enlarging until by disappearance of its limits it becomes a consciousness which transcends the limits of distinct thought, though it forever remains a consciousness."* "From the beginning, religion has had the all-essential office of preventing men from being wholly absorbed in the relative or immediate, and of awakening them to a consciousness of something beyond it" ("First Prin.," p. 100).

Having reached the conclusion that Religion, everywhere present as a weft running through the warp of human history, expresses some eternal fact ("First Prin.," p. 20); that in all religions, even the rudest, there lies hidden a fundamental verity (p. 23); Spencer points out that the *sentiment* which accompanies the development of religious ideas is as normal as any other faculty and must be in some way conducive to human welfare (p. 16). Being a constituent of man's nature it cannot be rationally ignored, and any theory of things which ignores it must be extremely defective (p. 15).

In speaking of the religious sentiment Spencer terms it a faculty. The possession of a faculty implies a specific form of activity. It is pertinent, therefore, to inquire how this religious faculty is to be exercised, how this sentiment is to be nourished. But let us first make sure what is meant here by religious sentiment. Spencer has given this point some attention in an article entitled, "Religious Retrospect and Prospect"—later forming part of his "Sociology"—where we are told that science enlarges the sphere of religious sentiment by extending the knowledge of natural phenomena and so increasing the *capacity for wonder.* From the times of primitive peoples upward, human conceptions of the universe have been enlarging and the wonder excited by contemplation of it

* "Religious Retrospect and Prospect." *Popular Science Monthly*, Jan., 1884.

increasing. Higher faculty and deeper insight will raise rather than lower this sentiment.

As to religion itself, he has written: "Positive knowledge [meaning scientific knowledge], does not and never can fill the whole region of possible thought.....Throughout all future time, as now, the human mind may occupy itself not only with ascertained phenomena and their relations, but also with that unascertained something which phenomena and their relations imply. Hence, if knowledge cannot monopolize consciousnes—if it must always remain possible for the mind to dwell upon that which transcends knowledge; then there can never cease to be a place for Religion; since Religion in all its forms is distinguished from everything else in this, that its subject-matter is that which passes the sphere of experience" ("First Prin.," pp. 16-17).

This, perhaps, may be made somewhat clearer. Bear in mind that, according to this view of things, all that we know has been acquired through the senses. When we say that knowledge is gained through experience we mean through sense-experience; we assume that all that we know can be traced back at last to sense-perception or experience. Now Religion, we are told, has to do with what is beyond experience—which amounts to saying that it concerns itself with what is beyond *knowledge*, or our power of knowing. At the same time we are assured that this with which religion concerns itself is a *reality*. So here we have *a reality which is beyond knowledge*, and all that we can actually know of this essence of Religion —the object of religious aspiration—is that it really exists; the nature of it is unknowable. Nevertheless the mind can occupy itself with the religious idea, because positive knowledge does not fill the whole region of possible thought; so we see that the mind can dwell upon the *unknowable* as well as the knowable. "Amid the mysteries that become the more mysterious the more they are thought about," says Spencer, "there will remain the one absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed (Religious Retrospect, &c.); and elsewhere he tells us that "it is alike our highest duty and our highest wisdom to regard that through which all things exist as The Unknowable" (First Prin. p. 113).

Were this the final and complete message of philosophy to questioning man, we might well ask what it had brought him of value. Certainly it offers him no cheer; to feel that the object of his aspirations is forever unknowable can hardly increase his happiness. Spencer himself says: "The contemplation of a universe which is without conceivable beginning or imaginable end and without intelligible purpose yields no satisfaction, and the desire to know what it all means is no less strong in the agnostic than in others." (*Popular Science Monthly*, July, 1895, "Mr. Balfour's Dialectics.") The desire is so strong indeed that, as he also says,

while suspecting that explanation is a word without meaning when applied to the ultimate reality, the agnostic yet feels compelled to think there must be an explanation and is continually prompted to imagine some solution of the great problem (Pop. Sci. Jan. 1884). A recent advocate of agnosticism, or Spencerism, as he styles it, goes so far indeed as to suggest that "science, as interpreted by philosophy," may yet be able to "throw some light upon the great and fundamental question of purpose.....Already," he says, "science, when reduced to its last analysis, supplies a rational basis for the belief in a mysterious awe-inspiring Power, and fosters a sense of dependence on that Power.....A reverential Agnosticism does not preclude the hope that in the future man may secure for himself a harmonious conception of the world and human destiny, by means of which he will no longer find himself an orphan wandering in a dreary wilderness, but the heir of all the ages, the interpreter of Nature and co-worker with the Eternal" ("Spencer and Spencerism," by Hector Macpherson, pp. 231-2).

Now the fact is that through his unfaltering pursuit of truth for its own sake Spencer has actually obtained the clue to the solution of what he calls the Great Enigma; for, in the more recently published portion of his philosophy, he reaches the conclusion that "the Power which manifests itself in consciousness is but a differently-conditioned form of the Power which manifests itself beyond consciousness;... the Power manifested throughout" the material universe "is the same Power which in ourselves wells up under the form of consciousness" (Pop. Sci., Jan. 1884, pp. 347, 348).

Let us turn for a moment from Science and Philosophy to Poetry which Emerson styles "the only verity," and read those lines of Wordsworth in which we have, as Tyndall phrased it, "a forecast and religious vitalization of the latest and deepest scientific truth."

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity,—
Nor harsh nor grating, though of ample power
To chasten and subdue. *And I have felt*
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls through all things."

The power which wells up in ourselves as consciousness is the same power which is manifested throughout the universe.

This is the clue—this the link between the finite and the infinite. "Fill thy heart with it," said Goethe, "and then name it as thou wilt." The philosopher names it The Unknowable. Nor, from his point of view, is he wrong. If man has no trustworthy consciousness beyond that which science terms the normal he can have no actual knowledge of anything wholly unconnected with sense-experience, and "a sincere recognition of the truth that our own and all other existence is a mystery absolutely and forever beyond our comprehension contains," as Spencer remarks, "more of true religion than all the dogmatic theology ever written" (First Prin., p. 112).

"He who thinks that he know Thee, by Him Thou art not known. He who does not think that he knows Thee, knows Thee indeed." Thus speaks the wisdom of the East, where Philosophy and Religion are one. For the union of Religion and Science in a common agnosticism Spencer manfully contended, but it must be acknowledged that his ideal has only been realized in a modified form; for while the philosophical religionist admits that the Power beyond consciousness cannot be known—in the strict sense of knowing—by such means as the agnostic recognizes, he cannot admit that no other means exists; that man possesses no faculties more subtle than the intellectual. Furthermore, the "unknowableness" postulated by the agnostic admits of some qualification. The distinction sometimes made between com-prehending and ap-prehending would seem appropriate in this connection. We may apprehend—that is *lay hold upon* a truth, where we cannot comprehend it—that is *take it all in.* Such expressions as "a vague consciousness of that which transcends distinct consciousness," "indefinite consciousness which cannot be formulated," imply knowledge—since consciousness is nothing more or less than knowing—and such knowledge may be fitly termed apprehension.

The Power which the universe manifests to us is, then, not wholly unknowable, even in our normal state of consciousness; nor can any definite line well be drawn between an extremely exalted state of such consciousness and a condition transcending it.

Agnosticism is a stage in intellectual development when "we are moulting; losing our own mental integuments; running into negations which shall mediate new and richer affirmations" (The Riddle of the Universe, by E. D. Fawcett). Reaching this stage in the impressively logical fashion of the philosopher, we seem to have reached the finality of knowledge. There is to be sure something beyond, but that is in every respect unknowable. "The agnosticism of Spencer," says the writer just quoted, "backs phenomena with an Unknowable Reality and bids religion swallow this sop and be silent."

"Detachment of mind on religious questions" characterized both John Stuart Mill and Herbert Spencer; Mill having grown up outside religious influences, and Spencer surrounded by, but impervious to, them. The ardent admirer of Spencer already cited, commenting on this in his recent work on Spencer and Spencerism, expresses the conviction that "in many ways both Mill and Spencer would have found their philosophical influence broadened and deepened had they, in their early days, shared in the spiritual experiences of their contemporaries...Many students," he continues, "who have long since broken away from the bonds of orthodoxy...will be ready to admit that in dealing with religion the minds of both...work under serious limitations due to their lack of spiritual receptivity in early days," and "to this... must be traced the error into which Mr. Spencer fell...in supposing that science and religion would find a basis of agreement in recognition of the Unknowable. The terms proposed by science resemble those of the husband who suggested to his wife, as a basis of future harmony, that he should take the inside of the house and she the outside" (pp. 9-10).

GEORGE B. BABCOCK.

(To be concluded.)

THE NEWER SPIRITUALISM.

THE movement of modern Spiritualism, which has now been working its way in the West for over half a century, has during the last ten years or so, undoubtedly modified its original practices and conceptions.

Its practices are now no longer confined to the mere wonder-seeking investigation of the miraculous powers of invisible beings or to emotional converse with dearly departed relatives. Its more advanced adherents now see a higher possibility in establishing a regular intercourse with beings of the ethereal worlds of existence, the possibility thereby of extending the powers of their own diviner individualities and of transcending the limitations of the narrowing circumstances of life which environ the grosser body and personality.

A vital belief in the possibility of personal intercourse with beings of a more refined world and nature is a most powerful incentive and assistance to the growth of a higher individuality in ourselves. This was well proved in the days of the glory of the ancient Greeks. It was their vital belief in an actual intercourse with the transcendant humans they deified as Gods—beings who probably were no more than Devas of Kamaloka, still who protected and guided their devotees on earth—it was this vital belief that enabled the Greek to attain that pitch of individual perfection and ideal conception of human accomplishments.

Consequently among earnest Spiritualists there is now growing a tendency to use the intercourse with the psychic world as an opportunity for developing a more ideal manhood by the culture of

our own psychic gifts, especially those of intuition, clairvoyance, and the projection of our etherealized bodies into the ethereal world —instead of waiting for the denizens of that refined world to materialize themselves or gravitate to our world of gross matter.

This change of attitude has been noted and well described by Adelle Williams Wright in a paper in *Mind*, entitled "Spiritualism, old and new" in which he remarks:—"The new Spiritualism differs from the old in that it accepts most strongly the doctrine of the universal selfhood and is able to reconcile spiritualistic manifestations with the theory and practice of divine self-realization. Although fully believing that all persons are aided in their search for truth by those living in another state of consciousness, the New Spiritualists recognize this truth as coming from *within* and deny the power of outside intelligences to do more than assist in unfolding it and bringing it to our conscious perception. They believe also that *all* persons are possessed of the higher mediumship which renders them susceptible to the influence of outside intelligences to a greater or less degree."

By the expression universal selfhood I take it he is referring to the purusha or higher manas.

Simultaneously with this expression of opinion in America I was myself, in an address delivered before the London Spiritual Alliance in January last, calling the attention of British Spiritualists to the necessity of generally realizing a newer definition of what their movement implies.

The old definition was merely the intellectual acceptance of a certain scientific fact that called for no profound moral change in its adherents. It had but one central dogma and that was the belief that "the real self is a spirit self which leaves the body at what we call 'death' and which in certain circumstances can afterwards communicate with the so-called 'living."

The view that I am now trying to get spiritualists to take of themselves is that *Spiritualism is the extension of Individualism by intercourse with associations of affinitized individualities in spheres of co-related substance.*

The position I take is this: that the process of sinking our individualities in the one underlying unity—which is the process of Theosophy—and the process of emerging from the unity and coming to the extreme circumference of existence in order to express the divine individuality that burns within us—which is the process of Individualism, of which Spiritualism is an extension—are not only equally divine attributes, but should be both practised alternately by the same person, inasmuch as Deity's universal oversoul is both, alternating by mutual self-sacrifice from Parabrahm the cosmic unity of spirit to Maheswara—the Almighty Potentate, the Lord of Lords, who takes his seat in the heart of each individual man and there makes him cognize objective life and express his desire for action.

There are in India, as in every country, many ardent religionists who recognize the first way only as the true path, that of detachment from the objective world completely and of attachment to the Universal Unity within us. To say that the reverse way—to go forth more into the world of sense and to impress our stamp upon the process of creation there, as sons of God, conscious of our individuality—is equally holy and equally our duty, would horrify many pious souls.

Yet this double path of religion was always inculcated by the ancient Vedas and the purest Vedântic teachers.

In the story, for instance, of Sikhidwaja and Chudâlai in one of the Upanishads we are distinctly shown that the process of completely isolating oneself from outer life, which was the one adopted by the King, was the wrong one, whereas the Queen succeeded at once because she continued the expressions and impressions of her outer life as before, while at the same time she attached herself to the inner within. We are taught that true renunciation is not renouncing the outer life but renouncing the idea that we are separate from God and from others when in that life. False individualism cognizes itself as separate from the Universal, true Individualism feels that it is not ourselves at work, but God working through us and that each can say I am a necessary and vital part of the Universe entrusted with a part of the Universal work.

It is here that Spiritualism assists Individualism. As long as Individualism confines its conception of outer existence to the gross Mahâbhuta plane it is necessarily galled to find that in trying to express its ideal individuality it is hampered by the limitations imposed on it by its gross body. We cannot mingle and converse with other humans most in affinity with us because they may not be in our neighbourhood or in our set and our time and energies are taken up with work for our grosser self's demands.

Spiritualism affirms that human beings—both our superiors and our inferiors—when they pass out of the Mahâbhuta plane simply go to reside in the Ethereal Tanmatra plane which plane is not something apart and distinct from the other plane but co-related to it and bound up with it as intimately as are actual and potential energy with each other. In fact these two planes are not separate entities but the two opposite fringes or sides of something common which is uniting them; something which from an objective view we call substance and from a subjective view we call consciousness.

Moreover Spiritualism affirms that the half of humanity which is residing for the time being on this other fringe of existence are not all engaged in completely detaching themselves from objective life, so that it would be as wrong for us on this side to disturb their devotions by attempting converse with them. They may be en-

gaged in this work part of their time but another part is with them as it is with God and it is with us, occupied in the reverse process of waking up the entire self and bringing it out from the inner home to mingle with other humans in their work and their recreation.

Consequently humans from the other plane are quite as ready to come across the uniting bridge to mingle with humanity here as we are to cross the bridge over into their territory. All that is wanted is to know how to cross this bridge and that is the office of Spiritualism to discover: each side is trying to learn the methods which will extend the borders of its world of existence by enabling it to traverse the unsociable ocean of subliminal consciousness which divides the one world from the other. It is as much incumbent on terrestrials—so the new Spiritualism teaches—to learn processes of Etherealization of body and subjective intention as it is for celestials to learn the gravitation or materialization of bodies and objective perception.

Such then is the new path Spiritualism is pioneering in advance of the progressing army of humanity.

To have in this way a new conception of itself is a healthy sign: for it shows it is still alive and growing. Every movement that is not decaying is continually enlarging its horizon or altering its banner. The Theosophical Society has done that more than once.

What influences have exactly brought this Philosophical change into Spiritualism it is not 'easy to exactly' estimate.

I should judge myself that the propagation of Vedântism in the West, which was brought about through the intermediary offices of the Theosophical Society and the Swamis who lectured there, is the ultimate if not the proximate cause of this change of mental realization.

For the Vedântic lecturers undoubtedly influenced the movements in the United States of America known as "Mental Science" and "New Thought" and these movements in their turn by common intercourse of thought have influenced the intellectual spiritualists who, many of them, belong to both schools of thought.

Be this as it may, intellectual India must welcome with cordiality this change of inner spirituality which has superseded the trivial externalities that dominated the movement of Spiritualism in its primitive days.

FREDERIC THURSTON.

London Letter.

October 30, 1903.

The winter half-year, during which meetings and lectures are usually more numerous in London, has begun in good earnest. All the lodges are putting forth programmes variously attractive to members and the general public and new openings are being made in several directions.

At the annual business meeting of the Blavatsky Lodge the announcement that Mrs. Besant thought it wiser to withdraw from the presidency, which she has so long held, was received with profound regret, but resolutions were passed asking her to accept an honorary presidency, as distinct from an acting one, and declining to consider the question of the election of a successor for twelve months, as a mark of the regret with which the Lodge accepted her resignation. The general feeling among the members is that the separation is but nominal and that the tie between the Lodge and its honoured (and honorary) President is one of heart and not of name and remains as strong as ever.

The Lodge too, loses its old and valued Secretary Mrs. Sharpe who after nine years faithful service relinquishes her office—always an arduous one—and her place is filled by Miss Eardley Wilmot who has been ably assisting Mrs. Sharpe during the last year.

The *Vâhan* is busy with suggestions for improving itself and it is hoped that members will unite to increase the value and scope of their sectional organ, which probably might be made of much greater usefulness.

Mr. Sinnett has issued a preliminary notice of a new Journal entitled "*Broad Views*" which he proposes to issue in January. It will be a monthly, devoted to many matters of interest—scientific, literary, theosophical, psychical, etc., all treated from a broad and liberal standpoint, but is not in any way a special theosophical organ. We wish the new venture every success. Mr. Sinnett has a long journalistic reputation behind him and his incisive and clear literary style will ensure an eminently readable periodical which we hope will take a good place among the journals of the day.

Several of our members are booked to address meetings of the London Spiritualists' alliance—Mr. Mead on "The Higher Spiritualism in Earliest Christendom," Mr. Dyne on "Life in the Inorganic World" and Miss E. Ward on "Man and Super-man, etc." This seems to point to a growing interest on the part of our friends of the Spiritualistic Movement in the views which Theosophy has to put forward. Indeed as time goes on the points of contact between what we may really call two great branches of one main army, seem to increase; but re-incarnation remains the one unthinkable proposition to a large number of our Spiritualistic friends, though accepted by a minority, and the pages of

Light never cease to re-echo with denunciations of this terrible doctrine—or let us say theory—which to our side of the movement is such a reasonable and satisfying hypothesis.

Public attention centres itself upon the weather and the "fiscal problem," both of which are sufficiently puzzling to the minds of ordinary mortals. Perhaps the one problem will contribute to the more rapid solution of the other. At any rate the weather is enough to dispose one towards belief in Mr. Gostling's theory of a returning Ice Age, *vide* his recent article in the *Theosophical Review*, which has been reprinted separately.

A new work on the "Life and Philosophy of Giordano Bruno" has recently been issued by Prof. J. Lewis McIntyre of the Aberdeen University. The major portion of the work is devoted to the philosophy of that pioneer and martyr theosophist and will be welcome to all English-reading members of the Theosophical Society. There is comparatively little available in English for the student and even the Life by Miss Frith has been for sometime out of print.

A. B. C.

CONVENTION OF THE AMERICAN SECTION, T. S.

The Report of Proceedings of the 17th Annual Convention of the American Section of the T. S., which was held in Chicago, September 27-28, 1903, is before us. The Convention being called to order by the General Secretary, Mr. Alexander Fullerton, Mr. Carl J. Smith of Butte, Montana, was elected Temporary Chairman, and Miss Pauline G. Kelly of Chicago, Temporary Secretary. Letters of greeting from the President-Founder and from the General Secretaries of the British and Dutch Sections were read. The President-Founder, in his letter, suggested that the services on White Lotus Day be now given a "broader character," and that "we might profitably make the day a memorial of *all* our chief workers, as they pass out of this physical plane; beginning next year by recalling to memory such as we have lost since H. P. B.'s departure, and on each succeeding anniversary adding to the list the names of the vanished ones of the year." This plan has already been submitted to several of our General Secretaries and prominent members and meets their entire approval. After the report of the Committee on delegates had been accepted, Mr. D. D. Chidester of Philadelphia was elected permanent Chairman of the Convention, and Miss Kelly of Chicago, Permanent Secretary. After the appointment of the different Committees, the Convention listened to the excellent report of the General Secretary, a portion of which was printed in November *Theosophist*. The Section seems to be in quite a healthy condition, though the growth is slow. The new members admitted number 447, though a few branches have been dissolved, so that the gain is only 228 members. The Propaganda Fund and the Section Fund both show a handsome surplus. Among the resolutions

adopted on the second day of the Convention we notice the following:—

"*Resolved*, that this Convention heartily echoes the suggestion of the President-Founder, Col. Olcott, that the celebration of White Lotus Day be made hereafter to include the memory not only of the life and labors of Madame Blavatsky, but of all earnest Theosophical workers who have passed on to higher planes and richer service."

It was also resolved to transfer the *Theosophic Messenger* to Chicago, the editorship to be entrusted to the care of the National Committee.

Mr. Alexander Fullerton delivered a public lecture, Sunday evening, the 27th, on "Common Sense Theosophy." There were also very interesting Post-Convention meetings for demonstrating Class-work.

Reviews.

IDYLLS OF ANCIENT IND.*

SAKUNTALA.

The translator has done a praiseworthy act in attempting to render into English blank verse this lovely gem from India's most noted ancient muse, Kalidas. Although much of the finest imagery of any poetic effort is lost in endeavouring to portray it in a foreign tongue, yet the reader will, if a lover of poetry, find much pleasure in perusing this masterpiece of ancient Indian literature. Few writers of the present age seem to be in such close touch with Nature as was the author of this delightful Idyll. Closer attention to rhythm and metre would have added much to the effect of the present rendering, but the translator says he makes bold to offer it to the public, "In the belief that sincerity of purpose would make amends for what merit lacks;" and in closing his Preface he says; "I shall feel grateful to the public for indulgent consideration and for the kind sympathy they may extend in [illegible] ing the shortcomings of this maiden attempt."

We bespeak for the book a wide circulation. It contain[illegible] pages, is well bound in cloth (gilt lettered) and well prin[illegible]

OUTLINE OF THE HISTORY OF MODERN FR[illegible]
AN ACCOUNT OF THE FORMATION OF [illegible]
COUNCIL OF UNIVERSAL JOINT FR[illegible]

This pamphlet forms "Transaction No. 1" of [illegible] Joint Freemasonry, Benares, and sketches b[illegible] Freemasonry during the past two centuries. [illegible] the mystic fraternities that helped, during the [illegible] to keep alive the ideas of Brotherhood and of

* Translated by R. Vasudeva Row, B.A. G. [illegible] Price one Rupee.

† Theosophical Publishing Society, London and [illegible]

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[illegible]ner instalment of
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[illegible]nslation of a letter of
[illegible]s McQueen's article,
[illegible]r paper. As she says:
[illegible]ost us in hideous form,
[illegible]over the Divine Man in
[illegible], forms of mist, powerful
[illegible]rselves, in the divinity in
[illegible]motion," treats of 'The
[illegible] in the family,'—very in-
[illegible]y Michael Wood, teaches

still helps along these lines, therefore it should be regarded by Theosophists with favour.

Although in the past, women have seldom if ever been admitted to full participation in the privileges of Freemasonry, it is one of the aims of Joint Freemasonry to admit women as co-workers with men throughout the world in this beneficent cause. The objects of the Society of Universal Joint Freemasonry are printed in full in this issue of the *Theosophist* Supplement, to which our readers are referred. We heartily concur in the statement expressed in these objects, that "no such efforts can be successful unless women work side by side with men."

W. A. E.

PAMPHLETS.

TREATMENT OF INDIANS BY THE BOERS AND TREATMENT OF THE LOW CASTES IN INDIA BY THEIR OWN COUNTRYMEN.*

A speech by Mr. G. K. Gokale, B.A., "with additional remarks showing the selfishness, injustice, cruelty and fraud of the Caste System which is also the chief cause of India's stationary semi-civilization."

ASTRONOMICAL EPHEMERIS FOR 1904.†

BY T. S. VISVANATHA SRONTI, B.A., TITTAGUDI, S. ARCOT DT.

The planetary positions here given are all calculated for the Meridian of the Observatory at Madras, as Madras time is available throughout India, and this publication is intended to supersede, in India, the London Ephemerides of Messrs. Raphael and Zadkiel. The author "hopes to publish Ephemerides for future years, always one year in advance, and will thankfully receive any suggestions for their improvement." This pamphlet must prove to be a great convenience to Indian Astrologers.

STUDENT'S DIARY.‡

[illegible] a 64-page pamphlet with seven printed headings for entries pass out of [illegible], such as, time of rising; devotional, and other exercises, memory such [illegible]ay, etc.; handy for student's use. On the last page of each succeedin[illegible]uide for Students," comprising 24 valuable rules of convanished ones of[illegible] is the following: "Systematically persevere in every- to several of our [illegible]mplete success." These rules alone are worth the meets their entire a[illegible]

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delegates had been ac[illegible]

was elected permar[illegible] AND INDUSTRIAL PROBLEMS IN INDIA.§

Kelly of Chicago, Pe[illegible] BY ALFRED CHATTERTON.

the different Commi[illegible]us is calculated to be of great service to the

report of the General[illegible]strial populace of India. The author, who is a

November *Theosophist*[illegible]

condition, though the [illegible]ture Society for India: Price 2 Annas.

number 447, though a[illegible]anti Press, 32, Mount Road: Price 6 as. 6 pies.

the gain is only 228 mel[illegible]Association, Anglo-Bengali School, Allahabad: Price

tion Fund both show a[illegible]esan & Co., Esplanade, Madras. Price Rs. 2.

Professor of Engineering, has given much attention to the subjects of which he treats, and his conclusions must be of special value. The Agricultural department treats of Water-lifts, underground Water-supply, Well Irrigation, The cost of Power, The Value of Wind-mills in India, and Agricultural Education. There are tables giving all particulars concerning the cost of different kinds of power, and the sections of country in which Aeromotors can be profitably employed are specified.

The Industrial department deals with the subjects of Tanning, Hand-weaving, Manual Training, Industrial Education, and District Board Industrial Schools. The publishers have done their work very creditably, and we hope the book may be instrumental in giving an impetus to the lagging industries of India.

W. A. E.

Acknowledged with thanks:—

1. Dr. J. H. Trumbull's Natick-English and English-Natick Dictionary published as Bulletin 25 of the Smithsonian Institution, Bureau of American Ethnology.

2. Dilli-Mahatsava-kâvyam, an admirable Sanskrit poem on the Delhi-Durbar, in Six cantos, by S'rîs'vara, Vidyâlankâra, Sabha-Pandit to the Râja of Kâkinâ and author of Vijayinikâvyam, edited with elucidative notes in English and published by Kokiles'vara Bhattâchârya Vidyâratna, M.A., with the portraits of the Emperor and Empress and the Viceroy and Vicerene, of India. Price Rs. 3. Printed at the Giris'a Vidyâratna Press, 24, Giris'a-Vidyâratna's lane, Calcutta

3. Progress Report of the Archæological Survey of Western India for the year ending 30th June 1903, issued by the Government of Bombay in its General Department.

MAGAZINES.

The Theosophical Review, November. In the 'Watch Tower,' we find some friendly and, we think, quite logical criticisms of the views of Bhikku Ananda Maitriya, the editor of the new Buddhist quarterly *Buddhism* which is published in Rangoon. "Sound, the Builder" (illustrated), by G. Dyne, is continued, in the main text, and is very interesting. Miss Kislingbury has a short article on "Jacob Böhme the Theosopher." Horace L. Congdon contributes another instalment of "The Forgiveness of Sins," which contains important thoughts. "Creator and Creation," by G. R. S. Mead, is a translation of a letter of Hermes the Thrice-Greatest. The title of Miss McQueen's article, "Karma as a Spectre," gives us the key-note to her paper. As she says:

> Our spectre Karma is only a spectre. It may accost us in hideous form, envelope us in a malign atmosphere, but it has no power over the Divine Man in us; and we may walk through it as one walks through forms of mist, powerful to disperse, purify and govern, if we have but faith in ourselves, in the divinity in us."

Mrs. Besant's serial on "Will, Desire, and Emotion," treats of 'The birth of Emotion,' and 'The play of Emotion in the family,'—very instructive, as usual. "The King of the Fools," by Michael Wood, teaches

a valuable lesson of humility. "Christianity and Theosophy: a Clerical Dialogue," is a very useful contribution by 'Clericus.' "Marriage and Celibacy," by Alice G. Herring, treats the subject in hand in a sensible manner. We quote the last paragraph:

"When only those men and women marry who can supplement and aid each other in every way because they are physically, mentally and spiritually harmonious, because they are travelling the same path, and see the same ideals beckoning them from out the future's portals, then indeed will their union shed a radiance over the world, that will heal the ills of hatred; and saviours of men will be brought forth, instead of the soulless beings with puny bodies and feeble intellects who are born into discordant homes created by the mismated couples whose lives have no normal relation to each other."

"The Sunset Land," is a brief 'Nature Story,' by Cecil Lylburn.

The South African Theosophist for September contains the second instalment of "Free Will—or Necessity," by T. A. R. Purchas; "A paper on Thought," a valuable contribution, by H. Arnold; "Reincarnation in Judaism, and the Bible," republished from *The Path*; "Kaffir Lore," and activities which show that the Johannesburg Lodge flourishes.

The Central Hindu College Magazine, which is edited and published by Mrs. Besant, at Benares, is noticed as follows by one of our contemporaries:

"For the precious sum of one rupee *per annum*, every subscriber gets 20 Royal 8vo. pages of printed matter every month. Every page is worth its weight in gold, and the object of the learned editor is to make it a source of income to the Benares Central College. If there were only 20,000 subscribers, this would mean a monthly income of Rs. 1,000 to the College, after meeting all expenses. Could not this number be obtained, throughout the length and breadth of this vast country? Every person who subscribes for a copy not only gets full value for what he pays, but aids a great movement. The journal also affords excellent reading for young boys. The pictures received every month are at least worth one rupee."

We may add that we hope not only 20,000, but 50,000 subscribers may be obtained for this valuable publication.

Mind (October) has as its frontispiece an excellent portrait of a noted Mahomedan, Mohammad Barakatullah, author of the opening article, on "Sufeeism." This is followed by a biographical sketch of its author. There are other articles, on "The Higher Self," "Permanent Success," "Hints of the New Day," "Intuition and Happiness," "Summer School Work as viewed by the *Daily News*" (N. Y.), "The Brotherhood Ideal of To-day," and an excellent Editorial on "Relationship and Environment." The Family Circle Department is full of matter admirably fitted for home reading.

The November number opens with an excellent article on "The Christ of To-day," by Ellen M. Dyer. This is followed by Miss Dyer's obituary. She was a gifted soul, an able worker for the New Thought movement. Having been privileged to know her, as a near neighbour some years ago in Vineland, New Jersey, we can testify to the worth of her character. The article against "Reincarnation," by Dr. J. M. Peebles, which has been circulated in so many periodicals, far

and near, appears in this issue of *Mind*, and is followed by an able and thoughtful paper, "A Defense of Reincarnation," by Mortimer P. Stuart. Among other matter is the second part of Professor Barakatullah's important paper on "Sufeeism."

The Phrenological Journal for October publishes the following interesting illustrations: Miss Woolley, President of Mount Holyoke College, Mass; this year's graduating class of young ladies (about 140), the late Phil May, a renowned pictorial humorist, the late Lord Salisbury, the late Cardinal Vaughan, and the late James A. McNeil Whistler, "an American painter who ranks among the world's great artists." There is also a portrait of Miss Petteugill, of the Mount Holyoke College, who, after graduating, went out to service to gain experience in domestic work. There is much interesting reading in this number.

Theosophy in Australasia.—The chief articles in the October issue are "Theosophy and Esoteric Astrology," by G. T. D., and "What is History," by W. G. J. Besides Questions and Answers there are other departments of reading matter which are of interest.

The New Zealand Theosophic Magazine, is full of brief but important articles: "Brave Words," republished from *The Academy*; "The Mission of Christianity," by Marian Judson; "Yniold the Singer," by Michael Wood; "Jesus the Galilean," a beautifully written and sensible paper for children, by Eveline Lauder; "Mind Culture," by W. H. D.; "A Theosophic greeting to Theosophists Everywhere," by M. G. T. Stempel, of Buffalo, U. S. A.; and the Student's Page—always of interest.

The Metaphysical Magazine, July—September. This high-class quarterly opens with an article by Prof. Alexander Wilder, The Associate Editor, on "The Mysterious Metals." Following are articles on "Uses and Abuses in Modern Musical Education," "The Mystic and the Occult," "A Maternal Renaissance," "Consciousness and Mentality," (by the Editors), "The Psychology of Mysticism," "Theology and Theosophy," and "A Question of Values." These are all important papers. Here is a quotation from Prof. Huxley, which occurs in the article on "Theology and Theosophy."—

"The student who starts from the axiom of the *universality* of the law of *causation*, cannot refuse to admit an eternal existence; if he admits the *conservation of energy* he cannot deny the existence of an *eternal energy*, and if he admits the existence of *immaterial phenomena* in the form of *consciousness*, he must recognize an *eternal consciousness*; and if his studies have not been barren of the best fruit of investigation he will have sense enough to see that the God so conceived is one that even a very great fool would not deny, even in his heart."

Our Dutch contemporary *Theosophia* brings us "Accuracy," and "A Man of Science on Theosophy," both by the Editor, the continuation of "Clairvoyance," by Mr. Leadbeater, "the Story of Lîlâ," "Studies in the Bhagavad Gîtâ," by the Dreamer, "Foreign Letters," by Mr. A. J. Cnoop-Koopmans, "The reward for the servant," and "my Father," both by M. J. Vermeulen: This interesting number closes with the "Book Review," an account of the Theosophical movement and "Golden Verses." In this place we have also to acknowledge with thanks a copy of Miss Shaw's la-

article "The Purpose of the Theosophical Society," translated into Dutch, enclosed in the *Theosophia*.

The *Revue Theosophique* brings us "The Electric Theory of Matter," by Mr. Ch. Blech, "The Evolution of Consciousness" by Mrs. Besant, continued, "The Law of Destiny," by Dr. Th. Pascal also continued, "The Hidden Origin of True Masonry," by Mrs. I. Cooper-Oakley, "Questions and Answers," by A. A. W., the continuation of H. P. B.'s "Glossary," and "Echoes of the Theosophical World." The usual monthly portion of the "Secret Doctrine" completes the number.

Acknowledged with thanks:—*The Vâhan, L'Iniation, The Lotus Journal, Light, Theosophic, Theosophische Wegweiser, Theosophic Messenger, Banner of Light, Harbinger of Light, Health, Phrenological Journal, Prasnottara, Brahmavadin, Light of the East, Pra-Buddha Bharata, Indian Progress, Indian Journal of Education, The Arya, Christian College Magazine, Teosofisk Tidskrift, Der Vahan, Neue Metaphysische Rundschau, Theosophical Forum.*

CUTTINGS AND COMMENTS.

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

"Relationship and Environment."

From an Editorial in October *Mind* we take the following: "The essential thing, then, is that we sustain correct relations to the world about us. How are we related to it? How are we related to God, to our fellowman? These are some of the great questions of life. Let us first consider our relation to God.

We speak of the soul as differentiated spirit; that is, each soul is one in essence with the great Universal Soul. All possibilities, all qualities are in the soul—the God love, the God life, the God power; everything that is in God enters into the soul of man, and God is seeking expression through the soul and in the life of man.

When we try to give expression to the God-like qualities within us, the individual soul will come into a conscious relationship with the Universal Soul, and we shall begin to realize that the soul is at one with God—one in faith, one in purpose, and one in love. We only begin to live as we realize our-soul life; then it is that we begin to see the unity of life in the world about us. We see that everything is related to everything else, and that we ourselves are related to every part. We realize fully that there is no separation between our own lives and the lives of other people. *Our neighbour is ourself.* We are all members one of another. Only as each individual sees his relation to the great whole does he become helpful to the whole.

We can see, therefore, how much depends upon the way in which we relate ourselves to mankind. In doing for another you are doing for God and for yourself. If this view of life were taken, all dissensions and all hard feelings, all bitter and unkind words would pass away and we would no more think of finding fault with another than we would think of finding fault with some organ of the body. If the body is weak and diseased we should try to overcome that

weakness or disease, and give it our best care and thought. Shall we not do likewise in regard to the people around us?"

* * *

"If you form a habit of thinking kind thoughts and saying kind words, in a short time your mind becomes related to all the kindly natured people in the world, and it becomes much easier for you to say a kind word than an unkind one, to do the kind rather than the unkind deed. This is because you have all the force of loving thoughts pouring into your life.

If you wish to be well and strong take this thought: "It is right that I should be well and strong. God is the source of my life; in Him I live and move and have my being. I have no life apart from God; He is my strength and my help, and everything is mine because 'it is God's." If you let the mind dwell on these thoughts, little by little you will establish a relationship with all healthy minds, and all your thoughts will be filled with health and harmony."

In connection with it would this be helpful to realise that *God's Laws are the only channels through which His Love flows to us*, therefore it is by wise obedience to the laws of our being, that health can be ensured.

***

Music as a Therapeutic Agent.

We find in the October number of the *Ladies' Home Journal* (Philadelphia) a suggestive article by Martin Petry, on "Music as a Medicine in the Home," which richly repays perusal. We know that anything which tends to harmonise the mind is of great value as a curative agent. Pythagoras used to cure the insane by the aid of music. But this powerful agent should not be used without discretion, for some music would irritate rather than soothe. The subjoined extracts will give one an inkling of the author's ideas, which have been verified by him in many practical experiments.

He says:—

With ordinary headaches Beethoven's "Pastoral Symphony" has a remarkable power to soothe and allay the pain. I have tried it on more than a dozen occasions, even if the affected persons expressed a desire not to hear music.

In all nervous illnesses music is very potent as a sedative, and, strange to say, in cases of despondency and melancholia the minor chords are the most effective and act as a tonic.

***

Music in the Home.

The effect of music upon health and disease is incalculable. No home should be without some instrument, for it is better than medicine. For instilling ambition in the lazy and indifferent, it is almost magical. I have stirred phlegmatic and careless boys to sudden enthusiasm by the playing of a stirring march, and individuals who had lost heart were fired with a sudden determination to again go into the fight and win.

Harmony has a magical effect on the mind. Who has not seen himself surmounting all obstacles and reaching the very pinnacle of fame during the rendition of a march like "Tannhauser," for instance, or the beautiful duet in the second act of "Cavalleria Rusticana?"

How much brighter the world appears when you get up from your seat after a fine concert. Music seems to clear away all the clouds; it borders on the divine. The part it plays in the religion of the world particularly in the efforts of Christianity, is seldom taken into consideration; and yet a beautiful fugue or a grand oratorio possesses greater power to instil religion into the heart than all the sermons in the world.

Many a coward has become brave under the inspiration of martial music, and every general in the field knows the power of those chords. In the campaigns of England the Scotch bagpipes, crude as they are, have often changed the day from defeat to victory. All these facts are well known, and it is surprising that the great unknown power which lies hidden in music has yet been so sadly neglected.

Many of Glück's and Strauss's waltzes will make a poor housewife forget the worries of the household, and send her back to her daily drudgery with a lighter heart. Mendelssohn's "Spring Song" will dispel any gloomy winter's scene and will cast out any fit of the "blues."

Here is a field which the scientific physician who has also a taste for music, might explore to his own advantage and for the benefit of mankind.

***

"Hints of the New Day."

We copy the subjoined beautiful passage from "Hints of the New Day," in October *Mind* :—

"In following the spiral of evolution, we have attained to a point whence we view a past left behind and below, and glimpse a future replete with ideal interests.

Nature who holds the key to the mysteries of existence, calls us; long has she called us but for the first time we really hear and begin to understand. Our senses hark back to the prefigurative primeval. We faintly apprehend an imperative summons reverberant in the billowing winds; in the vast thrill of vitalizing sunshine; in the soothing sweep of sheeted rain; in the sanctified stillness of sweet, green shadowed forests; in the ecstatic freedom of life in holy solitudes, where the mind may reach over the confines of crass matter and clasp hands with the soul; * this and more.....

form the as yet undefined impulse which shall lead man back (a returned prodigal who for weary ages has gleaned wisdom from the husks of experience), but by loftier paths, to the realization of a prototypal, ideal world, an ancient world made new in the undefiled dawn of an incipient emancipation."

***

Prevision and warning in Dreams.

The Madras Mail republishes, in a recent issue the following marked cases of prevision and warning coming in the form of dreams, which were gleaned from the *St. James's Gazette*, they having been communicated by an intimate friend of the contributor, "a distinguished medical man, who has made many valuable contributions to the literature of his profession. He has given some time to the study of psychology, but for the events which he describes he is frankly unable to account. They occurred not long ago in his own family, the members of which are distinguished in the law, in medicine, and in the Church."

BEHIND THE VEIL.

The daughter of the house, a bright, merry, cultured girl, came down to breakfast one morning in a depressed frame of mind. She had had a wretched dream, she said. She had seen herself and her *fiancé* in the water, and, as it seemed to her, they both were drowned. The family rallied her upon permitting an idle dream to affect her waking thoughts. Was not her *fiancé* one of the finest swimmers in that part of the country, and amateur Captain of the lifeboat crew? Surely he was never born to be drowned. The young lady threw off her apprehensions, and, when her sweetheart called later in the morning, told

* [May we add, also, in each humble flower that opens its petals to the light and with voiceless speech brings messages of love and beauty direct from the Infinite to the finite Soul.—Ed. Theosophist.]

him her dream in the best of spirits. "We'll soon falsify all that," he said: "I've come to take you yachting." The proposal came as a complete surprise, but she acquiesced, and merrily they set forth, the couple, and a couple of gentlemen friends, both expert swimmers. They got out into the middle of the loch. A terrible squall suddenly swept down upon them, overturned the yacht, and all four were drowned.

A FATHER'S FEARS.

The father of the young lady, a clergyman, bore his loss with a fortitude becoming one of his cloth. But the iron had entered his soul, and the sorrow, silently borne, was all too manifest in its effects. He was ordered eventually to travel, and made a trip across the Atlantic. The night before he reached New York he was tortured by dreams concerning one of his sons. In the morning he wrote to his family, imploring them to exercise the greatest caution during his absence. "Pray tell—to be careful when out in his boat," he said, mentioning his youngest boy. The moment he reached port he had his letter posted. When it reached this country the son whom he had mentioned was dead and buried. A comparison of times showed that at the very hour in which the father was writing his note of warning the young man was battling for life in the water, and was drowned before the ink upon the page was dry.

A FURTHER LINK.

The story is incomplete without the addition of the experience of the gentleman who communicates the particulars. At the time of the second event he was keeping an eye upon, and making arrangements in connection with, a church at which his elder brother, then holidaying, was the minister. Everything for the ensuing week-end services having been completed, he took a run down to some friends a score of miles from the city in which he lived. While he was at tennis his hostess approached him. "You must stay the night," she said, and, there being nothing to prevent him, he agreed. He played another set, and then, with nothing to account for it, he experienced a feeling of blackest foreboding. Nothing that he could think of could account for it, but he felt irresistibly impelled to return to his home. He made some sort of apology to his host and hostess, and rushed back to town. He found two of his brothers awaiting him. And stretched upon a couch in his room was the dead body of his youngest brother, the same of whom his father had dreamed and written. He was drowning at the moment that his father, 4,000 miles away, was penning his warning, and that his brother, distant 20 miles, felt some inscrutable call to his home. That family consists of 10 persons; death has broken its circle twice; on both occasions the advent of the fatality has been, it would seem, unmistakably previsioned.

A COINCIDENCE.

Another case—coincidence, telepathy, thought transference or what? It occurred a few weeks ago under the writer's personal observation. A maid-servant was leaving her situation to go home to be married. On the evening before her departure, as her mistress was chatting with her about the happy event impending, the girl broke off inconsequently with, "I am so frightened at the storms we have down there. The lightning is always so terrible," and became depressed and frightened for the rest of the evening. Next morning the papers contained a paragraph: "At 7 o'clock last evening, during the progress of a terrible storm,—was struck dead by lightning at—, Cambridgeshire." The man named was the father of him whom the girl went down to marry. The fatality had occurred at her home just at the time that she was mentioning her fears to her mistress in London the previous night.

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Missionary Schools in Ceylon.

In the London "*Methodist Times*" of August 20th, appears an urgent appeal, in behalf of the missionary schools in the Galle district, Ceylon, in which the writer, Rev. E. A. Prince, who is in charge of the Methodist Mission there, says:

"The 'unique opportunity' which the Evangelist has in the Missionary School is now fully recognised by our opponents—whether all our friends see it or not? After years of contemptuous indifference to our work there has been a great awakening on the part of the leaders of Buddhism, who have determined to destroy or cripple the mission schools throughout the entire island."

"The Buddhist Theosophical Society, which is largely inspired and led by Europeans and Americans, is promoting the opening of rival schools and the conducting of preaching campaigns to draw away the children placed under our care by their parents."

"Many children have been withdrawn and have cost us loss in the matter of Government grants."

He further says that the "financial burden involved in the struggle," is getting to be a serious one, and calls for help "to meet these antagonistic forces," and even "to carry the war into the enemy's camp." He also says: "In every war (surely South Africa taught us this) fresh activity on the part of the enemy always demands reinforcements in men and material." Really, does our Methodist brother want an army, with rifles and Maxim guns to make war on the Ceylon Buddhists? Rifles and cannons have often formed the sequel to missionary efforts in the past. But, seriously, why should our brother be troubled because these Buddhists have ceased their 'contemptuous indifference,' and are earnestly striving to educate their own children. If these Buddhists, having awakened to the *necessity of education*, prefer, along with it, the influence of their own religion, rather than that of Christianity, are they to be blamed for it? Let educational facilities be improved and schools be multiplied on all sides—Christian, Buddhist, Hindu, Mahomedan—the more the better, there is room for all.

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Christian Science and the New Thought Movement.

The Editor of the N. Y. *Daily News* thus summarises a few of the leading ideas advanced by Dr. Patterson, the Editor of *Mind*, in a speech in which the latter points out the difference between "Christian Science" and the "New Thought:"

"As is well known, the Christian Scientist "affirms" that God is all in all, that the universe does not exist, nor sin, nor sickness.

The New Thought does not separate God from creation, nor mind from matter. God is all in all, but the Universe is the expression of God. Christian Science affirms perfection in all things. The New Thought teaches that the germ is in each one, but that each man must work out his own salvation, stage by stage, from the Adam, which is the soul in infancy, to the Christ, which is the soul in manhood.

Christian Science denied disease, the New Thought sees in sin and disease the action of cause and effect. Sin is but a transitory condition of life that exists through ignorance of the law and is overcome by knowledge. Disease is the result of ignorance, which is unconscious sin, the condition that lies at the bottom of all sin, and that expresses itself on the physical organization of man as the physical condition invariably corresponds to the mental, and changed by its action."

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The broad Perspective of Truth.

"No truth can be said to be seen as *it is*, until it is seen in its relation to all other truths. In this relation only is it true.

***

"Hypnotic Crime Discoverers."

M. Ilg, the well known Swiss engineer and confidant of the Emperor Menelik, in an interview with the *Neue Zuricher Zeitung*, has given an extremely interesting account of the weird 'Lobasha' or 'crime discoverers.' These are boys not more than twelve years of age who are put into a hypnotic trance and in this state discover the unknown perpetrators of crimes. M. Ilg tells of almost incredible cases of discoveries of criminals of which he has personal knowledge. In a case of incendiarism in Adis Abeba, the Lobasha was called to the spot and given a cup full of milk into which a green powder had been put, and then was made to smoke a pipe of tobacco mixed with a black powder. The boy was then hypnotised. After a few minutes, he jumped up and began running to Harrar. For fully sixteen hours he ran, and so swift was his pace that professional runners were not able to keep up with him. Near Harrar the Lobasha suddenly left the road, ran into a field, and touched a *galla* working there, with his hand. The man confessed. Another case which the Emperor Menelik and M. Ilg investigated was that of a murder and robbery. The Lobasha was taken to the site of the murder and put into his peculiar psychic state. He led the way to a hut the owner of which was arrested. He stoutly denied his guilt, but some of the goods belonging to his victim were found in the hut, and he ultimately confessed.—*Friend of India.*

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The Central Hindu College Fund.

We beg to call the attention of our readers to the plans promulgated by Mrs. Besant for collecting funds in aid of the Central Hindu College, which we publish in this issue of the *Theosophist* Supplement. We trust that a bounteous financial harvest will result from the operation of these schemes throughout India.

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Improved methods of Education.

The Arya Patrika republishes from an English daily a contribution by Sir John Cockburn on methods of Education, from which we glean the following valuable thoughts:—

But not only is well-ordered and rightly directed activity the only legitimate goal of knowledge; activity is also the portal through which knowledge enters the human mind. Activity stands, therefore, with regard to knowledge both as cause and effect. Nor is this surprising when it is remembered that the senses which are the only channels through which knowledge can be acquired are not mere passive recipients of impressions. The element of activity enters largely into the process of so-called sensation. It is through the muscles alone that we become cognisant of form, distance, weight and movement. By the aid of muscular action, "seeing becomes looking, hearing listening and touching, handling." Thought is usually accompanied by unconscious and almost imperceptible muscular contraction as every so-called mind reader is well aware.

The recognition of the important part played by the muscular system in imbibing knowledge has greatly modified the methods of education. Formerly the pupil was regarded as a passive recipient of information, the active mood was reserved for the teacher who accounted himself happy if he was permitted with the minimum of resistance to bombard the ears and eyes of his pupils with spoken and written words. The true meaning of the word "apprehension" was lost sight of. The memory was crammed with matter pitchforked into it at random, without regard to the readiness of the active agents of the mind to receive and arrange it in some sort of order. Had it not been for the healthy playground art of forgetting indigestible and unsuitable material, the old type of school would have been a wholesale manufactory of confused intellects and irresolute wills.

Systematic hand and eye training has won a permanent place in the curriculum of every efficient school and have been found not only to strengthen the powers of observation and to promote neatness and dexterity, but also to quicken generally the power of intellectual apprehension so that the faculty of acquiring information from books is greatly increased. When these new methods were first advocated, it was claimed that the workshop might fairly be regarded as a useful adjunct to the class-room but so successful has the departure proved that in some cases the school day is divided into two equal parts half only being spent in the class-room and the remainder devoted to the workshop, laboratory and garden. The fear that overpressure might result from the addition of the studies has been dispelled, they form in reality a welcome relief from book work, they are not so much new subjects as improved methods of dealing with all subjects, so that a skilful co-ordination of workshop and class room does not extend the field of study, but rather provides a deeper tilth of ground, already occupied but imperfectly cultivated. The lessons are not merely read but marked, learnt and inwardly digested and information thus acquired becomes thoroughly assimilated. This fulfils the requirement of culture, no less than of success, and in this path both aims are reconciled.

The training of the senses to appreciate the beautiful and of the will to choose the right, are also essential conditions of culture and these are in no other way fulfilled so well as by education through activity, which alone satisfies the desideratum of training of head and heart.

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Education of Indian Women.

The Daily Bengalee of August 22nd, in alluding to the changes which have been wrought in Hindu Society by the ancient Mahomedan rule, and by later contact with Western civilization, says, in reference to the latter :—

It has destroyed our art and would have destroyed our literature if it had not been for our religion. It has slackened the bonds of our hoary social system. Its path, therefore, in the East has been marked by the havoc which it has made among things and institutions which had occupied from time immemorial an honoured place in the people's regard. But it has not been able, from the *debris* which strews its path, to get materials for constructing an edifice in the place of the one which has been pulled down and destroyed. And for a time, so long as our people were solely under its influence, they had no positive belief in any thing. Their belief was entirely negative. Did they believe in the caste system? No. Did they believe in the superiority of Indian manufacture? No. Did they believe the old Hindu religion? No. In what then did they believe? In nothing. That was the hopeless moral and spiritual condition of our

people for some time—so long in fact as they lay spell-bound under the influence of the new civilization which had come among them. This condition of disbelief was the condition present among the men ; but the women had not for some time been touched. Woman is the conservator of a nation's traditions. She is by nature conservative and slow to accept change. And so when the men under the influence of European education began to be more and more un-Hinduized, the spirit of Hinduism found shelter in the recesses of the Zenana. European science began to remonstrate at the falsity of its tenets, European Missionaries inveighed against its untruth and its follies. The young Hindu, fresh from the English Colleges, was ashamed of it and tried to put it away from him with contempt. But the Hindu woman, so soft, so tender, so obedient and yielding in every other thing, stuck to it with all the heroism, all the unselfish devotion of the martyr. And the young Hindu, crammed with the science of the West and burning with the fervour of an all-devouring iconoclastic zeal, was obliged to tolerate the religion which his educated reason prescribed, because it was the religion of his mother, of his sister and of his wife. Thus it was that in the dark days of persecution, Hinduism found its stoutest champions in the women of India. And so it was with the caste system. The educated Hindu thought it folly. He laid that political degradation of the Hindu race at its door. He tried hard to bring about a state of things which would effectually extinguish this pernicious social system in India. It was the Hindu woman again who saved it from the threatened danger. And the manhood and educated intellect of the Hindu man recoiled baffled once and again from the steady opposition set against his efforts by his mother, his sister and his wife. It was really the triumph of the Emotions over the efforts of the Reason—the victory achieved by Love over the Intellect.

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The change that is inevitable.

But western civilization has of late begun to assert itself in the very last stronghold of Hinduism. It has gradually found its way among Hindu women. And as the Hindu man is slowly recovering from the shock with which the concussion of Western and Eastern thought had overpowered, for a time, his intellect, the Hindu woman is for the first time under the influence of it. The cry for years among our go-ahead reformers has been to educate the women of India. And the proposed education was to be on Western lines. Western education has produced such satisfactory results among the men that it is bound to produce results equally satisfactory, when introduced among the women. What is sauce for the gander must be sauce for the goose. If this Western education is to awaken a feeling of national self-consciousness in the women of India, as it has awakened it in the men, we should welcome it with open arms. But if it means the un-Hinduizing of our women, the further we can keep it from them, the better for them and for the country. If the object of education is not mere intellectual culture, if the object of education is to raise man above the selfishness which is the essential characteristic of his animal nature, which in fact is the chief link which connects him in the chain of being with what are called the lower animals—then we venture to think that the education of the ancient Hindu home was far superior to the education which a Hindu girl can hope to receive in the schools and colleges which have sprung up of late in our midst for the education of our girls. In the Hindu home, as it

was constituted before the inroad into it of Western ideas, the young Hindu girl saw the lessons of unselfishness and of sacrifice, practically lived around her by her mother, her grandmother and her aunt. The virtues which we so admire in ideal characters, painted in the pages of books, were practised unconsciously and therefore without anything approaching even to ostentation, by the Hindu women of a bygone generation. They could not, if asked, perhaps, assign any reason for what they practised. They could not, to borrow the language of logic, *name* the virtues which they practised but they practised them without being conscious of the superiority which this practice necessarily gave to their natures. But if sacrifice of self and an utter devotion to others have an influence in building up a God-like character, that influence was always present with them and around them in the recesses of the zenana. The Hindu home, therefore, as it was constituted of old, was the very best school for teaching the Hindu women those lessons of self-sacrifice and of devotion which bring the human character nearest to the Divine. But it is absolutely necessary in the present age to bring in a leaven of self-consciousness into our character in order that the national self-consciousness may be awakened in us. And this national self-consciousness the Hindu man has been enabled to purchase at a tremendous sacrifice. This sacrifice may, in the case of the Hindu woman, be averted if we take warning in time. We are anxious to educate our women. Let that education be upon *national lines*. Let it not be entirely secular as it has been, in the case of the men. Let it not be destructive, in short. Let it be confined to the cultivation of the reason without being destructive of the emotions. And above all, let not that education be only restricted to book learning, as has been the case with the men.

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Music as related to Health.

Annie Stevens Perkins has a brief article in the *Arya Patrika* on "Music in the Home." She says:—

Music is a gift of God for the healing and the uplifting of the nations.

Whatever we must deny the home, let us not deny it this great gift. Music, in some good adaptation, almost any one can have to-day. A twenty-five cent harmonica has many possibilities; an autoharp is sweet and pleasing. . . .

Nearly every home contains its parlor organ or piano. It does not cost as much as it once did to own one, and to hire one means little sacrifice. If so understood, the rent money can be applied to the ultimate purchase price of the instrument.

The Germans are accounted the most healthful people on earth, and they are certainly music-loving. The German home seldom lacks its atmosphere of music and genuine cheer. The German child is rosy, happy, singing. His parents meet together socially to sing; they have music in their parks, and at all times when there is the least possibility of its introduction. . . .

As a tonic, then, music is needed in our homes. Let it be good music, the best we know about. The grand old hymns of the church are always accounted good. The tender, inspiring songs of home are never to be despised, no matter how high we may rise in musical matters.

REGISTERED
5-MAR.04

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XIX.

(Year 1895.)

WE now enter the twentieth year of the Society's history, after passing through troubled waters: the crisis just behind us would have wrecked any society *not so* compactly organized and full of vitality. Some persons have thought I should have adopted the policy of omitting from my journal the episodes of the Judge affair which have been recorded *in recent* chapters, but it should be remembered that I am writing history, not a collection of complimentary essays and entertaining stories of pleasant experiences. What has happened has happened, and though we choose the weak policy of ignoring it, it cannot be erased from the book of our Society's history. An old proverb says "It is swimming against the stream that *strengthens* the arms," and I doubt if any intelligent observer will say that we would have been the stronger if there had be no Judge or Coulomb scandals, misunderstandings or frictions of personalities. The Society has been tried in the fire and had much of its dross burnt out. Its leaders come and go, join, retire or die, but it pursues its steady march onward towards success and yearly extends its sphere of usefulness. Those who are behind the movement fill up the vacancies made in our ranks by death and otherwise and the close of each year finds us stronger and more capable of winning our way than we were the year before.

* 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*, a d 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

In the January number of the *Theosophist* (1895) appears my official notification of the formation of the Australasian Section, T.S., dated January 1st, and the recognition of Mr. John C. Staples as General Secretary. In Chapter XIV of this series (*Theosophist* for June, 1903) was published the official notification of Mrs. Besant, acting as my special delegate, of the preliminary arrangement she had made with the branches in Australasia for a sectional organization, and in a communication under date of January 1st, 1895, at which time she had reached Adyar on her return, she reports as follows:

"Acting under your delegated authority in the Australasian Colonies, dated April 27, 1894, and officially published in the *Theosophist* of May, I received the written votes of the undermentioned chartered Lodges of the T.S. for the forming of an Australasian Section of the T.S., and for the acceptance for one year of the services of Mr. J. C. Staples as General Secretary of such Section. That as your representative I acted on these votes and communicated with Mr. Staples under Article III, Clause 7, and formed the Section. The applying Branches are: Sydney, Melbourne, Adelaide, Rockhampton, Bundaberg (in Australia), Auckland, Christchurch, Wellington, Dunedin (in New Zealand,—nine in all. There remain two other branches, one in Brisbane, which, not having its charter, could not vote; and one in Hobart, Tasmania, which, owing to an unexpected change in my route, lost, without fault of its own, the opportunity of recording its vote."

Mr. Staples himself arrived at Adyar on the 22nd of December, 1894, in company with Mrs. Besant. Dr. Hubbe-Schleiden and Bertram Keightley, the party having met her at Colombo on her return from Australia. Mr. Staples left for his new field of labour on the 9th of January (1895), carrying with him the best wishes of everyone who had met him at the Convention now under notice.

One interesting and encouraging feature of the Convention was the optimistic tone of the Annual Report of Mr. Buultjens, Manager of Buddhist Schools under my direction; it is noted as follows in my Annual Address:

"Mr. Buultjen's Report shows that we have already increased our schools from 9 in 1892, to 34 in 1894; our number of pupils to 6,583; our Government grant-in-aid to Rs. 8,906; and that the poor Buddhists of the Island have already spent on school buildings Rs. 32,545; a sum which, if the average wealth per capita of the donors be compared with that of the European or American average of the same class, must be equal to what a subscription of more than a lakh would be at the West. There are still 20,000 Buddhist children to be rescued from the religious peril they are in for lack of Buddhist schools, but having done so much as our brave Buddhist Theosophists have until now, we shall not have too long to wait for their complete triumph."

Our principal workers, including Mrs. Besant, the Countess Wachtmeister and Mr. Staples, having all left by the 9th January, I

myself left for Ootacamund on the 10th. My bullock coach met me at Mettapolium, the station at the foot of the mountain, and I rode in it all the afternoon of the 11th and following night, reaching "Gulistan" by 11 o'clock of the morning of the 12th. This was before the construction of the mountain railway which now whisks one up to the 7,500 foot level in a few hours.

Editorial work and the addition of a new building to the existing premises, the preparation of material for the 1st volume of "Old Diary Leaves," and other matters kept me busy until the last day of February when I left for Madras to take the steamer for Calcutta. On reaching Diamond Harbour we found the river so low that the ship could only go up on the flood tide, so many of its passengers landed and came up to town by train, reaching Calcutta at 10 A.M. on the 7th March. On this occasion, as previously, I was the guest of my old and respected friend, Maharajah Sir J. M. Tagore, who lodged me at his guest-palace (Boitokana), the old stopping-place of H.P.B. and myself. I found Mrs. Besant and the Countess looking well and that evening the former gave, with great force, her lecture on "Castes and Classes." On the 9th the Countess, for the first time, imparted to me the interesting secret that during the previous winter Mr. Judge had offered to procure my deposition and to give the Presidentship to Prof. Chakravarti! On the next day I attended Mrs. Besant's lecture at the Town Hall before a monster audience, and at 6 A.M. on the 12th, having finished the business for which I had come, sailed on the "Goorka" for Madras, which I reached on the 16th. I had the pleasure, about this time, of sending Mrs. Besant a copy of the Subba Rao gold medal which the Convention had advised me to award her for her lectures of the previous season.

On the 21st I received a letter from Mrs. Besant and the Countess suggesting the expansion of my old idea of class-teaching by renowned pandits of students attracted to us by the Adyar Library. They proposed that I should found an Oriental Institute in connection with the Library and this scheme I have been keeping in mind ever since. Recently, however, it has been urged by Babu Govinda Das, himself an able Orientalist, that to have only classes to be taught by renowned pandits in the different *darshanas*, or schools of Indian philosophy, would benefit but a very small number of persons, besides being very costly; it would be more useful to spend the money on the publication of valuable books, treatises and reprints of rare works in our possession, as these could be sent to all parts of the world and benefit many hundreds. As it is premature to discuss this matter at the present moment it is needless for me to enter into details.

On the 11th of April I issued an Executive Notice convening the General Council at London. On the 1st of May Dr. English, then associated with Mrs. Higgins' school, telegraphed his acceptance of my offer of the post of sub-editor of the *Theosophist*, which relieved

my anxiety as to how I should have the magazine taken care of during my absence in Europe. By the 3rd of May I had prepared about 170 pages of matter—enough for nearly three months' issues, and on the 5th left home for Bombay and Marseilles, taking with me a Hindu servant whom I had engaged for my friend Xifre of Madrid. In a letter of Mr. Fullerton's, received by me at Bombay, he writes despairingly of having discovered a conspiracy between Mr. Judge and Dr. Griffiths to make the American Section secede. This was his first intimation of that wicked scheme. Of course, Judge having taken up his stand on the slippery declivity of rebellion and given an impetus to his selfish scheme, could not prevent his slipping down the slope until he plunged into the abyss of secession. It was his only alternative since he dared not face the searching inquiry into his action which the Convention had instructed me to make. It is known now that all through those Spring months the secession scheme was being secretly perfected, and according to the methods of the political caucases, so thoroughly perfected by the leaders of Tammany Hall, it was made impossible for the unsuspicious members of our American Branches to know what they would be led into doing at the Boston Convention of the Section, that was convened for the month of April. Notice of the explosion of the bomb reached me under circumstances that will be presently mentioned.

I sailed from Bombay on the 10th of May in the French steamer "La Seyne" and at Suez was transferred to the "Australien," and sailed in her for Marseilles on the 21st. The reader may picture to himself my astonishment when, on reaching Marseilles on the 30th of the month, among the large number of letters awaiting me was one from Mr. Judge notifying me of the secession of the American Section on the 28th of April, last past. This was his first intimation to me of his intention, and his reward for my judicial impartiality and undiminished friendliness up to that moment. If this might not be called a crisis, what would? However, I lost no sleep over it nor shed a tear; I simply regarded it as an act of moral suicide which concerned only the individual himself: as for its destroying, or even permanently weakening the Society I did not entertain the thought. The fact is that a dozen such "crises" would not make me pass a sleepless night or lose a meal, for down to the very roots of my being I have the conviction that those who are behind this movement are stronger than all adverse forces which could be combined together. If the eyes of our timid members could only be opened like those of Elisha's servant, they, like him, would see "the mountain full of horses and chariots of fire round about" —the Society.

On the day of my arrival I left by train for Madrid and, breakfasting at Barcelona and passing the day and night in the train, reached the capital of Spain at 8 A.M. on the 1st of June. The country through which I had passed presented an attractive appear-

ance—full crops ripening, and the grape-vineyards looking green and thrifty as a whole, although in places a good deal of mildew showed itself. As Mr. Xifre did not expect me until the following day nobody met me at the station, so I drove straight to his house and received the loving welcome which he always gives me on our meeting after an absence. He inhabits a magnificent Moorish palace copied from the world-famous Alhambra near Grenada, begun by his late father and finished by himself at a cost of several million francs. Shortly after my arrival Messrs. Melian and Treviño, those splendid Spanish colleagues of ours, came to see me.

On the next day I went through an experience as nearly suggestive of the horrors of hell as one could conceive of—a great bull-fight. I went there deliberately because a public speaker like myself must gain knowledge from many sources if he wishes to fit himself to be an adviser of students of human nature. This was a great occasion, some festival or other which had to be celebrated by an extra amount of cruelty incarnate. I found myself in a vast amphitheatre with private boxes partitioned off for *notabilities*. Fifteen thousand spectators were there and in a box high up sat the Royal Infantas, Dukes and other grandees, and other people who ought to have known better. It was a carnival of brutality from beginning to end, the only blameless and noble participants being the bulls and the horses which they disembowelled. There were matadores, picadores, toreadores and a lot more of men dressed in fantastic costumes and displaying great skill and agility. From the moment that a majestic, high-crested bull was hurried through the entrance gates at one side his tormentors began to stick sharp darts, bedizened with ribbons, into him, to madden him with spear-thrusts and the waving of red cloths, until, driven to frenzy, he dashed about the ring in all directions, charging indescriminately men and horses. He would come up to a cavalier, lower his head, drive his horns into the horse's body, lift him and his rider from the ground and sometimes overturn both. In the latter case the rider would pick himself up, if able, encourage his horse to rise, spring to the saddle, stab his flanks with long spurs and force him again into the path of the charging bull, to receive another thrust of those deadly horns; his intestines, meanwhile, escaping from his wounds, trailing on the ground to be trampled upon by his own hoofs. When the noble quarry has been weakened and worn out by nervous and muscular reaction and loss of blood and stands trembling, he receives the death-stroke from the hand of the *espada* who runs up in front of him, waving a crimson shawl to provoke him to lower his head and thus expose the vulnerable spot at which the swordpoint must enter the spine and then, the blow delivered, he tumbles into a motionless heap, a dead carcase. The toreadore struts out where he can face the Royal box, makes his salute, is acclaimed by the tumultuous shouts of the excited multitude and walks around the ring to receive

the presents of money and other valuables which are showered at him from the benches. The dead bull is then dragged out of the arena by a rope tied to his body, drawn by gaily-caparisoned mules, subordinate assistants run in to cover up the pools and splotches of gore, the dead horses are dragged out, the band plays a national *jota* and, after a few minutes the entrance gates of the bull-pen again swing open and another victim of the best bovine blood of the Spanish herds gallops in and the disgusting tragedy is repeated. On the afternoon when I was there eight bulls were killed, a dozen poor horses disemboweled and two men—a matadore and a picadore —were wounded ; thus giving the humanitarian some small compensation for the pain he had been compelled to endure throughout the spectacle. I told my friends on returning to the house that if I had not passed through the horrors of five battlefields I could not have endured this awful experience without becoming sick. How many incarnations must such people pass through before they reach the lowest of the mental planes on which they can begin to see a shimmering of spiritual light ?

On the 3rd of June I enjoyed the pleasure of meeting seventeen of the members of our local branch, among them the Duc de Plasencia F.T.S., a young friend of Xifré's. The latter took me to the famous Museum which contained the treasures of the Spanish school of artists Murillo, Velasquez, Ribera, etc. Our members bade me farewell the next day at the station on my departure for Paris by the Sud Express. By 5 o'clock the next morning we reached Zumarraga, where we had to stop on account of a landslip. I improved the opportunity in drafting an Executive Notice about the secession of the American Section, which is too important to be admitted from the present narrative. Its wording is as follows :

PRESIDENT'S OFFICE,
ZUMARRAGA, SPAIN.
June 5th, 1895.

An official letter, of date May 2nd, 1895, from Mr. W. Q. Judge, of New York, to the undersigned, in which he signs as "President of the T. S. in America," communicates the following facts, *viz.* :—

1. That the American Section of our Society has declared its "complete and absolute autonomy " ;
2. Has adopted the title of " The Theosophical Society in America ; "
3. Has elected Mr. Judge President for life, and Dr. J. D. Buck, Vice-President ; and
4. Adopted a Constitution, by a majority of 181 votes, in a total ballot of 201 Brauch and Councillors' votes, cast by Delegates representing 90 Branches in the Convention.

A verbatim report of the proceedings, sent by Mr. Judge, shows that the Convention adopted a Preamble to the Resolutions to the effect that the " different forms of organization through which *the body known* as the ' Theosophical Society ' [the title being given as above printed—between inverted commas—apparently to indicate that the Convention

does not recognise its validity], had passed since the year 1878, were solely the result of growth, and not of votes " . . . " and have been merely *de facto* and not *de jure*."

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, exercising its indisputable right, in lawful Convention assembled—

1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and bye-laws, life-president and other officers ; and has thus as effectually broken its relation with the Theosophical Society as the United States of America did their colonial relation with Great Britain on July 4th, 1776.
2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure ;* holding a name to which it is not really entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas.

Since, however, the [American] Section, Branches and Fellows in question had recognised the Society's jurisdiction up to the date of the meeting of the Convention, and assembled as a part of the Society, and are still on our Headquarters' registers ; and since the records cannot be altered save by the intervention of the President, it rests with the undersigned to issue the present Executive Notice for the information of the concerned ; thus completing the legal and constitutional separation from the Society of the participating Officers, Branches and Fellows of the American Section, extinguishing the said Section itself, and recognising it as a new Society, devoted to the same work as that which the mother Society has for so many years been prosecuting. As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim :—

First.—That the Charter, heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art. VII., Sect. I, of the Rules, and that from April 28th, 1895, the Section ceased to exist.

Second.—All Charters of Branches which in Convention voted for the said Act of Secession, or which may have or shall subsequently vote to adopt the same, are hereby annulled, and the Recording Secretary is instructed to remove the names of the said Branches from the roll kept at the Society's Headquaters, Adyar.

Third.—The diplomas of all Fellows who have accepted or may in future accept for themselves and declare valid the said Act of Secession, are hereby cancelled ; their holders cease, *ipso facto*, to be Fellows of the Theosophical Society ; and it shall be noted on the Society's Register that they withdrew themselves from membership on April 28th, or on such other date subsequently as may have marked their adhesion to the Act of Secession aforesaid.

Fourth.—A certain number of Branches, Branch members and unattached Fellows of the Society in America, having refused to accept as

binding upon them the said Act of Secession, and expressed their wish to continue their relations with the Society as heretofore, and the importance, and necessity of organised action having been fully proved by experience, the undersigned gives notice :—

(*a*) That he will issue a new Charter for an American Section of the Theosophical Society, under the provisions of Art. VII., Sect. 1, 2, 4 and 5, and hereby confirms the validity of existing Charters of Branches, a majority of whose members have voted against accepting the Act of Secession aforesaid, or may change their votes after the date of the present instrument.

(*b*) To carry into effect the above notice, the undersigned appoints Alexander Fullerton, Esq., F.T.S., of New York, Mrs., Kate Buffington Davis, F.T.S., of Minneapolis, George E. Wright, Esq., F.T.S., of Chicago, and William John Walters, Esq., F.T.S., of San Francisco, a special Committee, to collect and forward to the undersigned all petitions and resolutions pertaining to this business, to have charge of all American affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.

The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not *de jure* the continuation of the Society which was formed by H.P.B., the undersigned, and our colleagues, at New York in 1875, but an adventitous body, the growth of circumstances, and having no real corporate authority over its Sections and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge's own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary, T. S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Head-quarters wherever he chose, to adopt whatever measures he might see fit in the Society's interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been writen for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society's history which was laid before the American Convention and before the counsellor-at-law whose professional opinion was obtained thereupon. When the Founders left New York for India, the undersigned, in an official order issued at London in January, 1879, the text of which is preserved, *appointed* Maj-Gen. Abner Doubleday, U. S. A., F. T., S., his representative *pro tem.*, no definite plans for the future having then been formed. The members left at New York nominally held together for some years, but finally dropped out. In 1883 a few of them were gathered together by Mr. Judge, and, upon due application, a new Society was formed, and chartered as a Branch of the T.S. under the title of "the Aryan Theosophical Society." By virtue of its quasi successorship, though in point of fact, illegally, some of the original registers of the T.S. have been retained in that body, As a Branch it was chartered and registered, has been regularly reported to Headquarters, and has paid to the Treasurer of the Society the lawful fees and dues of its members. Prior to this, however, charters had been granted by the

undersigned to two other American Branches. As President-Founder therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President's signature, has been valid and of constitutional force. The further declaration is officially made that, from the date of the passage of the above mentioned Act of Secession, the retention of the papers and property of the late American Section, the continued use of the Theosophical Society's seal by the new Society, its Officers, Branches and Members, have been illegal, and on behalf of the Society the undersigned repudiates, as invalid, all new documents bearing the Society's Seal or his official signature. He also requests that the new Society's officers will turn over all Sectional archives and other property to the Special Committee herein above appointed.

Finally, the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference. The undersigned offers to his late American colleagues his best private and official wishes for the prosperity, usefulness and honourable management of their new Society.

The lapse of time and the trend of events has not made me disposed to alter the decision then made ; I think it was the only logical remedy to meet the case if the autonomy of the Society was to be maintained.

H. S. OLCOTT.

HOW CLAIRVOYANCE IS DEVELOPED.

WHEN a man has studied the subject of clairvoyance sufficiently to realize that the claims made on its behalf are true, his next enquiry usually is "How can I gain this power for myself? If this faculty be latent in every man, as you say, how can I so develop myself as to bring it into motion, and so have direct access to all this knowledge of which you tell me?" In reply we can assure him that this thing can be done, and that it has been done. There are even many ways in which the faculty may be gained, though most of them are unsafe and eminently undesirable, and there is only one that can be thoroughly and unreservedly recommended to all men alike. But that we may understand the subject, and see where lie the dangers that have to be avoided, let us consider exactly what it is that has to be done.

In the case of all cultured people belonging to the higher races of the world, the faculties of the astral body are already fully developed, as I have explained in earlier lectures. But we are not in

the least in the habit of using them; they have slowly grown up within us during the ages of our evolution, but they have come to us so gradually that we have not as yet realized our powers, and they are still to a great extent untried weapons in our hands. The physical faculties, to which we are thoroughly accustomed, overshadow these others and hide their very existence, just as the nearer light of the sun hides from our eyes the light of the far-distant stars. So that there are two things to be done if we wish to enter into this part of our heritage as evolved human beings; we must keep our too-insistent physical faculties out of the way for the time, and we must habituate ourselves to the employment of these others, which are as yet unfamiliar to us.

The first step, then, is to get the physical senses out of the way for the present. There are many ways of doing this, but broadly they all range themselves under two heads—one comprising methods by which they are forced out of the way by temporary violent suppression, and the other including methods, much slower but infinitely surer, by which we ourselves gain permanent control over them. Most of the methods of violent suppression are injurious to the physical body, to a greater or less extent, and they all have certain undesirable characteristics in common. One of these is that they leave the man in a passive condition, able perhaps to use his higher senses, but with very little choice as to how he shall employ them, and to a large extent undefended against any unpleasant or evil influence which he may happen to encounter. Another characteristic is that any power gained by these methods can at best be only temporary. Many of them confer it only during the limited period of their action, and even the best of them can only dower the man with certain faculties during this one physical life. In the East, where they have studied these matters for so many centuries, they divide methods of development into two classes, just as I have done, and they call them by the names *laukika* and *lokothra*, the first being the "worldly" or temporary method, any results gained by which will inhere only in the personality, and therefore be available only for this present physical life, while whatever is obtained by the second process is gained by the ego, the soul, the true man, and so is a permanent possession for evermore, carried over from one earthly life to another. For most methods of the former class little training is required, and when there is training it is of the vehicles only, and so at the best it can affect only this present set of vehicles, and when the man returns into incarnation with a fresh set all his trouble will be lost; whereas by the second method it is the soul itself which is trained in the control of its vehicles, and naturally it can apply the power and the knowledge thus gained to its new vehicles in the next life. Let me mention to you first some of the undesirable ways in which clairvoyance is developed in various countries.

Among *non-Aryan tribes in India* it is often obtained by the use of drugs—bhang, haschish and others of the same kind. These stupefy the physical body something as anæsthetics do, and thus the man in his astral vehicle is set free as he would be in sleep, but with far less possibility of being awakened. Before taking the drug, the man has set his mind strongly on the endeavour to train his astral senses into activity, and so as soon as he is free he tries to use his faculties, and with practice he succeeds to some extent. When he awakens his physical body, he remembers more or less of his visions, and tries to interpret them, and in that way he often obtains a great reputation for clairvoyance and prevision. Sometimes while in his trance he may be spoken through by some dead man, just as any other medium may be. There are others who obtain the same condition by inhaling stupefying fumes, usually produced by the burning of a mixture of drugs. It is probable that the clairvoyance of the pythonesses of old was often of this type. It is stated in the case of one of the most celebrated of those oracles of ancient days, the priestess sat always upon a tripod exactly over a crack in the rock, out of which vapour ascended. After breathing this vapour for a time, she became entranced, and some one then spoke through her organs in the ordinary way so familiar to the visitors to séances. It is not difficult for us to see how undesirable both these methods are from the point of view of real development.

Probably most of us have heard of the dancing dervishes, one part of whose religion consists in this curious dance of ecstasy, in which they whirl round and round in a kind of frenzy until vertigo seizes them and they eventually fall insensible to the ground. In that trance, worked up as they are by religious fervour, they frequently have most extraordinary visions, and are able to some extent to experience and remember lower astral conditions. I have seen something of this, and also of the practices of the Obeah or Voodoo votaries among the Negroes; but these latter are ususally connected with magical ceremonies, loathsome, indecent, horrible, such as none of us would dream of touching for any purpose, whatever results might be promised to us. Yet they certainly do produce results under favourable conditions, though not such results as any of us could possibly wish to obtain. Indeed, none of the methods mentioned so far would at all commend themselves to us, though I have heard of Europeans who have experimented with the Oriental drugs.

Nevertheless we also have undesirable methods in the West—methods of self-hypnotization which should be carefully avoided by all who wish to develop in purity and safety. A person may be told to gaze for some time at a bright spot, until paralysis of some of the brain centres supervenes, and in that way he is cast into a condition of perfect passivity, in which it is possible that the lower astral senses may come into a measure of activity. Naturally he has no power of selection in receiving under such circumstances; he must

submit himself to whatever comes in his way, good or bad—and on the whole it is much more likely to be bad than good. Sometimes the same general result is obtained by the recitation of certain formulae, the repetition of which over and over again deadens the mental faculty almost as the gazing at a metal disc does. It may be remembered that the poet Tennyson tells us that he was able by the recitation of his own name many times in rapid succession to pass into another condition of consciousness. The account is given in a letter in the poet's handwriting which is dated Faringford, Freshwater, Isle of Wight, May 7th, 1874. It was written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anæsthetics. Tennyson says :—

"I have never had any revelations through anæsthetics ; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once out of the itensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being ; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words ? This is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration."

Now here is undoubtedly a touch of the higher life ; no one who has practical experience of realities can fail to recognize the description as far as it goes, even though the poet just stops short on the brink of something so infinitely grander. He seems to have held himself more positive than do many people who dabble in these matters without the necessary instruction or knowledge, and so he gained a valuable certainty of the existence of the soul apart from the body ; yet even his method cannot be commended as good or really safe.

We are sometimes told that such a faculty can be devoloped by means of exercises which regulate the breathing, and that this plan is one largely adopted and recommended in India. It is true that a type of clairvoyance may be developed along these lines, but too often at the cost of ruin both physical and mental. Many attempts of this sort have been made here in the United States ; I know it personally, because on my previous visit many who had ruined their constitutions and in some cases brought themselves to the verge of insanity came to me to know how they could be cured. Some have succeeded in opening astral vision sufficiently to feel themselves perpetually haunted ; some have not even reached that point, yet have wrecked their physical health or weakened their minds so that they are in utter despair ; some one or two declare *that such* practice has been beneficial to them. It is true that such exercises are employed in India by the Hatha Yogis—those who attempt to attain development rather by physical means than by inner growth of the mental and the spiritual. But even among them such practices are used only under the direct orders of responsible teachers, who watch the effect upon the pupil of what is prescribed, and will at once stop him if the exercises prove unsuitable for him. But for people who know nothing at all of the subject to attempt such things indiscriminately is most unwise and dangerous, for practices which are useful for one man may very well be disastrous for another. They may suit one man in fifty, but they are extremely likely not to suit the rest, and myself I should advise every one to abstain from them unless directed to try them by a competent teacher who really understands what they are intended to achieve. You may be the one man whom they will suit, but the probabilities are against it, for there are far more failures than successes. It is so fatally easy to do a great deal of harm in this way, that to experiment vaguely is rather like going into a chemist's shop and taking down drugs at random ; you might happen to hit upon exactly what you needed, but also you might not, and the latter is many times more probable.

Another method by which clairvoyance may be developed is by mesmerism—that is to say, if a person be thrown by another into a mesmeric trance it is possible that in that trance he may see astrally. The mesmerizer entirely dominates his will, and the physical faculties are thrown utterly into abeyance. That leaves the field open, and the mesmerist can at the same time stimulate the astral senses by pouring vitality into the astral body. Good results have been produced in this way, but it requires a very unusual combination of circumstances, an almost superhuman development of purity in thought and intention both in the operator and the subject to make the experiment a safe one. The mesmerist gains great influence over his subject—a far greater power than is generally known : and it may be unconsciously exercised. Any quality of heart or mind possessed by the mesmerist is very readily transferred to the subject, so if he be not entirely pure, we see at once that avenues of danger open up before us. To be thrown into a trance is to give up your individuality, and that is never a good thing in psychic experiments ; but beyond and above that element of undesirability there is real danger unless you have the highest purity of thought, word and deed in your operator ; and how rarely that is to be found you know as well as I do. I should never myself submit to this process ; I should never advise it to any one else.

I say nothing against the practice of curative mesmerism by those who understand it ; that is a totally different matter, for in that it is

unnecessary to produce the trance condition at all. It is perfectly possible to relieve pain, to remove disease, or to pour vitality into a man by magnetic passes, without "putting him to sleep" at all. To this there can be no possible objection; yet the man who tries to do even this much would do well to acquaint himself thoroughly with the literature of the subject, for there must always remain a certain element of danger in playing, even with the noblest intentions, with forces which you do not understand, which to you are still abnormal forces. None of these are plans of clairvoyant development which can be unreservedly recommended for trial by every one.

What, then, it may be asked, are the desirable methods, since so many are undesirable? Broadly, those which instead of suppressing the physical body by force, train the soul to control it. The surest and safest way of all is to put oneself into the hands of a competent teacher, and practise only what he advises. But where is the qualified teacher to be found? Not, assuredly, among any who advertise themselves as teachers; not among those who take money for their instruction, and offer to sell the mysteries of the universe for so many shillings or so many dollars. Knowledge can be gained now where it has always been available—at the hands of those who are adepts in this great science of the soul, the fringe of which we are beginning to touch in our deepest studies. There has always been a great Brotherhood of the men who know, and they have always been ready to teach their lore to the right man, for it is for that very purpose that they have taken the trouble to acquire it, in order that they may be able to guide and help. How can we reach them? You cannot reach them in the physical body, and you might not even know them if it should happen to you to see them. But they can reach you, and assuredly they will reach you when they see you to be fit for the work of helping the world. Their one great interest is the furthering of evolution, the helping of humanity; they need men devoted to this work, and they are ever watching for them; so none need fear that he can be overlooked if he is ready for that work. They will never gratify mere curiosity; they will give no aid to the man who wishes to gain powers for himself alone; but when a man has shown by long and careful training of himself, and by using for helpfulness all the power that he already possesses, that his will is strong enough and his heart pure enough to bear his part in the divine work—then he may become conscious of their presence and their aid when he least expects it.

It is true that they founded the Theosophical Society, yet membership in the Society will not of itself be sufficient to bring a man into relationship with them—no, nor even membership in that inner School through which the Society offers training to its more earnest members. It is true that from the ranks of the Society men have been chosen to come into closer relation with them; but none could

guarantee that as a result of becoming a member, for it rests with them alone, for they see further into the hearts of men than we. But always be sure of this, you whose hearts are yearning for the higher life, for something greater then this lower world can give, that they never overlook one honest effort, but always recognize it by giving through their pupils such teaching and such help as the man at his stage is ready for.

In the meantime, while you are trying in every way to develop yourselves along the path of progress, there is much that you can do, if you wish, to bring this power of clairvoyance nearer within your reach. Remember that it is not in itself a sign of great development; it is only one of the signs, for man has to advance along many lines simultaneously before he can reach his goal of perfection. See how highly developed is the intellect in the great scientific man; yet perhaps he may have but little yet of the wonderful force which devotion gives. See the splendid devotion of the great saint of some Church or religion; yet in spite of all that progress along one line he may have but little yet of the divine power of the intellect. Each needs what the other has, each will have to acquire the faculty of the other before he will be perfect. So it is evident that at present we are unequally developed! some have more in one direction, and some in another, according to the line along which each has worked most in past lives. So if you particularly long for devotion in your character, by striving in that direction now you may attain much of it even in this life, and may assuredly make it a leading quality in your next life. So with intellect, so with every quality; so also with this faculty of clairvoyance. If you think it well to throw your strength into work along this line, you may do very much towards bringing these latent faculties into action. I am not speaking here of a vague possibility, but of a definite fact, for some of our own members in this Society set themselves years ago to try to train the soul along the path of permanent progress, and of those who persevered without faltering almost every one has even already found some definite result. Some have won their faculties fully, others only partially as yet, but in all cases good has come from their efforts to take themselves in hand and control their minds and emotions.

If you have this desire for higher sight, take yourself in hand first in the same way; make sure first of the mental and moral development, lest you should succeed in your efforts, and gain your powers. For to possess them without having first acquired those other qualifications would be indeed a curse and not a blessing, for you would then misuse them, and your last state would indeed be worse than the first. If you consider that you have made sure of yourself, and can trust yourself under all possible circumstances to do the right for the right's sake, even against your earthly seeming interest, always to choose the utterly unselfish course of action, and

to forget yourself in your love for the world, then there are at least two methods which will lead you towards clairvoyance safely, and can in no way do you harm, even though you should not succeed in your object. The first of these, though perfectly harmless and even useful, is not suited for every one, but the second is of universal application, and I have myself known both of them to be successful.

This first method is a purely intellectual one, a study to which I have already on several occasions had to refer, the study of the Fourth Dimension of space. The physical brain has never been accustomed to act at all along those lines, and so it feels itself unable to attack such a problem. But the brain, like any other part of the physical organism, can be trained by persistent, gradual, careful effort to feats which appeared originally quite beyond its reach, and so it can be induced to understand and conceive clearly the forms of a world unlike its own. The chief apostle of the Fourth Dimension is Mr. C. H. Hinton, of Washington, D.C. He is not a member of our Society, but he has done many of its members an excellent piece of service in writing so clearly and luminously on his wonderful subject. In his books he tells us that he has himself succeeded in developing this power of higher conception in the physical brain, and several of our own members have followed in his footsteps. One of these has developed astral sight simply by steadily raising the capacity of the physical brain until it contained the possibility of grasping astral form, and thus awakening the latent astral faculty proper. It is simply a question of extending the power of receptivity until it includes the astral matter. But I suppose that out of a score of men who took up this study, not more than one would succeed as well and as quickly as that; but at any rate the study is a most fascinating one for those who have a mathematical turn of mind, and where it does not bring increased faculty to see, it must at least bring wider comprehension and a broader outlook over the world, and this is no mean result, even if no other be attained. Short of absolute astral sight, it is the only method of which I know by which a clear comprehension can be gained of the appearance of astral objects, and thus a definite idea of what the astral life really is.

If that line of effort commends itself only to the few, our second method is of universal application. It also is not easy, but its practice cannot but be of the greatest use to the man. That is its great and crowning advantage; it leads a man towards these powers which he so ardently desires; but the rate at which he can move along that road depends upon the degree of his previous development in that particular way in other lives, and therefore no one can guarantee him a certain result in a certain time; yet while he is working his way onward, every step which he takes is so far an improvement, and even though he should work for the whole of his life without winning astral sight, he would nevertheless be mentally and morally and even physically the better for having tried.

This is what in various religions is called the method of meditation. For the purpose of our examination of it I shall divide it into three successive steps: concentration, meditation and contemplation, and I will explain what I mean by each of these three terms.

But remember always that to attain success, this effort must be only one side of a general development, and that it is absolutely prerequisite for the man who would learn its secrets to live a pure and altruistic life. There is no secret about the rules of the greater progress, the Steps of the Path of Holiness have been known to the world for ages, and in my little book "Invisible Helpers" I have given a list of them according to the teaching of the Buddha, with the characteristics which mark each of its stages. There is no difficulty in knowing what to do, the difficulty is in carrying out the directions which all religions have given.

The first step necessary towards the attainment of the higher clairvoyance is concentration—not to gaze at a bright spot until you have no mind left, but to acquire such control over your mind that you can do with it what you will, and fix it exactly where you want to hold it for as long a period as you choose. This is not an easy task, it is one of the most difficult and arduous known to man, but it can be done, because it has been done—not once, but hundreds of times, by those whose will is strong and immovable. There may be some among us who have never thought how much beyond our control our minds usually are. Stop yourself suddenly when you are walking along the street, or when you are riding in the car, and see what you are thinking, and why. Try to follow the thought back to its genesis, and you will probably be surprised to find how many desultory thoughts have wandered through your brain during the previous five minutes, just dropping in and dropping out again and leaving almost no impression. You will gradully begin to realize that in truth all these are not your thoughts at all, but simply cast-off fragments of other people's thoughts. The fact is that thought is force, and every exertion of it leaves an impression behind. A strong thought about some other person goes to him, a strong thought of self clings about the thinker; but so many thoughts are not by any means strong or especially pointed in any direction, and so the forms which they create are vaguely-floating and evanescent. While they last they are capable of entering into any mind that happens to come their way, and so it comes that as we walk along the road we leave a trail of feeble thought behind us, and the next man who passes that way finds these valueless fragments intruding themselves upon his consciousness. They drift into his mind, unless it is already occupied with something definite, and in the majority of cases they just drift out again, having made only the most trifling impression upon his brain; but here and there he encounters one which interests or pleases him and then he takes that up and turns it over in his mind, so that it departs from him somewhat strength-

ened by the addition of a little of his mind-force to it. He has made it his own thought for a moment, and so has coloured it with his personality. Every time we enter a room we step into the midst of a crowd of thoughts, good, bad or indifferent as the case may be, but the great mass of them just a dull, purposeless fog which is hardly worth calling thought at all.

If we wish to develop any higher faculty, we must begin by gaining control over this mind of ours. We must give it some work to do, instead of just letting it play about as it will, drawing into itself all those thoughts which are not ours, which we really do not want at all. It must be not our master but our servant before we can take the first step along the line of the true trained clairvoyance, for this is the instrument which we shall have to use, and it must be at our command and fully under our control.

This concentration is one of the hardest things for the ordinary man to do, because he has had no practice at it, and indeed has scarcely realized that it needed to be done. Think what it would be if your hand were as little under your control as your mind is, if it did not obey your command, but started aside from what you wished it to do. You would feel that you had paralysis, and that your hand was useless. But if you cannot control your mind, that is dangerously like a mental paralysis; you must practice with it until you have it in hand and can use it as you wish. Fortunately concentration can be practised all day long, in the common affairs of every-day life. Whatever you are doing, do it thoroughly, and keep your mind on it. If you are writing a letter, think of your letter and of nothing else until it is finished; it will be all the better written for such care. If you are reading a book, fix your mind on it and try to grasp the author's full meaning. Know always what you are thinking about, and why; keep your mind at intelligent work, and do not leave it time to be so idle, for it is in those idle moments that all evil comes.

Even now you can concentrate very perfectly when your interest is sufficiently keenly excited. Then your mind is so entirely absorbed that you hardly hear what is said to you or see what passes round you. There is a story told in the East about some sceptical courtiers, who declined to believe that an ascetic could ever be so occupied with his meditation as to be unaware that an army passed close by him as he sat under his tree wrapt in thought. The king, who was present, assured them that he would prove to them the possibility of this, and proceeded to do so in a truly Oriental and autocratic way. He ordered that some large water-jars should be brought and filled to the brim. Then he instructed the courtiers each to take one and carry it; and his command was that they should walk, carrying this water, through the principal streets of the city. But they were to be surrounded by his guards with drawn swords, and if one of them spilled one single drop of his water, that

unfortunate was to be instantly beheaded then and there. The courtiers started on their journey filled with terror; but they all got safely back again, and the king smilingly greeted them with a request to tell him all the incidents of their walk, and describe the persons whom they had met. Not one of them could mention even one person that they had seen, for all agreed that they had been so entirely occupied with the one idea of watching the brimming jars that they had noticed nothing else of any sort. "So, gentlemen," rejoined the king, "you see that when there is sufficient interest concentration is possible."

When you have attained concentration such as that, not under the stress of the fear of instant death, but by the exertion of your will, then you may profitably try the next stage of effort. I do not say that it will be easy, on the contrary, it is very difficult; but it can be done, for many of us have had to do it. When your mind is thus an instrument, try what we call meditation. Choose a certain fixed time for yourself, when you can be undisturbed; the early morning is in many ways the best, if that can be managed. It is not always an easy time for us now, for we have in modern civilization hopelessly disarranged our day, so that noon is no longer its middle point, as it should be. Now we lie in bed long after the sun has risen, and then stay up injuring our eyes with artificial light long after he has set at night. But choose your time, and let it be the same time each day, and let no day pass without your regular effort. You know if you are trying any sort of physical exercise for training purposes how much more effective it is to do a little regularly than to make a violent effort one day, and then do nothing for a week. So in this matter it is the regularity that is important.

Sit down comfortably where you will not be disturbed, and, turn your mind, with all its newly-developed power of concentration upon some selected subject demanding high and useful thought. We in our Theosophical studies have no lack of such subjects, combining deepest interest with greatest profit. If you prefer it, you can take some moral quality, as is advised by the Catholic Church when it prescribes this exercise. In that case, you would turn the quality over in your mind, see how it was an essential quality in the Divine order, how it was manifested in Nature about you, how it had been shown forth by great men of old, how you yourself could manifest it in your daily life, how (perhaps) you have failed to display it in the past, and so on. Such meditation upon a high moral quality is a very good exercise in many ways, for it not only trains the mind but keeps the good thought constantly before you. But it needs to be preceded generally by thought upon concrete subjects, and when those are easy for you, you can usefully take up the more abstract ideas.

When this has become an established habit with you, with which nothing is allowed to interfere; when you can manage it fairly

well without any feeling of strain or difficulty, and without a single wandering thought ever venturing to intrude itself; then you may turn to the third stage of our effort—contemplation. But remember that you will not succeed with this until you have entirely conquered the mind-wandering. For a long time you will find, when you try to meditate, that your thoughts are continually going off at a tangent, and you do not know it till suddenly you start to find how far away they have gone. You must not let this dishearten you, for it is the common experience; you must simply bring the errant mind back again to its duty, a hundred or a thousand times if necessary, for the only way to succeed is to decline to admit the possibility of failure. But when you have at length succeeded, and the mind is definitely mastered, then we reach that for which all the rest has been but the necessary preparation, good though it has also been in itself.

Instead of turning over a quality in your mind, take the highest spiritual ideal that you know. It does not matter what it is, or by what name you call it. A Theosophist would most probably take one of those Great Ones to whom we have already referred—a member of that great Brotherhood of Adepts, whom we call the Masters—especially if he had the privilege of having come directly into contact with one of them. The Catholic might take the Blessed Virgin or some patron saint; the ordinary Christian would probably take the Christ; the Hindu would perhaps choose Krishna, and the Buddhist most likely the Lord Buddha himself. Names do not matter, for we are dealing with realities now. But it must be to you the highest, that which will evoke in you the greatest feeling of reverence, love and devotion that you are capable of experiencing. In place of your previous meditation, call up the most vivid mental image that you can make of this ideal, and, letting your most intense feeling go out towards this highest One, try with all the strength of your nature to raise yourself towards Him, to become one with Him, to be in and of that glory and beauty. If you will do that, if you will thus steadily continue to raise your consciousness, there will come a time when you will suddenly find that you are one with that ideal as you never were before, when you realize and understand Him as you never did before, for a new and wonderful light has somehow dawned for you, and all the world is changed, for now for the first time you know what it is to live, and all life before seems like darkness and death to you as compared with this.

Then it will all slip away again, and you will return to the light of common day—and darkness indeed will it appear by comparison! But go on working at your contemplation, and presently that glorious moment will come again and yet again; and each time it will stay with you longer, till there comes a period when that higher life is yours always, no longer a flash or a glimpse of paradise, but a steady glow, a new and never-ceasing marvel every day of your existence. Then for you day and night will be one continuous con-

sciousness, one beautiful life of happy work for the helping of others; yet this, which seems so indescribable and so unsurpassable, is only the beginning of the entrance into the heritage in store for you and for every child of man. Look about you with that new and higher sight, and you will see and grasp many things which until now you have never even suspected—unless, indeed you have previously familiarized yourself with the investigations of your predecessors along this path.

Continue your efforts, and you will rise higher still, and in due course there will open before your astonished eyes a life as much grander than the astral as that is than the physical, and once more you will feel that the true life has been unknow to you until now; for all the while you are rising nearer to the One life which alone is perfect Truth and perfect Beauty.

This is a development that must take years, you will say. Yes, that is probable, for you are trying to compress into one life the evolution which would normally spread itself over many; but it is far more than worth the time and the effort. No man can say how long it will take in any individual case, for that depends upon two things—the amount of crust that there is to break through, and the energy and determination that is put into the work. He could not promise you that in so many years you would certainly succeed; he can only tell you that many have tried before you, and that many have succeeded. All the great Masters of Wisdom were once men at our own level; as they have risen, so must we rise. Many of us in our humbler way have tried also, and have succeeded, some more and some less, but none who has tried regrets his attempt, for whatever he has gained, be it little or much, is gained for all eternity since it inheres in the soul which survives death. Whatever we gain thus we possess, in full power and consciousness, and have it always at our command; for this is no mediumship, no feeble intermittent trance-quality, but the power of the developed and glorified life which is to be that of all humanity some day.

But the man who wishes to try to unfold these faculties within himself will be very ill-advised if he does not take care first of all to have utter purity of heart and soul, for that is the first and greatest necessity. If he is to do this, and to do it well, he must purify the mental, the astral and the physical; he must cast aside his pet vices and his physical impurities; he must cease to defile his body with meat, with alcohol or tobacco, and try to make himself pure and clean all through, on this lower plane as well as on the higher ones. If he does not think it worth giving up petty uncleannesses for the higher life, that is exclusively his own affair; it was said of old that one could not serve God and Mammon simultaneously. I do not say that bad habits on the physical plane will prevent him altogether from any psychic development, but do very emphatically distinctly say that the man who remains unclean is never free

from danger, and that to touch holy things with impure hands is to risk a terrible peril. The man who would try for the higher must free his mind from worry and from lower cares; while doing his duty to the uttermost, he must do it impersonally and for the right's sake, and leave the result in the hands of higher powers. So will he draw round him pure and helpful entities as he moves onward, and will himself radiate sunlight on those in suffering or in sorrow. So shall he remain master of himself, pure and clean and unselfish, using his new powers never for a personal end, but ever for the advancement and the succour of men his brothers, that they also, as they can, may learn to live the wider life, may learn to rise from amid the mists of ignorance and selfishness into the glorious sunlight of the peace of God.

C. W. LEADBEATER.

THE EGO AND ITS LIFE CYCLE.

[*Concluded from page* 160.]

WHEN, however, we thus postulate a double evolution—spiritual and physical—we have at the same time to admit that it can only be carried on, as already said, by means of Reincarnation—that is, by the repeated employment by the Spiritual *formless* of the physical *form*. And as the form used by Man has its appointed duration, so likewise has the remainder of the interval from birth to birth; which for the majority of mankind will be some ten to fifteen centuries. But the law of correspondence points out a much more extensive analogy; for if we consider that what is called the "Descent of Spirit into Matter" consists of the gradual evolution of a physical or *form* world from the spiritual or formless plane, and admit the law of Periodicity as that which governs such evolution, then by the same rules there must also be an *involution*, which leads the whole physical world, and consequently every entity contained therein, back to that condition whence it evolved. This means a state of consciousness following the physical period; which state looked at from the physical standpoint, we may term a subjective period. As the material aspect of things, and their time of action, has then run its course, so during the following interval the Spiritual performs its own peculiar functions; and it is these, as the special province of the Soul in Man, that engage our present attention. Whatever they may consist of, they must, according to our hypothesis, have the active period of physical life for their basis; and hence the importance of physical life for us.

Unless we are to look upon all the trials, experiences, and acquisitions of knowledge made during life as to be utterly lost at death, both in substance and detail, and as only worth what they may bring in the way of benefit during the one physical life, we must allow

that there is a *post-mortem* state useful in further advance, or else a periodical return to this plane for the same purpose. Of these two positions, Reincarnation has the advantage that it offers the chance to use the experience gained, upon the same plane where it originated; and also of giving opportunity to make up for shortcomings and otherwise balance errors and pay the cost of wrong done in thought and action, as also to experience the benefit of such as were not required in that life wherein the actions were done. In nature we do not find energy going to waste and force thrown away, for the Conservation of Energy is her law; and as that is so in regard to what is called "blind force," what reason is there to suppose that the doings of Man, the intelligent apex of the creation on this plane, are to be thrown aside and lost? We see that empires and states of all sorts have arisen, flourished, and decayed, while in some instances their very names have been forgotten; and unless there is some law in regard to the sum-total of their efforts, equivalent to that of the Conservation of Energy, perhaps they might as well never have existed at all. But force, of whatever kind and howsoever expended, is *not* lost or wasted; and those peoples and nations did their part towards the collective experience of the egos who passed through them; and because they ceased to offer fields for further progress and advance, they passed away like worlds whose career comes to an end. They gave place to other nations, whose course would supply what their predecessors lacked in the way of further fields for the operations of the egos seeking rebirth in them.

Reincarnation, however viewed, appears to offer a prospect so much more noble and equitable in every way than the exoteric Christian scheme and the blank negations of materialism, that it deserves to be accepted as a working hypothesis, even if there were no better reasons for its acceptance. It appears to be the only theory which permits of the operation of cause and effect upon the largest scale. To those who cannot tolerate the idea of an immediate "Personal God" after the fashion of the Christian and Jewish Jehovah, who is supposed to superintend all things and apparently does it so badly, it does away with the necessity for any such being; for instead of the constant interference of Deity in the affairs of Man, it substitutes the silent but not less certain action of the Law of Consequences, which, as it does not permit of the smallest action taking place without its due effect, so not the least one is lost sight of, or can be thought of as falling dead and purposeless; for all must in due course bring about their appropriate results. Such a view allows scope for all to recieve their just deserts, and it is the only one which does so. The more the arguments concerning Reincarnation are studied, the stronger becomes the case in its favour, and the less the importance (if they have any) of the arguments against it. It is the only hypothesis which gives a meaning to life worth considering, and destroys the fear of death as the final

termination to effort and bar to further progress. When we consider that there is no science or art whose final expression we can reach in one life because of our limits in time and faculties, that the most earnest labour and the most painstaking effort may apparently go for nothing, while those who do neither of these things seem to have nearly all that life can offer in the way of temporal advantages and pleasures, we are forced to conclude that other lives and other scenes should be allotted to us, in which to make good the result of the efforts, and to supply a reason for such discrepancies. With such a prospect as Reincarnation offers to us, we may be content to go on doing the duty which comes nearest to hand, whilst not neglecting the opportunity of endeavouring to reach what may exceed our present powers; for with the opportunities for those things there will develope the faculties for their performance. The very aspiration for something grander and nobler than our present surroundings or capabilities, will in itself be the silent cause which shall, in the succession of lives, bring about the state of things so worked for and desired.

The arguments which can be offered in behalf of Reincarnation are seemingly endless; but those which are brought against it seem, like the tunes on the cylinder of a musical box, as wearisome in the petition as they are worthless in the abstract. Indeed, it is probably safe to say that *no* valid case has ever been made out against it as a theory; and if it has not always held its own against formal religions and their dogmas in time past, it may be because prejudice, fear, and superstition have had far more to do in this matter than calm reason and observation—to say nothing of intuition and direct occult teachings.

When the earth-life has ended for the time being, and death has disposed of the worn-out body which formed the late instrument of the Ego in seeking experience, then the true Self retires gradually and by successive stages into a state which, viewed from our present point of perception, is more like a dream than an objective existence, but which nevertheless is just as real from its own plane as this one is to us. It does not immediately reach a locality similar to the "heaven" of Theology, but rather that state or condition of consciousness which is best suited to it; and thereafter finally passes into what in India is called Devachan. This word literally signifies "Land of the Gods" probably because it is that state into which our higher or divine parts retire when freed from earthly belongings for a time.* Theosophically speaking, Devachan is the last and latest stage of those states which stand in place of the Christian Heaven, the Paradise of the Mahomedans, and other similar imaginings—from which we may again perceive that all religious have something in common, of which it remains for Theosophy to offer the true explanation. Devachan differs both

* "Key to Theosophy," p. 100; "Ocean of Theosophy," p. 100.

from Heaven and Paradise; because whereas the religions to which those names belong are mostly understood to assume the resurrection of the physical body, and after that a sort of physical enjoyment which merely amounts to the pleasures of this world on some better scale, Devachan does not admit of the entry therein of anything physical; but is a state for condition only accessible to the spiritual-mental part of us, or the higher mind.* Moreover, while Heaven and Paradise are states of being which are assumed to follow the present life of the body, and are thenceforward of eternal duration, Devachan on the contrary is but the complement of the earth-life, and is strictly limited as to the period of its continuance.† And anything like the mere sensual pleasure of the Mahomedan Paradise will find no counterpart in the Devachanic state; for therein only spiritual aspirations and thoughts, and such as are connected with the pursuit of the ideal, and are not concerned with the passions, will constitute the basis of that happy state for the Ego.‡

Viewed from the standpoint of our ideas on the physical plane or earth-life, Devachan is a state of dream or reverie; but from its own plane it is as much a reality as this present life. In reality it is that *post-mortem* state in which the Ego finally gathers up, arranges, and digests the experiences and knowledge gathered in during the immediately-preceding earth-life; collating it with that gained in previous lives, and forming from these materials that thought body which will form the basis for its next physical body, and the tendencies therein developed.§ As it is the imperishable memory of the Higher Ego which is worked upon in Devachan, the time expended (as measured by our present standards) in assimilating all that has been gathered must be in proportion to the mass of incident and the units of thought per unit of time in the past life, and therefore in all ordinary cases very much longer than the earth-life. But it is to be noted that, as in this state there is no pain or sorrow, ‖ therefore the memory of the Ego, howsoever perfect, does not in Devachan present that side of its recollections which are solely appropriate to earthly existence, but only such as are proper to the state of consciousness in which the Ego is functioning for the time being—for the perfect bliss of the Devachanee depends upon its complete impression and conviction that all which was pleasant and valued in its earth-life, as judged from highest standards, has never ceased; ¶ so that, as it has no recollection of death, neither will it remember birth. Its many earth-lives will seem like so many days, of which the last is perhaps the most distinct.

* "Ocean of Theosophy," p. 110.
† Ib., pp. 109, 111—113.
‡ Ib., p. 111.
§ Ib., pp. 110, 114.
‖ "Key to Theosophy," p. 148.
¶ Ib., p. 146.

It is during the period of Devachanic experience that the Ego seems to clothe itself in the counterparts or reflections of its many personalities; and all the undying attributes of them, such as thoughts of love, mercy, the ideals of truth, beauty, and perfection which may ever have passed through the mind of the earthly personality, will after physical death cling to the Ego and make the realities of Devachan for it.* Therefore the Devachanee becomes an ideally perfect reflection of the personality it was on earth; but as the earthly brain-mind, unlike the consciousness of the Ego, is only very limited, so its reflection sees only the one side of its lives, and thus is to that extent the same as we are on the earth-plane.† There is an absolute oblivion of all that gave painful thoughts and feelings in past incarnations, and no knowledge of such things remains to it. As Devachan is the field where all high aspirations and heart-longings which cannot be gratified by an earth-life and are compatible with the *post-mortem* state receive their fulfilments, it follows that the Ego must have about it in that state an exact counterpart (with the above exceptions) of the life and circumstances and personages it has left;‡ and that these will be *minus* anything which would mar the complete enjoyment thence resulting when carried to fullest development.

The Ego may thus continue for many hundreds or even thousands of years, as we count time, in an existence of unalloyed happiness, in the full idea that life has never ceased, but that its existence is (as it would seem from this plane) a sort of transcendental continuation of the earth-life. In this, however, we are not to look for a recompense for what we may deem unmerited pain or sorrow during the earth-life; for if we follow out the theory of Karma and the Law of Consequences to their fullest extent, there is in reality no such unmerited suffering, however remote and seemingly undiscoverable may be its cause; and if there has been such pain, it is on the earth-plane where it would have to be equated. There cannot be any unmerited suffering, where all is the result of unerring law. Thus if a man jumps overboard to save a life, and loses his own in so doing, though by that act he may be repaying what he has himself received in a former life, yet he loses the immediate possible fruition of all his present life-work by that act—and therefore he, and all who may suffer by his death as participators in their joint Karma, must eventually get their compensation upon the plane where their loss was felt. That appears to be the only appropriate plane where anything like an exact return seems feasible at all.

Nor can the Devachanic plane be looked upon as one where *reward* is possible; for such an idea is not applicable to the spiritual

* Ib., p. 148.
† Ib., pp. 147, 148.
‡ Ib., p. 146, "Ocean of Theosophy," pp. 111, 114, 115.

plane, being entirely of the physical consciousness and its life. But on the other hand, the spiritual plane is the only one where the most complete fulfilment of ideals is possible; and it is there that we assimilate such, and transform them into the elements of that character which guides our actions in the next earth-life.

The world of our earthly lives, owing to its unavoidable limitations, does not offer even a remote prospect for the enjoyment of our ideals, even though they may seem to be of a nature wholly within its possibilities; let alone the ideal worlds of the poet, the unrealisable pictures of the artist, transcendental problems and theories of the mathematician, musical triumphs, and a host of similar things.* The Devachanic state is only for the things which are proper to it—that is, for the receipt of all which, by the nature of the earth-life, can in no case be fully reached here. And the enjoyment of them in that state has for its object the same thing that the practice of the musician has for him. In his case practice leads to increased power and facility—in the case of the Ego in Devachan, to the moulding and development of that thought body which shall make itself the model of a future physical body capable of shedding more or less enjoyment upon all around it, when it again visits the earth.†

In this theory there appears to be nothing of selfishness, nor of that commercial balancing of accounts which savours so much of our present plane and its narrow ideas of reward and punishment, profit and loss, in the one life alone. It leaves the *post-mortem* states to be only ones where the transcendent ideals of our minds shall reach a glory that "eye hath not seen, nor ear heard" to the end that the world may ultimately receive, through the return to birth of the Ego, the far-off strain of that vanished music, the distant glimpse of things above earthly sight; and thus be made the better for and by those things.

As already said, Devachan is a state of dream or reverie, as looked at from the consciousness of our present plane; and therefore may be considered an illusion from that standpoint. But this may be only relatively true, not so in the abstract, if we are to depend upon the conditions of our present life as a test—for are we not even now in the world of illusion, the "Vale of Maya?" How, then, are we to apply any notions gathered here, to employ them as a criterion concerning the "reality" or otherwise of so different a condition of being? We may call the Devachanic state illusory, as compared with our present life, because it admits not of that pain and suffering which now composes so much of bitter reality to us; but if the things which appear so real now, only do so because a few more or less illusive senses give us that idea, then evidently *the idea of those things in the mind will be equivalent to their actual existence as objective things* when those bodily senses are no longer present to give the lie to such ex-

* *Path*, Vol. IX., No. 1., April 1894, pp. 5—8.
† "Ocean of Theosophy," p. 114.

istence by its not satisfying *them*. When a mesmerised subject takes water for wine and a piece of candle for candy, the water seems to be actual wine and the candle as good as candy to him, however much the onlookers may think him befooled; for it is plain that only those things are real to us which exist as ideal realities in our consciousness or mind. If, by means of hypnotism or otherwise, we could be made oblivious as to the existence and use of our legs, we could no longer walk; for it would be their seeming absence that was real, their actual presence which had no reality for us.

Since, then, we may take the Ego in Devachan to be a sort of abstract mind, whatever recollections may present themselves to its perception (or perhaps it would be more correct to say, it consciousness), these will do so as outward realities; and therefore it will be surrounded with so many of the scenes, incidents, and persons it has known as may be consistent with its then condition. And so it will study and pursue in idea the things it has before studied and pursued, until in the course of many such *post-mortem* and *ante-natal* intervals its experience of those seemingly real doings and things will ultimately lead it to a perception of the unreality of those which are not actually true, upon *all* the planes hitherto deemed so real —that is, until it shall reach a true perception of noumena in place of mere outward perception of phenomena. This must necessarily involve the work of many earth-lives and corresponding interludes, at the final close of which the Devachanic existence passes into the Nirvanic, becoming no longer any illusion at all, but the most real of all real lives.

If we admit that the Devachanic state, filled with all that made the value of life, is real to the Ego, and that it has then no knowledge of death and the consequent separation from those left on earth, we see at once why so few of what are called "the spirits of the departed" revisit the living, except immediately after the death of the body. In fact, they will only do so while they are in that intermediate state, or upon their return to it preceding birth, that low plane only one remove from the physical, which we call Kama Loka or the "place of desire." A half-way house between earth-life and the mental plane preceding Devachan, where all must stop while they cast off and get rid of the last physical vestiges and emotional impediments, such as are not suited to higher planes. If they do not become so freed, in that low sphere they must stay until rebirth; and whether they do so or not, they must needs return to it when coming back to reincarnate. Hence, when at the seances of the Spiritist, we meet with what purports to be the spirit of some old Greek or Egyptian, it may be no empty shell or deceptive elemental but a returning Devachanee or a denizen of Kama Loka who has never escaped thence; and who, thus close upon the earth-plane, no longer remembers the heaven it has left or never had reached, but only that low plane to which it now properly belongs.

And now, having briefly traced the course of the Ego through its life-cycle, and reached that point where it again comes back to earth-life, we may fitly leave it for the present. We have seen something of that which is spoken of as the Soul, we have glanced at the arguments concerning Reincarnation, and we shall not have lost our time, if to any there shall have come through these few words a little more light, or any new thought, concerning the events which come after death.

S. STUART.

AVATA'RA'S.

[*Concluded from p.* 152.]

IN Sûtra I., iii, 30, it is stated that the Three Worlds totally disappear at the end of a *Mahâkalpa* and that the Offices of Hiranyagarbha downwards are filled by Perfected Men of the preceding Kalpa, the highest of these taking the place of Hiranyagarbha. Hiranyagarbha seems to be the Entity presiding over the plane of Mahat (the 7th or highest plane of the Kosmos), while the 3rd Logos would be the Entity presiding over the *Avyakatâ*, the next higher plane.

In this *Sûtra* reference is also made to the *Nakshatrêshti* in the *Taittiriya Brâhmana*, by means of which the humanity of one Kalpa rise to the position of Dêvas and Office-holders in the next. This sacrifice in the said Brâhmana seems to be the foundation of all statements regarding the devolution of the Offices of Office-holders in each Kalpa. It is referred to in the 1st *Prapâthaka* of the 3rd *Khanda*, and is a sacrifice to the various constellations or asterisms. Most of the oblations are those offered by the humanity of one Kalpa in order to attain to the position of Dêvas or *Office-holders* in the next Kalpa. In the case of ordinary humanity, they are also productive of immediate beneficial results in the Three Worlds.

The first oblation, that in Anuvâka 4 (1), is to the asterism of Krittika (Pleiades), by the performance of which a human Entity of the previous Kalpa attained to the position of Agni, the "mouth of the Dêvas," in the present Kalpa. This is followed by oblations to other, Dêvas including Prajâpati (Manu), Rudra, Brahmâ, and Vishnu. In Anuvâka 4 (2), Prajâpati is said to have offered an oblation to his predecessor in office and to the asterism of Rôhini, so as to obtain influence over humanity.

In Anuvâka 5 (6), Brahmâ, *i.e*, one in the last Kalpa who aspired to the position of Brahmâ in this Kalpa, offered this oblation to the Brahmâ of the last Kalpa and to the asterisms of Abhijit. The passage distinctly refers to the Brahmalôka, and the Commentator Sâyanâchârya explains this as *Satya Lôka*. Anuvâka 5 (7) refers to a similar oblation by Vishnu who wished to obtain a good

reputation, the oblation being offered to Vishnu of the previous Kalpa and the asterism of S'ravana. The explanation in Anuvâka 4 (2) in regard to Prajâpati applies here and shews clearly that the present Vishnu had a predecessor. That Vishnu here refers to Vishnu, one of the Trimûrti, appears from Anuvâka 2 (5) and (6), where he is described as one who covered the three worlds with his three steps. It is significant that when, at the end of the whole series of oblations, an oblation is offered to Vishnu, he is described in similar terms in Anuvâka 3 (3), and here the Commentator explains Vishnu to mean "sacrifice extending over all the limbs," *i.e.*, Vishnu, the Lord of Sacrifice.

As to Rudra, Anuvâka 4 (4) describes him as the bestower of cattle (*Pasu*).

So far, I have only referred to the literal interpretation of the passages, and even from this, it is clear that it is the humanity of one Kalpa that fill the offices in subsequent Kalpas and it seems sufficient to support the principle laid down by Mrs. Besant. It seems to me, however, that the passages have a much deeper meaning. As explained by H. P. Blavatsky, *the Brahmanas* are "preemiently occult works, and hence used purposely as blinds" ("Secret Doctrine," Vol. I., p. 97). The reference to the asterisms, which are in the Zodiac, is evidently occult, and Pleiades with which the passage commences, seems to be the point round which the Solar system turns ("Secret Doctrine," Vol. II., p. 582). As already remarked, it seems that on this foundation are based all the statements in the Purânâs and other Scriptures as to the Evolution of the Logoi and other Office-holders, for the principles applying to even a minor system are equally applicable to the Highest Kosmos.

On comparing *Vêdânta Sutras*, III., iii, 32, IV., iii., 10; and IV., iv., 17 to 19, it appears that a clear line of demarcation is drawn between Devotees (Upâsakâs) who aspire for liberation for self and Perfected Men (Jivanmuktas). The ultimate goal of the former is to attain to *Satya Lôka*, where they remain till the end of the *Mahakalpa*, and pass into Nirvâna at its end along with Hiranyagarbha, the Lord of that Lôka. Whatever may be the mode of progress of these Devotees during the interval, this seems clearly to be their ultimate goal.

Sûtras IV., iv., 17 to 19 refer also to the question as to the extent of Yôgic powers possessed by these Devotees after leaving the physical body and Sûtra 17 explains that they attain all the powers of the Lôgos, except the power of evolution, supreme rule and dissolution of the universe. It is admitted that the Scriptures lay down generally that they attain all the powers of the Lôgos, but it is explained that they are subject to the Lôgos and that their powers however high, must naturally be under His direct control. It is urged that the original evolution of the universe is by the will of the Lôgos and it is He who can rule and dissolve it. Those who were

imperfect at the origin of the universe and subsequently obtained Spiritual Bliss by devotion to the Lôgos, cannot attain to a position co-ordinate with the Logos and share with Him His final supremacy over the universe and power of its resolution. We are also told that, if this were possible, there would be the additional difficulty of having two or more co-ordinate Lôgoi whose wills might possibly clash. Nor, it is said, can the Devotees who attained Spiritual Bliss in the previous Kalpa and went into Nirvâna with its Hiranyagarbhâ come back, they having attained liberation.

It is to be remembered that these Devotees have throughout worked for their own bliss and that the Yôgic powers they possess after they leave their physical body, are exercised solely for their own gratification and not for the service of the world, as such, though indirectly used by the Logos to help the Kosmic processes. Never having vowed such service, it is to be expected that they do not come back to serve as Office-holders.

Many of these remarks are also applicable to Perfected Men with whom alone we are at present concerned. One point of difference is that they attain liberation while still living in the physical body, and from Sûtra III., iii., 32, it appears that they may come back as Office-holders. They have vowed service, and, of Their Gracious Will, They may come back to serve the worlds. In technical language, this vow of service is called Prârabdha *Karma* (*Karma* ready for fruition) but this is only Their Gracious Will to serve and help the world. As already remarked, it is expressly stated in Sûtra I., iii., 30, that those who have become Perfected Men in one Kalpa may rise to the office of Hiranyagarbha in the next, and that that office is attained by the Highest Entity among the Perfected Men of the previous Kalpa.

There are thus left only the Three Logoi, who are generally treated in the Sûtras as one and called Paramêswara. The reasons already given, *viz.*, those in Sûtras IV., iv., 17 to 19, for the non-attainment in this Kalpa of the power to evolve and dissolve the universe by none but Parameswara, apply mostly to Perfected Men also, and so it seems to be clear that the Perfected Men of the present universe cannot rise to the position of its Logos. Indeed, if this were possible, it would amount to no less than replacing the Logos who is already in office. As already pointed out, none of the Perfected Men of the next preceding Kalpa can also rise to that office, for they cannot rise higher than the office of Hiranyagarbha.

But I think the gist of the teaching in these Sûtras and in Sûtra III., iii., 32, favors the view that the Perfected Men of some Kalpas before the last might have attained to the position of Logos in the present Kalpa. In IV., iv., 17, S'rî S'ankarâchârya uses the significant term "appointed" (*adhikrita*) with reference to Paramêswara, and in IV., iv., 18, he calls Him 'Previously Perfected' (*Purva Siddha*), other terms he uses being 'He of Beginningless Perfection,'

(*Anadi Siddha*) and 'Eternally Perfect' (*Nitya Siddha*). Perhaps the most significant reference in the *Sûtras* is the use in IV., iv., 18, of the word 'A'dhikârika' in regard to Parameswara. This word is left unexplained by S'rî S'ankarâchârya, but the commentators explain it to mean one who appoints the Office-holders to their several Offices (*Adhikâra*), but the fact remains that He is as much an Office-holder (*A'dhikârika*), as any other Perfected Man.

The result, then, of the teaching of the Sûtras, is that none but Perfected Men can rise to the position of Office-holders ; that those who have attained perfection in the present Kalpa cannot rise to the position of the Logos in the present or the next Kalpa ; and that they may rise to that position in some succeeding Kalpa. These last may, therefore, when they attain the position of the Logos, well be described as of 'Beginningless Perfection' and 'Eternally Perfect' while the terms 'Appointed' (*Adhikrita*) and 'Formerly Perfected' (*Pûrva Siddha*) and Office-holders (*A'dhikârika*) would be peculiarly appropriate in their case. The reference in Sûtras IV., iv., 18 and 19, to the Entity in the Sun seems to show that Parameswara in His manifested aspect, is the Logos of the Solar System or of the Kosmos of which our Solar System is a part, and that His unmanifested aspect is treated as verily identical with the One Existence at the head of all manifestation.

Mrs. Besant quotes the Yôga Vâsishtha, Chap. 11 (*not* Chap. IV. as shown by a misprint), verses 14, 15 and 16, which expressly state that the offices of the three Logoi (Trimûrti) are held by Entities who have evolved from humanity. There are also similar statements in the Devi Bhâgavata, Skandha IX., Chap. 27, verses 18 to 20.

I may also point out that in the quotation of Mr. Govindâcharya from the "Secret Doctrine," Vol. II, page 507, the words "everlasting King," are merely quoted from *Enoch* and do not bear the construction which he places on them.

It would thus appear that the Logoi are as much the products of evolution as any other entities and that the principles applicable are the same whether they are the Logoi of our Solar System or of universes on a much higher scale. Having regard, however, to the necessities of the case, it would seem to be in accordance with a due sense of proportion if the Avatâras coming down to help our Solar System should be manifestations of our own Logos, rather than that of a much higher Entity—always remembering that all such entities are of the same essence as the Supreme.

On the whole, as far as I have been able to understand the teachings, I think that they show that the One Existence, unreachable and unknowable, is at the head of all manifestation ; that the series of amnifestations rising from the lowest to the highest in endless succession are of Its Essence ; that each life merely represents the aspect of Its essence so far as it can express itself through its own vehicle, which is itself the result of Evolution, that the control of the life over the vehicle varies from the lowest stage, where it is almost dominated by the vehicle, till, in the case of the Perfected Men, it rises to an absolute control over it, and in the case of Logos, to Supreme control over the whole universe over which He rules and which is, as it were, His vehicle ; that in this manner, we may have some dim conception as to how the Logos is Supreme in His own system and has also control over even higher systems which are almost inconceivable to us ; and that there may be still higher Entities supreme over higher systems, though one in essence with Him and with the One Existence at the head. We may thus see how our own Logos is the Supreme Lord and the Supreme Object of our worship and love. The glorious summit of human evolution in this system is itself inconceivable to us, not to speak of the still more radiant glories beyond that summit, and our Logos is one Who is not only the Supreme Lord at that summit, but must have also advanced far in the attainment of the higher glories. Can we not therefore surrender ourselves completely to Him and love and worship Him with our whole-hearted devotion, realising that He is one in essence with the Supreme and stands at a height of which we can scarcely have any conception even in our highest moments? The Hindu Scriptures inculcate complete self-surrender and devotion to our Great Teachers, and this is, indeed, made a necessary qualification for the attainment of liberation, though we are distinctly taught that the Logos is on a higher level and that, in fact, the Teachers are merely the channel through which the Logos is to be reached. If this is possible—and we know it is so and are told to the same effect even by those who are more advanced than ourselves—I can hardly realise what can prevent our "unflinching devotion to the Lord with no thought of another," (Gîtâ, xiii., 10), even though He be regarded as the Lord of our Solar System only. I may add that the essential point is that the Logos is the fruit of evolution, and the spirit of the teaching is not altered, whether He be regarded as the Lord of the Solar System or of a universe at a much greater height. Be the stage however high it may, it seems still not absurd to hold that there are still greater heights, however, hopeless it may be for us to try to speculate on their nature, except perhaps to realise that "the further we advance in our occult study, the more exalted in many ways becomes our conception"* of the Perfected Men, the Office-holders and the Logos.

I have ventured to express these crude ideas on this great subject, with the hope that they may help a little towards a clearer view of the points raised. To me, the greatest blessing of my life has been the message of Theosophy, and one of the greatest lessons of Theosophy, is to judge all questions by the light of the intellect.

* Sinnett's Esoteric Buddhism, 8th Edition, p. 16.

mon speech the most emphatic expression of certainty. And this fact of personal experience, testified to by the universal consciousness of man, has been made the basis of sundry philosophies; whence may be drawn the inference that it is held by thinkers, as well as by the vulgar, to be beyond all facts unquestionable. Belief in the reality of self is indeed a belief which no hypothesis enables us to escape." (First Prin., pp. 63-4.) So speaks Spencer, and Huxley declares that "our one certainty is the existence of the mental world, and that of force and matter falls into the rank of, at best, a highly probable hypothesis." Within our own consciousness then, if anywhere, the ever-haunting mystery of the universe must be solved, for there we find identity with the universal consciousness; and those of us who cling to fuller possibilities of knowing than the agnostic yet discerns, may reflect with complacency on the fact that our hopes rest upon a foundation whose substantiality the agnostic himself acknowledges.

And not only does the agnostic agree with the religionist as to the great facts which have been cited, but he confesses to a persistent and irresistible impulsion to seek knowledge beyond the reach of his conditioned consciousness. Under such circumstances it appears no more than reasonable that he should be willing to entertain the possibility, which the religionist affirms, of transcending that conditioned consciousness,—of freeing himself, in greater or less degree, from the limitations which differentiate the individual consciousness from the universal. There is evidence both inferential and direct, amply sufficient it is believed to place this assumption on the level of a working hypothesis. This done, nothing further is needed to justify serious investigation of the methods employed and results obtained by those who claim to exercise faculties higher than the intellectual.

We have already seen that agnosticism recognises a sphere for human consciousness beyond the area of "positive knowledge" yet a legitimate field of activity for the mind. Surely something must be acquired by activity in that field, and if that something is not knowledge, what is it?

But let us turn again to physical research and see whether, after all, the physicist has not builded better than he knew and, without realizing its significance, established the fact that the limitations of our normal consciousness can be set aside. In the phenomena of hypnotism we have evidence of this nature which is certainly worth weighing. French physicians and scientists—self-styled materialists—have experimented extensively in this line. They record the results but are unable to explain them. With instruments of their own devising they have closely scrutinized the condition of the hypnotized subject at every stage of the experiment. In the hypnotic trance the beating of the heart becomes so slight that only the highly sensitive instruments employed would indicate

any beating whatever. The lungs cause no perceptible breath to pass the lips; the muscles are similarly quiescent. Under such conditions what is the state of the brain? It is a state of coma, and thought with the brain is impossible. The supply of blood is checked and it moves very sluggishly through the vessels of the brain, in the smaller vessels not at all. And not only is the movement slower but the blood is bad, —heavy with the products of decomposition, with carbonic acid. The man lies there as if dead. Yet you can reach him, and he will show himself to be fully alive mentally, far more so, in fact, than in his normal physical state. His memory has quite changed its character; he recounts incidents of his childhood beyond recall in his normal state; he will sometimes speak in a language unintelligible to him in his ordinary condition. His immediate memory is so intensified that if, for instance, he knows no Greek and you read him a page from a Greek book, he will repeat it word for word without a slip. Wake him up and he cannot pronounce a syllable of it; throw him back into the hypnotic state and he will repeat it over and over again. And not only is his memory so expanded, but a far higher grade of intelligence is evinced. Frequently the stupid person becomes clever under hypnotic control, not reproducing the thought of the hypnotizer—as indeed he can be made to do—but pursuing an independent line of thought, and in some cases displaying acuteness in argument. A lunatic thrown into the hypnotic state manifests intelligence and reasoning power; the moment he is out of that state he is again a lunatic. Over and over again such experiments have been performed. What do they demonstrate? They demonstrate that man has a consciousness wider than the waking; that under abnormal conditions this emerges with powers keener and more subtle than those of the waking consciousness; that thought, instead of varying with the state of the brain, varies against it; consequently, that the brain, instead of being the producer of thought, is a limitation upon it,—a limitation from which the consciousness can be released.

Yet more significant and far-reaching are the conclusions to be drawn from observation of the dream-state. Science has ascertained just how long it takes for the nervous wave in the physical organization to pass from cell to cell; so that it is known exactly how many waves can occur in a given nerve-tract within a second of time.

Now these waves in the nervous matter of the brain indicate successive states of consciousness in that organ; a certain definite relation exists between the rate of wave-succession and thought production, so that we can form some estimate of the rates at which states of consciousness—represented by these nervous waves in the brain—succeed each other. Comparing this rate with the rate of succession in the dream-state, we find the latter prodigiously in-

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eminent possessor of such powers, as something absolutely different from anything they have yet known. It may help to dispel this sense of unreality if we try to understand that this is mainly a question of vibrations and is in fact nothing but an extension of powers which we are all using every day of our lives. We live surrounded by a sea of air and ether and it is chiefly by vibrations in that vast sea that impressions reach us from outside. Now the number of these vibrations to which we can respond is in reality quite infinitesimal. Among the exceedingly rapid vibrations which affect the ether there is a certain very small section to which the eye can respond, and these produce the sensation which we call light. That is we can see only objects from which light of that particular kind can either issue or be reflected. Similarly the ear can respond only to a very small range of comparatively slow vibrations. It is well known to science that in both cases there are large numbers of vibrations both above and below these two sections; consequently there is much light which we cannot see and much sound which we cannot hear. Not only do vibrations of every conceivable degree of rapidity intervene between the slow sound-waves and the swift light-waves, but there are undoubtedly slower vibrations than those of sound, and an infinity of them swifter than those of light. The rates of vibrations by which we see and hear are like two tiny groups of a few strings, selected from an enormous harp of practically infinite extent; and when we think how much we have been able to learn and infer from the use of those minute fragments, we see vaguely what possibilities would lie before us if we could utilize the vast and wonderful whole. Another point to be noted is that people vary considerably in their susceptibility to the few vibrations within reach of our physical senses. Tests which disclose this variation demonstrate that there is no hard and fast limit to man's power of response to either etheric or aerial vibrations. Some among us already have that power to a wider extent than others, and the same person's capacity varies on different occasions.

Why then should any one deny the possibility of so developing this power that in time one may learn to see much that is invisible to his fellow-men, and hear much that is inaudible to them; especially as we know perfectly well that enormous numbers of these additional vibrations do exist and are, as it were, simply awaiting recognition. Experiments with the Röntgen rays, where even a very few of these additional vibrations are brought within human ken, give startling results. To learn to see by means of these rays would enable one to perform such feats as reading a letter in a closed box, or describing persons in an adjoining apartment. It appears only reasonable, then, to entertain the possibility of a steady and progressive extension of our senses so as to appreciate vibrations far higher and lower than those ordinarily recognized. These will still

belong largely to the physical plane and will merely enable us to obtain impressions from the etheric part of that plane. It is here that the physicist is now beginning to grope his way; for he is bewildered by touches and gleams from another realm which interpenetrates his own, and finds himself compelled to speculate on invisible presences, if only to find a rational explanation for undoubted physical phenomena.

The universe, says a revered teacher, consists of the vibrations of a universal life, and of the forms into which they throw the matter in which they play. The self in man is part of the kosmic self and is capable of vibrating in every way in which the kosmic self vibrates. This self in man is the "I" which is conscious of its own existence, which feels and thinks. It distinguishes all in which it is *not* conscious of its own existence, in which it does not feel and think, as the not-self. Consciousness is the relation between the self and the not-self, and the expansion of this relation is evolution. The "evolution" of the self is merely the bringing out of the capacities which it contains. Hence it can know everything by turning outwards the powers within it, and all true knowledge is self-unfoldment only. We know a thing when we become it, *i.e.*, when we vibrate as it vibrates. As the physical world is known by means of the physical body through which the self perceives it, so each world [or condition] of lessening density is perceived by the self through a body of similar matter. Further, these bodies are separable from each other, and the self can temporarily discard the grosser to facilitate its observations of the subtler. These fundamental principles were established by the experiences of highly developed men, and are always verifiable by those who develop the capacities inherent alike in all.

It appears, then, that a philosophy, or theory of things, based on the fact of individual consciousness and its identity with the universal consciousness, and recognizing no finality in knowledge, has such a claim on our attention as every reasonable consideration can give it. Further than this it is not the purpose of this paper to go. Its sole aim—and this should be especially noted—is to establish the fact that a philosophy of the character indicated has the utmost sanction of Reason, and that to refuse to examine such a system is simply to choose to limit the development of one's intelligence. Shall we, then, bide with the agnostic in static ignorance, or go forward in the search for higher knowledge? If we would advance, it must be through the gateway of the individual consciousness into the all-embracing sphere of the unknown, but not unknowable, Reality beyond. We are asking for knowledge which the individual consciousness *does not yield* us, yet the only way to know more fully is to expand that consciousness; for what is consciousness but knowing? Now, since this consciousness of ours is but "a differently conditioned form" of the universal consciousness, it is plain that we

have not exhausted its resources, for our knowing is not yet of a universal character. Knowledge of the universe is what we seek; that knowledge can only be attained by those who enter into the universal consciousness, and the only means of doing that is to merge the individual consciousness in the universal. To that Universal Consciousness men have given the name of God. In their ignorance they fancied themselves forever separated from that Consciousness which in reality is the very essence of their being; for how can the Consciousness beyond us be infinite if in us or elsewhere another consciousness exists?

There is a mighty System of Philosophy, Religion and Science, ancient beyond computation. Its foundation is this rock of consciousness—finite and infinite *in seeming*, in deep reality infinite alone. Age after age have witnesses to its truth arisen, sages and master souls innumerable, nor are they wanting now. Veiled in parable and myth the Scriptures of the world proclaim the ancient Truth; glyph and symbol bode it forth on every side, and many-characteried Religion, though suffering in its outer aspect the inevitable degradation of all things temporal, still retains withal somewhat of that sacred fire from which her light arose. To re-create the universe, as it were, in the laboratory of the senses, the philosophy of this modern time calls in the aid of Science and demands credentials of Deity itself, only to disclose at last that rock of the Eternal Consciousness on which the fabric of our being rests.

And we who would have knowledge beyond the narrow sphere of sense-experience, may we not know, as Humboldt pathetically said, why we are in this world? The dictates of Reason and the recognition of our highest interests alike incite us to the quest. For the rational solution of our problems we have found the acceptance of certain specified principles indispensable. A philosophy owing its distinctive character to these very principles already exists. Is it not worth while to awaken from indifference, put aside prejudice and investigate it?

GEORGE B. BABCOCK.

AHURA MAZDA, AND AMSHASPANDS

"Idealize the Real, realize the Ideal."
("White Lotus Day.")

AN humble attempt is made in this paper to get together in a form however loose, some of the priceless teachings in connection with the theme given by our revered Teacher, H. P. Blavatsky, in her most valuable work: the "Secret Doctrine."

This compilation is prepared partly with an object that it may be found interesting by a student of comparative religion, and also with a hope that an advanced student might be moved to take up the subject himself and treat it more ably, concisely, and clearly.

"5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the son had not yet awakened for the new Wheel and his pilgrimage thereon." ("Secret Doctrine,"—3rd Edition, Vol. I., p. 55).

"7. Behold, O Lanoo, the Radiant Child of the Two, the Unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaohoo, the younger, the * * * . He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes * * *" (S. D., I., 58).

"Stepping out of the Circle of Infinity, that no man comprehendeth, Ain Soph—the Kabalistic synonym for Parabrahman, for the Zeroâna Akerne, of the Mazdeans, or for any other "Unknowable" —becomes "One" (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the "One in Many," the Dhyani-Buddhas or the Elohim, or again the Amshaspands, his third step being taken into the generation of the flesh, or Man. And from Man, or Jah-Hovah, "male-female," the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim" (S. D., I., 138).

"The Circle was with every nation the Symbol of the Unknown —"Boundless Space," the abstract garb of an ever present abstraction—the Incognizable Deity. It represents limitless time in eternity. The Zeroâna Akerne is also the "Boundless Circle of Unknown time," from which circle issues the radiant Light—the Universal Sun, or Ormazd [Ormazd is the Logos, the "first Born" and the Sun] and the latter is identical with Cronus, in his Æolian form, that of a circle. For the circle is Sar and Saros, or Cycle." (S. D., I., 139).

"The earliest Zoroastrians did not believe in Evil or Darkness being co-eternal with Good or Light and they give the same interpretation. Ahriman is the manifested Shadow of Ahura Mazda [Asura Mazda], himself issued from Zeroana Akerne, the Boundless [Circle of] Time, or the Unknown Cause. They say of the latter:

"Its Glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.

"Its primal emanation is Eternal Light which form having been previously concealed in Darkness was called to manifest itself and thus was formed Ormazd, the King of Life. He is the "First Born" in Boundless Time, but like his own antitype (pre-existing Spiritual idea), has lived within Darkness from all Eternity. The six Amshaspands—seven with himself, the Chief of all—the primitive Spiritual Angels, and Men, are collectively his Logos. The Zoroastrian Amshaspands create the World in six Days or periods also, and rest on the seventh; but in the Esoteric Philosophy, that seventh is the first

period or 'Day,' the so-called Primary creation in Aryan Cosmogony" (S. D., II., 512).

"Fohat is closely related to the 'One Life.' From the Unknown One, the Infinite Totality, the Manifested One, or the periodical Manvantaric Deity emanates; and this is the Universal Mind, which separated from its Fountain-Source, is the Demiurge or the Creative Logos of the Western Kabalists, and the Four-faced Brahmâ of the Hindu religion. In its totality, viewed in the Esoteric doctrine; from the standpoint of manifested Divine Thought, it represents the Hosts of the higher Creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha—the One Supreme and Eternal, manifests itself as Avalokiteshvara (or Manifested I'svara), which is Osiris of the Egyptians, the Ahura Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Logos of the Platonists, and the A'tman of the Vedântists." (S. D., I., 135).

"The former (*i.e.*, the Protectors and Instructors) as actual and existing Entities which gave birth to, nursed, and instructed Mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as well as in the Hindu Gospel. Ormazd or Ahura Mazda, the 'Lord of Wisdom' is the synthesis of the Amshaspands or Amesha Spentas, the "Immortal Benefactors," the word, or the Logos, and its six highest aspects in Mazdeanism. The Immortal Benefactors are described in Zamyad Yusht as:

"The Amesha Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike. . . . . which are the creators and destroyers of the creatures of Ahura Mazda, their creators, and overseers, their protectors and rulers.

"These few lines are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyan Chohans or the 'Serpents of Wisdom.' They are identical with, and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of Christians—the Star Yazatas of the Zoroastrians—or again the Seven Planets (including the Sun) of every religion. (These 'seven' became the eight, the Ogdoad of the later materialised religions. The seventh or the highest 'principle' being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit). The epithet 'the shining having efficacious eyes' proves it. This on the physical and sidereal planes. On the Spiritual they are the Divine Powers of Ahura Mazda; but on the astral or physical plane again they are the 'builders,' the 'Watchers' the Pitris or Fathers, and the first Preceptors of Mankind." (S. D., II., 398).

"The Avestaic Amshaspands are a host with a leader like St. Michael over them, and seem identical with the Legions of Heaven, to judge from the account in the 'Vendidad.' Thus in Fargard

XIX., Zarathushtra is told by Ahura Mazda to 'invoke the Amesha Spentas who rule over the seven Karshvares of the Earth;' which Karshvares, in their seven applications refer equally to the seven spheres of our Planetary Chain, to the Seven Planets, the Seven Heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a Sidereal World. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words 'I invoke the Seven Bright Sravah,' a word which the Orientalists have given up as one 'of unknown meaning'—but which means the same Amshaspands, but in their highest occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those manifested Powers; and 'their sons and their flocks' refer to the Planetary Angels, and their sidereal flocks of stars and constellations. Amshaspand is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the 'Maker of the material world.' Ormazd is the father of our Earth (Spenta Armaity), who is referred to, when personified, as 'the fair daughter of Ahura Mazda,' who is also the creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma is taken. But the Occult name of the bright God was never pronounced outside the temple." (S. D., II., 402).

"It is only after the appearance of Kalki Avatara, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity, Ahura Mazda (Ormazd) the Zoroastrian, Zeus, the Greco-Olympian Don Juan, Jehovah, . . . God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, the dark aspects of all these Deities, ever represented as their 'twin-brothers' and creatures in exoteric legend—their own reflection on Earth, in Esoteric Philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

"There is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of Spiritual development, superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally Self-redeemed. (S. D., II., 438).

"As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the Inner Being of Nature and of Man, of the divine within the animal, and hence also the correctness of the whole system as given in those pages with regard to the crown piece of evolution—Man—we cannot take sufficient precautions against the logical subterfuges. . . . The translation of Mazdean literature has afforded Roman Catholic writers the pretext for proving their point in the same direction once more. They have

taken advantage of the dual nature of Ahura Mazda and of his Amshaspands in the 'Zend Avesta' and the 'Vendidad,' to emphasize still further their wild theories. Satan is the plagiarist and the copyist by anticipation of the religion which came ages later." (S. D., II., 499).

"It is the Logos who is shown, in the Mystic Symbolism of Cosmogony, Theogony, and Anthopogony, playing two parts in the drama of creation and Being——that of purely human Personality, and the divine Impersonality of the so-called Avataras, or Divine Incarnations, and of the Universal Spirit called Christos by the Gnostics, and the Fravashi (or Ferouer) of Ahura Mazda, in the Mazdean Philosophy. On the lower rungs of Theogony the Celestial Beings of lower Hierarchies had each a Fravashi or a Celestial 'Double' (S. D., II., 502.) "In Fargard XIX, (verse 14) of 'the Vendidad' it is said:

'Invoke O Zarathushtra! my Fravashi, who am (sic) Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the holy Word (Mâthra Spenta).'

"The French Orientalists translate Fravashi by Ferouer.

"Now what is a Ferouer or Fravashi? In some Mazdean works it is plainly implied that Fravashi is the inner, immortal man, or the Ego which re-incarnates; that it existed before the physical body and survives all such bodies it happens to be clothed in.

"Not only man was endowed with a Fravashi but gods too, and the sky, fire, waters and plants." (Darmesteter).

"This shows as plainly as can be shown that the Ferouer is the 'Spiritual Counterpart' of either god, animal, plant or even element, *i.e.*, the refind and the purer part of the grosser creation. The soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathushtra to invoke his Fravashi and not himself (Ahura Mazda) that is to say, the impersonal and true Essence of Deity, one with Zoroaster's own A'tma (or Christos) not the false and personal appearance. This is quite clear." (S. D., II., 504).

"In the Zend Avesta, Angra Mainyu (Ahriman), surrounding himself with fire (the 'flames' of the stanzas), seeks to conquer the Heavens. (So does every Yogî and even Christian, for one must take the Kingdom of Heaven by violence, we are taught. Why then should such a desire make of any one a Devil?) When Ahura Mazda descending from the solid Heaven he inhabits, to the help of the Heavens that revolve (in time and space the manifested worlds of cycles, including those of incarnation), and the Amshaspands, the 'Seven Bright Sravah' accompanied by their stars, fight Ahriman and the vanquished Devas fall to the earth along with him. In the 'Vendidad' the Devas are called 'evil doing,' and are shown to rush away 'into the depths of the . . . world of hell,' or Matter (Fargard XIX. Darmesteter). This is an allegory which shows the

Devas compelled to incarnate, once that they have so separated themselves from their Parent Essence, or in other words, after the unit had become multiple, after differentiation and manifestation." (S. D., II., 543).

"The dead letter is everywhere the same. The dualism in the Mazdean religion was born from exoteric interpretation. The holy Airyaman, 'the bestower of weal' invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, 'the deadly, the Daeva of the Daevas,' and Angra Mainyu is the dark material aspect of the former. 'Keep us from our hater, O Mazda and Armaita Spenta, has as a prayer and invocation an identical meaning with 'Lead us not into temptation,' and is addressed by man to the terrible spirit of duality in man himself. For Ahura Mazda is the Spiritual, Divine, and Purified Man and Armaita Spenta, the Spirit of the Earth, or materiality, is the same as Ahriman or Angra Mainyu in one sense."

"The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its 'Mystery of the Law.' Now the Mobed and the Parsee keep their eye on the Baresma during the sacrifice—the divine twig off Ormazd's 'Tree' having been transformed into a bunch of metallic rods—and wonder why neither the Amesha Spentas, nor 'the high and beautiful golden Haômas, nor even their Vohu Mano (good thoughts), nor their Râta (sacrificial offering) help them much. Let them meditate on the 'Tree of Wisdom,' and by study assimilate one by one the fruits thereof. The way to the Tree of Eternal Life, the White Haôma, the Gaokerena is through one end of the Earth to the other; and Haôma is in Heaven as it is on Earth. But to become once more a priest of it, and a 'healer' man must heal himself, for this must be done before he can heal others" (S.D., II., 544).

"Ahura Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas, or Amshaspands, and, therefore, our Amesha Spenta himself. Just as Jehovah-Binah-Elohim was the head and synthesis of the Elohim, and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics and also in metaphysics, from the spiritual as well as from the physical Sun, the Seven Rays, the Seven Fiery Tongues, the Seven Planets or Gods. All these became Supreme Gods, and the One God, but only after the loss of the primeval secrets; that is the sinking of Atlantis, or the 'Flood,' and the Occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, for even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as the 'Most Blissful Spirit, Creator of the Corporeal World' in the 'Vendidad.' Ahura Mazda in its literal translation means the 'Wise Lord' (Ahura, 'Lord' and Mazda, 'Wise.') Moreover this name of Ahura,

creased, the intelligence working there with marvellous rapidity. In the dream-state a second of time will compass the detailed experiences of a year—one second of time for a process which the nervous system would demand a year to complete. What does this mean? It means that the intelligence has been working in a finer kind of matter. The finer the matter, the more rapid the vibrations you can get in the second. To think at a rate beyond your power of thinking in the brain, means that your intelligence is functioning in something finer than the brain, functioning in some medium that vibrates hundreds of times faster than any nervous matter can vibrate.

Now it is safe to predict that Science will ultimately recognize the existence of such a medium, for even now it finds itself in a region where matter becomes intangible, imponderable, and yet must be present to render intelligible the working of mighty energies. Already the physical atom of chemistry is found susceptible of subdivision into a thousand or more corpuscles and "a new state of matter," is proclaimed. Pointing in the same direction we have the discovery of the X-rays vibrations in ether, seventy-five times smaller than the smallest light vibrations; instances of persons born with the power to respond to such vibrations, of others who have developed it; also the susceptibility to them under hypnotic condition.

In the light of these facts it will hardly appear like baseless assumption when the statement is made that the intangible, imponderable states of matter whose existence Science now postulates can be, in fact already have been, subjected to scrutiny as close, definite and exact as that applied by Science to ponderable and tangible states. Furthermore, such observation is applicable to physical conditions so subtle as to be as yet unrecognized. Nor is this all; states beyond the physical can also be brought under scrutiny. In fact the field of research which opens to the properly equipped investigator is boundless. Numbers of persons of intelligence, culture, and integrity of character, who have gathered knowledge in this field, attest the truth of these statements. Having fitted themselves by arduous, systematic and self-devoted training, they gained entrance to new spheres of knowledge and it is their research and testimony which form the basis for the positive assertions here put forth. Their labours have yielded facts with which scientific research is coming more and more into line, and—so far as they fall within its scope—Science is gradually verifying them. Some hint of the nature of this higher form of research may be found in hypnotic phenomena where, as we have seen, when the physical energies are depressed, consciousness expands and asserts itself. So, in the case of the investigator, the physical powers being in abeyance, consciousness is exalted. But, entirely unlike hypnosis, this condition is self-induced and self-dominated. Those who have learned to reach this higher state of consciousness make effective use of faculties which

in the untrained are latent, undeveloped, and even unsuspected.

Some twenty years ago, investigation of this kind was undertaken by a group of students who by persistent self-training and self-discipline had demonstrated in themselves the existence of supernormal faculties. They worked together for several years, steadily observing, comparing notes, checking and testing everything again and again in many different ways. They investigated in fact precisely as we should investigate any other science which we took in hand. Having met and selected their subject they went to their homes and inducing in themselves a condition of complete physical passivity on the one hand and excitation of the higher faculties on the other, they made their independent observations, which they afterward recorded. The notes of members of the group were then compared and only that accepted as fact which was sustained by the concurrent testimony of those who had made the same investigation, approaching it from their several points of view, and to which all engaged gave assent.

One especially pertinent and significant example of such research may be cited here. An account was published in 1895 of what may be termed a search for the ultimate physical atom, under the title of Occult Chemistry. It dealt with the analysis of matter which Science held to be undecomposable. By this higher method of investigation it was found that as oxygen, for example, can be reduced from the gaseous state to the liquid and solid, so, on the other hand, can it be raised from the gaseous through four etheric stages, the last of which is the ultimate physical atom. This etheric or ultimate physical atom was found to be the same in all elements, the difference in the elements arising from the varied combination of these true atoms. Chemical atoms of oxygen, hydrogen and nitrogen were examined and the combinations assumed by the ultimate atoms in the different grades of ether are not only described but illustrated. Science, remarks the author, will ere long be investigating some of those matters for itself; and those who are alive to scientific progress know well that this prophecy is being amply fulfilled. Ion, cathode-ray, particle, says a recent writer, are but cognomens among scientific men for the ultimate etheric atom of the occultist. The existence of etheric matter has been definitely recognized; it is perceived that the chemical atom is a compound capable of being broken up into very numerous etheric atoms. (W. C. Worsdell, *Theosophical Review*, December, 1900).

The methods employed by workers in the field of occult chemistry admit of perfectly rational explanation; there are no logical difficulties in the way, the only trouble is that people will confound the strange and unknown with the impossible. Finding no such faculties in themselves or their acquaintances, they cannot admit them within the range of possibility. They regard them, says an

eminent possessor of such powers, as something absolutely different from anything they have yet known. It may help to dispel this sense of unreality if we try to understand that this is mainly a question of vibrations and is in fact nothing but an extension of powers which we are all using every day of our lives. We live surrounded by a sea of air and ether and it is chiefly by vibrations in that vast sea that impressions reach us from outside. Now the number of these vibrations to which we can respond is in reality quite infinitesimal. Among the exceedingly rapid vibrations which affect the ether there is a certain very small section to which the eye can respond, and these produce the sensation which we call light. That is we can see only objects from which light of that particular kind can either issue or be reflected. Similarly the ear can respond only to a very small range of comparatively slow vibrations. It is well known to science that in both cases there are large numbers of vibrations both above and below these two sections; consequently there is much light which we cannot see and much sound which we cannot hear. Not only do vibrations of every conceivable degree of rapidity intervene between the slow sound-waves and the swift light-waves, but there are undoubtedly slower vibrations than those of sound, and an infinity of them swifter than those of light. The rates of vibrations by which we see and hear are like two tiny groups of a few strings, selected from an enormous harp of practically infinite extent; and when we think how much we have been able to learn and infer from the use of those minute fragments, we see vaguely what possibilities would lie before us if we could utilize the vast and wonderful whole. Another point to be noted is that people vary considerably in their susceptibility to the few vibrations within reach of our physical senses. Tests which disclose this variation demonstrate that there is no hard and fast limit to man's power of response to either etheric or aerial vibrations. Some among us already have that power to a wider extent than others, and the same person's capacity varies on different occasions.

Why then should any one deny the possibility of so developing this power that in time one may learn to see much that is invisible to his fellow-men, and hear much that is inaudible to them; especially as we know perfectly well that enormous numbers of these additional vibrations do exist and are, as it were, simply awaiting recognition. Experiments with the Röntgen rays, where even a very few of these additional vibrations are brought within human ken, give startling results. To learn to see by means of these rays would enable one to perform such feats as reading a letter in a closed box, or describing persons in an adjoining apartment. It appears only reasonable, then, to entertain the possibility of a steady and progressive extension of our senses so as to appreciate vibrations far higher and lower than those ordinarily recognized. These will still

belong largely to the physical plane and will merely enable us to obtain impressions from the etheric part of that plane. It is here that the physicist is now beginning to grope his way; for he is bewildered by touches and gleams from another realm which interpenetrates his own, and finds himself compelled to speculate on invisible presences, if only to find a rational explanation for undoubted physical phenomena.

The universe, says a revered teacher, consists of the vibrations of a universal life, and of the forms into which they throw the matter in which they play. The self in man is part of the kosmic self and is capable of vibrating in every way in which the kosmic self vibrates. This self in man is the "I" which is conscious of its own existence, which feels and thinks. It distinguishes all in which it is not conscious of its own existence, in which it does not feel and think, as the not-self. Consciousness is the relation between the self and the not-self, and the expansion of this relation is evolution. The "evolution" of the self is merely the bringing out of the capacities which it contains. Hence it can know everything by turning outwards the powers within it, and all true knowledge is self-unfoldment only. We know a thing when we become it, *i.e.*, when we vibrate as it vibrates. As the physical world is known by means of the physical body through which the self perceives it, so each world [or condition] of lessening density is perceived by the self through a body of similar matter. Further, these bodies are separable from each other, and the self can temporarily discard the grosser to facilitate its observations of the subtler. These fundamental principles were established by the experiences of highly developed men, and are always verifiable by those who develop the capacities inherent alike in all.

It appears, then, that a philosophy, or theory of things, based on the fact of individual consciousness and its identity with the universal consciousness, and recognizing no finality in knowledge, has such a claim on our attention as every reasonable consideration can give it. Further than this it is not the purpose of this paper to go. Its sole aim—and this should be especially noted—is to establish the fact that a philosophy of the character indicated has the utmost sanction of Reason, and that to refuse to examine such a system is simply to choose to limit the development of one's intelligence. Shall we, then, bide with the agnostic in static ignorance, or go forward in the search for higher knowledge? If we would advance, it must be through the gateway of the individual consciousness into the all-embracing sphere of the unknown, but not unknowable, Reality beyond. We are asking for knowledge which the individual consciousness does not yield us, yet the only way to know more fully is to expand that consciousness; for what is consciousness but knowing? Now, since this consciousness of ours is but "a differently conditioned form" of the universal consciousness, it is plain that we

have not exhausted its resources, for our knowing is not yet of a universal character. Knowledge of the universe is what we seek; that knowledge can only be attained by those who enter into the universal consciousness, and the only means of doing that is to merge the individual consciousness in the universal. To that Universal Consciousness men have given the name of God. In their ignorance they fancied themselves forever separated from that Consciousness which in reality is the very essence of their being; for how can the Consciousness beyond us be infinite if in us or elsewhere another consciousness exists?

There is a mighty System of Philosophy, Religion and Science, ancient beyond computation. Its foundation is this rock of consciousness—finite and infinite *in seeming*, in deep reality infinite alone. Age after age have witnesses to its truth arisen, sages and master souls innumerable, nor are they wanting now. Veiled in parable and myth the Scriptures of the world proclaim the ancient Truth; glyph and symbol bode it forth on every side, and many-characered Religion, though suffering in its outer aspect the inevitable degradation of all things temporal, still retains withal somewhat of that sacred fire from which her light arose. To re-create the universe, as it were, in the laboratory of the senses, the philosophy of this modern time calls in the aid of Science and demands credentials of Deity itself, only to disclose at last that rock of the Eternal Consciousness on which the fabric of our being rests.

And we who would have knowledge beyond the narrow sphere of sense-experience, may we not know, as Humboldt pathetically said, why we are in this world? The dictates of Reason and the recognition of our highest interests alike incite us to the quest. For the rational solution of our problems we have found the acceptance of certain specified principles indispensable. A philosophy owing its distinctive character to these very principles already exists. Is it not worth while to awaken from indifference, put aside prejudice and investigate it?

GEORGE B. BABCOCK.

AHURA MAZDA, AND AMSHASPANDS

"Idealize the Real, realize the Ideal."
("White Lotus Day.")

AN humble attempt is made in this paper to get together in a form however loose, some of the priceless teachings in connection with the theme given by our revered Teacher, H. P. Blavatsky, in her most valuable work: the "Secret Doctrine."

This compilation is prepared partly with an object that it may be found interesting by a student of comparative religion, and also with a hope that an advanced student might be moved to take up the subject himself and treat it more ably, concisely, and clearly,

"5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the son had not yet awakened for the new Wheel and his pilgrimage thereon." ("Secret Doctrine,"—3rd Edition, Vol. I., p. 55).

"7. Behold, O Lanoo, the Radiant Child of the Two, the Unparalleled refulgent Glory—Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaohoo, the younger, the * * * . He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta, in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes * * *" (S. D., I., 58).

"Stepping out of the Circle of Infinity, that no man comprehendeth, Ain Soph—the Kabalistic synonym for Parabrahman, for the Zeroâna Akerne, of the Mazdeans, or for any other "Unknowable"—becomes "One" (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the "One in Many," the Dhyani-Buddhas or the Elohim, or again the Amshaspands, his third step being taken into the generation of the flesh, or Man. And from Man, or Jah-Hovah, "male-female," the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim" (S. D., I., 138).

"The Circle was with every nation the Symbol of the Unknown—"Boundless Space," the abstract garb of an ever present abstraction—the Incognizable Deity. It represents limitless time in eterity. The Zeroâna Akerne is also the "Boundless Circle of Unknown time," from which circle issues the radiant Light—the Universal Sun, or Ormazd [Ormazd is the Logos, the "first Born" and the Sun] and the latter is identical with Cronus, in his Æolian form, that of a circle. For the circle is Sar and Saros, or Cycle." (S. D., I., 139).

"The earliest Zoroastrians did not believe in Evil or Darkness being co-eternal with Good or Light and they give the same interpretation. Ahriman is the manifested Shadow of Ahura Mazda [Asura Mazda], himself issued from Zeroana Akerne, the Boundless [Circle of] Time, or the Unknown Cause. They say of the latter:

"Its Glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.

"Its primal emanation is Eternal Light which form having been previously concealed in Darkness, was called to manifest itself and thus was formed Ormazd, the King of Life. He is the "First Born" in Boundless Time, but like his own antitype (pre-existing Spiritual idea), has lived within Darkness from all Eternity. The six Amshaspands—seven with himself, the Chief of all—the primitive Spiritual Angels, and Men, are collectively his Logos. The Zoroastrian Amshaspands create the World in six Days or periods also, and rest on the seventh; but in the Esoteric Philosophy, that seventh is the first

period or 'Day,' the so-called Primary creation in Aryan Cosmogony" (S. D., II., 512).

"Fohat is closely related to the 'One Life.' From the Unknown One, the Infinite Totality, the Manifested One, or the periodical Manvantaric Deity emanates; and this is the Universal Mind, which separated from its Fountain-Source, is the Demiurge or the Creative Logos of the Western Kabalists, and the Four-faced Brahmâ of the Hindu religion. In its totality, viewed in the Esoteric doctrine; from the standpoint of manifested Divine Thought, it represents the Hosts of the higher Creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha—the One Supreme and Eternal, manifests itself as Avalokiteshvara (or Manifested I'svara), which is Osiris of the Egyptians, the Ahura Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Logos of the Platonists, and the A'tman of the Vedântists." (S. D., I., 135).

"The former (*i.e.*, the Protectors and Instructors) as actual and existing Entities which gave birth to, nursed, and instructed Mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as well as in the Hindu Gospel. Ormazd or Ahura Mazda, the 'Lord of Wisdom' is the synthesis of the Amshaspands or Amesha Spentas, the "Immortal Benefactors," the word, or the Logos, and its six highest aspects in Mazdeanism. The Immortal Benefactors are described in Zamyad Yusht as:

"The Amesha Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike. . . . . which are the creators and destroyers of the creatures of Ahura Mazda, their creators, and overseers, their protectors and rulers.

"These few lines are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyan Chohans or the 'Serpents of Wisdom.' They are identical with, and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of Christians—the Star Yazatas of the Zoroastrians—or again the Seven Planets (including the Sun) of every religion. (These 'seven' became the eight, the Ogdoad of the later materialised religions. The seventh or the highest 'principle' being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit). The epithet 'the shining having efficacious eyes' proves it. This on the physical and sidereal planes. On the Spiritual they are the Divine Powers of Ahura Mazda; but on the astral or physical plane again they are the 'builders,' the 'Watchers' the Pitris or Fathers, and the first Preceptors of Mankind." (S. D., II., 398).

"The Avestaic Amshaspands are a host with a leader like St. Michael over them, and seem identical with the Legions of Heaven, to judge from the account in the 'Vendidad.' Thus in Fargard XIX., Zarathushtra is told by Ahura Mazda to 'invoke the Amesha Spentas who rule over the seven Karshvares of the Earth;' which Karshvares, in their seven applications refer equally to the seven spheres of our Planetary Chain, to the Seven Planets, the Seven Heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a Sidereal World. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words 'I invoke the Seven Bright Sravah,' a word which the Orientalists have given up as one 'of unknown meaning'—but which means the same Amshaspands, but in their highest occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those manifested Powers; and 'their sons and their flocks' refer to the Planetary Angels, and their sidereal flocks of stars and constellations. Amshaspand is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the 'Maker of the material world.' Ormazd is the father of our Earth (Spenta Armaity), who is referred to, when personified, as 'the fair daughter of Ahura Mazda,' who is also the creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma is taken. But the Occult name of the bright God was never pronounced outside the temple." (S. D., II., 402).

"It is only after the appearance of Kalki Avatara, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity, Ahura Mazda (Ormazd) the Zoroastrian, Zeus, the Greco-Olympian Don Juan, Jehovah, . . . God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, the dark aspects of all these Deities, ever represented as their 'twin-brothers' and creatures in exoteric legend—their own reflection on Earth, in Esoteric Philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

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"As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the Inner Being of Nature and of Man, of the divine within the animal, and hence also the correctness of the whole system as given in those pages with regard to the crown piece of evolution—Man—we cannot take sufficient precautions against the logical subterfuges. . . . The translation of Mazdean literature has afforded Roman Catholic writers the pretext for proving their point in the same direction once more. They have

taken advantage of the dual nature of Ahura Mazda and of his Amshaspands in the 'Zend Avesta' and the 'Vendidad,' to emphasize still further their wild theories. Satan is the plagiarist and the copyist by anticipation of the religion which came ages later." (S. D., II., 499).

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"Now what is a Ferouer or Fravashi? In some Mazdean works it is plainly implied that Fravashi is the inner, immortal man, or the Ego which re-incarnates; that it existed before the physical body and survives all such bodies it happens to be clothed in.

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"In the Zend Avesta, Angra Mainyu (Ahriman), surrounding himself with fire (the 'flames' of the stanzas), seeks to conquer the Heavens. (So does every Yogî and even Christian, for one must take the Kingdom of Heaven by violence, we are taught. Why then should such a desire make of any one a Devil?) When Ahura Mazda descending from the solid Heaven he inhabits, to the help of the Heavens that revolve (in time and space the manifested worlds of cycles, including those of incarnation), and the Amshaspands, the 'Seven Bright Sravah' accompanied by their stars, fight Ahriman and the vanquished Devas fall to the earth along with him. In the 'Vendidad' the Devas are called 'evil doing,' and are shown to rush away 'into the depths of the . . . world of hell,' or Matter (Fargard XIX. Darmesteter). This is an allegory which shows the

Devas compelled to incarnate, once that they have so separated themselves from their Parent Essence, or in other words, after the unit had become multiple, after differentiation and manifestation." (S. D., II., 543).

"The dead letter is everywhere the same. The dualism in the Mazdean religion was born from exoteric interpretation. The holy Airyaman, 'the bestower of weal' invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, 'the deadly, the Daeva of the Daevas,' and Angra Mainyu is the dark material aspect of the former. 'Keep us from our hater, O Mazda and Armaita Spenta, has as a prayer and invocation an identical meaning with 'Lead us not into temptation,' and is addressed by man to the terrible spirit of duality in man himself. For Ahura Mazda is the Spiritual, Divine, and Purified Man and Armaita Spenta, the Spirit of the Earth, or materiality, is the same as Ahriman or Angra Mainyu in one sense."

"The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its 'Mystery of the Law.' Now the Mobed and the Parsee keep their eye on the Baresma during the sacrifice—the divine twig off Ormazd's 'Tree' having been transformed into a bunch of metallic rods—and wonder why neither the Amesha Spentas, nor 'the high and beautiful golden Haômas, nor even their Vohu Mano (good thoughts), nor their Râta (sacrificial offering) help them much. Let them meditate on the 'Tree of Wisdom,' and by study assimilate one by one the fruits thereof. The way to the Tree of Eternal Life, the White Haôma, the Gaokerena is through one end of the Earth to the other; and Haôma is in Heaven as it is on Earth. But to become once more a priest of it, and a 'healer' man must heal himself, for this must be done before he can heal others" (S.D., II., 544).

"Ahura Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas, or Amshaspands, and, therefore, our Amesha Spenta himself. Just as Jehovah-Binah-Elohim was the head and synthesis of the Elohim, and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics and also in metaphysics, from the spiritual as well as from the physical Sun, the Seven Rays, the Seven Fiery Tongues, the Seven Planets or Gods. All these became Supreme Gods, and the One God, but only after the loss of the primeval secrets;* that is the sinking of Atlantis, or the 'Flood,' and the Occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, for even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as the 'Most Blissful Spirit, Creator of the Corporeal World' in the 'Vendidad.' Ahura Mazda in its literal translation means the 'Wise Lord' (Ahura, 'Lord' and Mazda, 'Wise.') Moreover this name of Ahura,

in Sanskrit Asura, connects him with the Manasa Putras, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (Manas). Ahura (Asura) may be derived from the root *ah* 'to be,' but in its primal signification it is what the Secret Teaching shows it to be." (S. D., II., 463).

"The Unknown Light—with which he is said to be co-eternal and coeval—is reflected in the First Born, the Protogonos; and the Demiurgos or Universal Mind directs his Divine Thought into the chaos that under the fashioning of minor gods will be divided into the Seven Oceans—Sapta Samudras. It is Purusha, Ahura Mazda, Osiris, etc., and finally the Gnostic Christos who is in the Kabalah Chokmah, or Wisdom, the 'Word.'" (S. D., II., 743).

"Two important points are involved herein: (a) Primarily in the Rig Veda the Asuras are shown as Spiritual Divine Beings; their etymology is derived from Asu, breath, the 'Breath of God,' and they mean the same as the Supreme Spirit or the Zoroastrian Ahura." (S. D., II., 62).

"Esoterically the Asuras, transformed subsequently into evil spirits and lower Gods who are eternally at war with the Great Deities, are the Gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the Spiritual and the Divine, the term Asura being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. There was a time when the Gods Indra, Agni, and Varuna, themselves belonged to the Asuras." (S.D., II., 525).

"In the later Zoroastrian books, after that Darius had restored both the worship of Ormazd and added to it the purer Magianism of the primitive Secret Wisdom . . . of which, as the inscription tells us, he was himself a hierophant, we see again repeating the Zeruana or boundless Time, represented by the Brahmans in the Chakra, or a circle, that we see figuring on the uplifted finger of the principal deities. Further on we will show the relation in which it stands to the Pythagorean, mystical numbers—the first and the last—which is a Zero (0), and to the greatest of the Mystery-Gods IAO. The identity of this symbol alone, in all the old religions, is sufficient to show their common descent from one primitive Faith. (The Avesta is the spirit of the 'Vedas'—the esoteric meaning made partially known). This term of 'boundless time,' which can be applied but to the ONE who has neither beginning nor end, is called by the Zoroastrians Zeruana Akerne, because he has always existed. * * * The six Amshaspands or primitive Spiritual men, whom Ormuzd created in his own image, are the mediators between this world and himself. Mithras is an emanation of the Logos, and the chief of the twenty-eight izeds, who are the tutelary angels over the spiritual portion of mankind—the souls of men. The Ferouers are infinite in number. They are the ideas or rather the ideal conceptions of things which formed themselves in the mind of Ormazd

or Ahura Mazda before he willed them to assume a concrete form. They are what Aristotle terms 'privations' of forms and substances. * * * In one of the Yashts, Ahurmazd the Supreme gives to the Seer as one of his sacred names Ahmi 'I am;' and in another place, Ahmi Yat Ahmi 'I am that I am' as Jehovah is alleged to have given to Moses. ("Isis Unveiled," II., 220-221.)

"In the Mazdian or Magian religion Asura is the Lord Asura Mazdha, becoming later Ahura Mazdhâ, is, as Benfey shows, 'the Lord who bestows intelligence'—Asura Medha and Ahura Mazda. Elsewhere in this work it is shown on equally good authority that the Indo-Iranian Asura was always regarded as sevenfold. This fact combined with the name Mazdha, as above which makes of the sevenfold Asura the 'Lord' or 'Lords' collectively 'who bestow Intelligence,' connects the Amshaspands with the Asuras and with our incarnating Dhyan Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldæa, and every other country." (S.D., II, 97).

"Esotericism, pure and simple, speaks of no personal God; therefore we are considered as Atheists. But, in reality, Occult Philosophy as a whole, is based absolutely on the ubiquitous presence of God, the absolute Deity, and if Itself is not speculated upon as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire philosophy is based upon Its Divine Powers as being the Source of all that lives and breathes and has existence. In every ancient religion the One was demonstrated by the many. In Egypt and India, in Chaldæa and Phœnicia and finally in Greece, the ideas about the Deity were expressed by multiples of three, five and seven; and also by eight, nine, and twelve great Gods, which symbolized the powers and properties of the One and Only Deity. This was related to that infinite sub-division by irregular and odd numbers to which the metaphysics of these nations subjected their One Divinity. Thus constituted, the cycle of the Gods had all the qualities and attributes of the one Supreme and Unknowable; for in this collection of Divine Personalities, or rather of symbols personified, dwells the One God, the GOD ONE, that GOD which in India, is said to have no Second.

"O GOD Ani [the Spiritual Sun], thou residest in the agglomeration of thy divine personages." (S. D., III., 484).

AMSHASPANDS.

"There are three chief Groups of Builders, and as many of the Planetary Spirits and the Lipikas, each Group being again divided into seven sub-groups. . . The Builders are the representatives of the first 'Mind-Born' entities, therefore of the Primeval Rishi-Prajapati; also of the Seven Great Gods of Egypt, of which Osiris is the chief; of the Seven Amshaspands of the Zoroas-

trians with Ormazd at their head ; of the 'Seven Spirits of the Face ;' of the Seven Sephiroth separated from the first Triad, etc., etc. They build or rather re-build every 'System' after the 'Night.' The Second Group of the Builders is the Architect of our Planetary Chain exclusively ; and the Third, the 'Progenitor of our Humanity—the macrocosmic prototype of the microcosm." (S. D., I., 152).

"The Zoroastrians regarded their Amshaspands as dual entities (Ferouers), applying this duality—in Esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space, which are visible to our eye. In a note of Damascius (sixth century) in the Chaldæan Oracles, we have ample evidence of the universality of this doctrine, for he says: 'In these Oracles, the seven Cosmocratores of the World [the World-Pillars] mentioned likewise by St. Paul, are double; one set being commissioned to rule the superior worlds, the spiritual and sidereal, and the other to guide and watch over the worlds of matter." (S. D., I., 255-256).

"Moreover as the Logos is as unknown to us as Parabrahma is unknown in reality to the Logos, both Eastern Esotericism and the Kabalah, in order to bring the Logos within the range of our conceptions, have resolved the abstract synthesis into concrete images ; *viz.*, into the reflections or multiplied aspects of that Logos or Avalokiteshwara, Brahma, Ormazd, Osiris, Adam Kadmon, call it by any of such names you will ; which aspects or manvantric emanations are the Dhyan Chohans, the Elohim, the Devas, the Amshaspands, etc." (S. D., I., 463).

"Every nation has either the Seven or Ten Rishi-Manus, and Prajapatis ; the seven and ten Ki-y ; or ten and seven Amshaspands (six exoterically. The Amshaspands are six if Ormazd their chief and Logos, is excluded. But in the Secret Doctrine he is the seventh and highest, just as Phtah is the seventh Kabir among the Kibiri). Ten and seven Chaldæan Annedoti ; ten and seven Sephiroth, etc. One and all have been derived from the primitive Dhyan Chohans of the Esoteric Doctrine, or the 'Builders' of the Stanzas of Vol. I. (S. D , II., 382).

"Belief in 'Creators,' or the personified Powers in Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the earth has seven Logoi—the emanating Rays of the one 'Father-Ray'—the Protogonos, or the Manifested Logos, he who sacrifices his Esse (or 'flesh,' the universe) that the World may live and every creature therein have conscious being." (S. D., II., 626).

"Limiting the teaching strictly to this our Earth, it may be shown that as the Ethereal forms of the first men are first projected on seven Zones by seven Dhyan Chohanic Centres of force, so there are centres of creative power for every root or parent species of the host of forms of vegetable and animal life. This is again no 'special creation,' nor is there any 'design,' except in the general 'ground-plan' worked out by the Universal Law. But there are certainly 'Designers,' though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply Builders, or Masons, working under the impulse given them by the ever-to-be-unknown (in our plane) Master Mason—the One Life and Law." (S. D., II., 773).

"The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a reflection of the divine and Dhyan Chohanic wisdom." (S. D., II., 685).

"This esoterically is equivalent to saying that the 'Flames' born of the Universal Mind, or Mahat, owing to the mysterious workings of Karmic will and the impulse of Evolutionary Law, had without any gradual transition landed on this earth, after having, as in 'Pymander' broken through the 'Seven Circles of Fire,' or in short the seven intermediate Worlds." (S. D., II., 242).

"This is a mystery that to this day was sealed and hidden. Nature (Nature Body, the shadow of the progenitors) being mingled with Man [Heavenly Man] brought forth a wondrous miracle ; the harmonious commingling of the essence of the Seven [Pitris or Governors] and her own ; the Fire and the Spirit and Nature [the Noumenon of Matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the Seven Governors. Things visible are but the shadow and delineation of things that we cannot see. All that is on earth, saith the Lord (Ormazd), is the shadow of something that is in the superior spheres. This luminous object [light, fire, etc.] is the shadow of that which is still more luminous than itself, and so on till it reaches me, who am the light of lights." (Quoted, in S. D., II., 279, 280).

"The Seven Wise Ones [Rays of Wisdom, Dhyanis] fashion seven Paths [or Lines and also Races in another sense]. To one of these may the distressed mortal come "—a verse interpreted solely from the astronomical and cosmic aspect, is one of the most pregnant in occult meaning. The 'Paths' may mean Lines (Maryâdâh), but they are primarily Beams of Light falling on the Paths leading to Wisdom [see Rig Veda IV., 5-13]. It means 'Ways' or Paths. They are in short the Seven Rays which fall free from the Macrocosmic Centre, the Seven Principles in the Metaphysical, the seven Races in the physical sense. All depends upon the key used." (S.D., II., 201).

N. M. DESAI,
Compiler.

"SUFFICIENT UNTO THE DAY."*

ONE of the most helpful methods of wise adjustment to the conditions of life is to think one's self fully into the present. It is a revelation to many who have tried this process of thought to learn how largely their consciousness is ordinarily concerned with distant things. The mind, if untrained, constantly sends itself here and there. The past is regarded with regret, the future with fear and suspicion. Neglected duties occur to the mind, and there is a sense of uncertainty in regard to what the mind ought to be engaged in. The thought occurs that perhaps one ought to be elsewhere, instead of taking time for a quiet meditation. One has set aside precisely half an hour for thought and one watches the clock lest one overstep the limit. The nervous, hurrying tide of our modern life pulses through all one's thinking, and not for one moment is the mind in repose.

If you really wish to profit by a half-hour's meditation make up your mind to put aside everything else. If duties occur to mind decide when you will attend to them, and immediately dismiss them. When the past comes up laden with regret, leave it to bury its own dead. Tell the future that you will attend to it when it arrives. If part of your consciousness is flying north, part south and the rest up and down, call it in from all directions, as if you were drawing in an arm, gathering your forces unto yourself. Settle down reposefully upon your chair. Let the present little environment contain all there is of you. When the mind flies off again, bring it back. Yield yourself to the moment in full enjoyment. Disconnect from the rushing currents of modern thought, and become as moderate as if you were back in the old stagecoach days, before the era of record-breaking express trains and automobiles. Do not simply banish all thoughts from your mind, but whatever you think let your thoughts radiate, as it were, from the eternal present. Remember that you are a soul dwelling in eternity. Live in the thought of eternity for a while, and let the world of time rage on.

If you do not see what is wise for you to do next year, what plans you ought to adopt for the coming month, what you should do to-morrow, ask yourself if there is something for you to do to-day. The chances are that you will find something that is very well worth doing to-day. Probably you will find more in the living present than you can attend to, and there you were borrowing trouble for next year! When you have settled upon the wisest thing for to-day, do it as well as you can. Put your whole soul into it, let it be an artistic,

* Republished from *The Banner of Light* wherein it was credited to the *Magazine of Mysteries.*

philosophical performance. When that is well done you wil readily see what to do next.

This resource never fails. When in doubt about the future, when in need of guidance, we can, at least, be true to the best we know now. That is all that anyone can ask of us. It is not necessary to consult a book or seek out a prophet. Within the breast there is a guide for all. The wise tendency of the present is related to the wisdom of all time. *Brush all else aside,* discover that tendency and move forward with it, and the way into the future will open.

This is a perfectly familiar thought—that the problem of to-day is sufficient unto to-day. Yet it is no small attainment to learn how to live in the present. It is a good rule to follow throughout the day, not simply during one's half-hour of silent seclusion. The silent time is needed largely as a preparation for the remainder of the day. Put yourself into the present, make a fresh start, then make a determined effort to stand by the present. If you catch yourself scattering *your forces,* living past, present and future all at once, call yourself back into the living to-day. Draw in your mental arms, gather your powers into yourself and once more start out. It is really a source of genuine pleasure—this full participation in the activity of life while it is yet here, as it passes. Not until we live reposefully do we begin to experience the benefit of our powers. Each of us has a certain amount of power. That power is sufficient to carry us through life in health, strength and happiness, with abundant liberty to do good and profit by experience. Our powers may, of course, be increased. But right here and now we have sufficient power to live sanely if we would but possess it, acquire poise and use our power wisely. The waste of energy in the average human machine is enormous.

We waste energy by the way we walk, by nervous habits of eating, talking, working and the like. There is an economical, rhythmical way to spend our forces which will spare us the nervous wear and tear. It is the little interior tension and excitement which is most wearing. One need not become a *slow-coach* in order to avoid this nervous waste of force. It is possible to move rapidly yet harmoniously, reposefully. Possess yourself within, be at home in your own mental world, and you may move as quickly as you please on the surface.

Some people wonder how it is that others who do not seem to be physically strong are able to do so much more in the same length of time. Here is one of the secrets. They have learned how to work. They do one thing at a time, and they do that well, moderately. They live for the time being in and for that particular activity, and there is no wear and tear due to borrowing trouble from other things.

Put in other terms, the attitude of which I am speaking is optimistic. It is a state in which one is willing to trust that the future will bring what is wise and right. Pessimism scatters force and borrows trouble galore. Optimism conserves our energies and does not even anticipate plans. Pessimism kicks against the pricks and creates friction. Optimism moves with the harmonious tide of life, and is content to be carried forward. All these states are within our control. All of us may learn to live in the present. If the present is full of hardship, the best way to overcome the hardship is to meet it here and now. Our trials do not seem so hard when we settle down to meet them in their own environment. For the same circumstances which bring the trial also bring the power to meet it. All that we need is here. There is no need to complain of the Universe. But we must do our part by learning how to live wisely and profoundly in the eternal present.

Finally, life in the present opens the way to the discovery of untold resources in the mental world. For not until we begin to experiment do we learn the richness of our present thoughts. There is much wisdom awaiting recognition. Ordinarily we are too active to discover it. When we begin to settle down reposefully we learn that the soul is a centre of revelation, an organ of the divine life; that each individual point of view, is of worth in relation to ultimate truth. Much wisdom will be made known through us when we become silent enough and receptive enough to perceive it. To live in the present is truly to become ourselves, and to become one's self is to serve a higher Self. We know not who and what we are until we thus begin to live. Thus to live is to discover that we are also members of an eternal order of being where time matters not at all.

HORATIO W. DRESSER.

Reviews.

MAGAZINES.

The Theosophical Review:—October. A. H. Ward, in commencing his articles on "The Mystic Omar," says: "If as seems to be the general opinion, there is nothing in the quatrains of Omar Khayyâm but a literal glorification of physical intoxication, a liberal exposition of the dismal theme of let us eat and drink, for to-morrow we die, it is hard to account for the abiding attraction of his thoughts, which still fling up so sweet a share of perfume for the true believers;" but that there *is* something more is quite apparent from the stanzas quoted and the comments following them. In "Two Sermons of Thrice-Greatest Hermes," Mr. Mead continues his valuable translations from the Greek. Michael Wood's story, which follows, is as usual interesting, unique and

instructive. Mrs. Besant, in continuing her very helpful series on "Will, Desire, and Emotion," treats of 'The birth of Virtues,' 'Right and Wrong,' 'Virtue and Bliss,' 'The transmutation of Emotions into Virtues and Vices,' 'Application of the theory to conduct,' and 'The uses of Emotion.' W. Gorn Old writes briefly on "The Meaning of Tao." The important illustrated series on "Sound, the Builder," by G. Dyne, is concluded and deserves to be republished. "What the 'Fire Elemental' told us," by G. A. Gaskell, is a very interesting record of experiences with 'planchette,' and the answers to the important questions propounded seem quite lucid. "A Spirit's Wanderings," by Campana, is a thrilling narrative. "A Missionary view of the Central Hindu College," gives the substance of a paper written by the Rev. Professor Armitage, which appeared in *the Chronicle of the London Missionary Society* for October, containing a somewhat sympathetic account of a visit to the College, which will be read with interest.

Revue Théosophique. The November number of our excellent French organ contains: "Theosophy and the Family," by Elizabeth Bell, the continuation of Mrs. Besant's "Evolution of Consciousness," "The Law of Destiny," by Dr. Pascal (continued), "The Hidden Sources of Masonry," by I. Cooper-Oakley. Then follow: The continuation of "The Glossary," "Echoes from the Theosophical World," Reviews, and in conclusion the usual portion of the "Secret Doctrine."

In *Theosophia* we find the usual variety of interesting subjects. "Forbearance," an Editorial, "Clairvoyance," by C. W. Leadbeater, "Some questions suggested by Mr. Sinnett's Esoteric Buddhism," "Studies in the Bhagavad Gîtâ," by "Dreamer," "Concentration," by Mrs. C. E. Knauff-Gruntke, "In the Kingdom of the Virgin Mother," by Michael Wood, "A remarkable case of Clairvoyance," by Mr. A. J. Cnoop-Koopmans, "Book Review," "The Theosophical Movement" and "Golden Thoughts."

The *Theosofisch Maandblad* is full of brief but important articles; among others: "Lodges of the T.S. in Dutch India," by van Vliet, "Our Library," "The Inner purpose of the Theosophical Society," by A. Besant, translated; "The Chief Ruins from the Hindu Times in Java," by Are, "Welcome in India," "A Friend in Holland," "Study Classes," "The Bhagavad Gitâ" and "The Semarang Lodge."

Philadelphia, Buenos Aires; volume VII., brings, in its 327 pages, the following interesting articles: "Causes of the pretended antagonism between Science and Religion," by Alexander Sorondo; "The Life of a Crystal," James Stirling; "The First Proofs," E. J. Coulomb; "The Mysterious Count St. Germain," Mme. de Genlis; "The Sun-spots and the Influence of the Sun on the Earth," A. Stuart; "A Modern Female Necromancer," Thecla de Mommerat; "In the Mist," K. Brand, "The Arts and Sciences in Antiquity," H. B. P.; "The Mysterions City of Honduras," E. Lacordaire; "The Silent Mystic," L. Revel, "Buddhism in the Extreme East," Omoie Totzunestsuke; "Astrology," E. Ch. Barlet; "Karma," Filadelfia, "The Future," Maurice Maeterlink; "The Doctrine of Experience according to the Bhagavad Gita," Franz Hartmann; "Usefulness of the Theosophical Society," Annie Besant; "New Proofs," Alexander Sorondo; "Sensibility in Metals," "In the Caves and Jungles of Hindustan," by H. P. B.; and "Book Review."

In *The N. Z. Theosophical Magazine* the chief articles are: "Some Perversions of Christian Truth in Christian Dogma," by Marian Judson; "Short talk on Theosophy," Mrs. Kaber Harrison; "Theosophy and Positivism—the Religion of Humanity," by J. G. For the edification of the children Mrs. Eveline Lauder talks about "Fairieland—Cuchulain—Courage." There are other items of interest.

Theosophy in Australasia bring us: "The Outlook," "Our Dull Paper," "Preference and Brotherhood," "The Purpose of Life," "Trust," "Lunch Table Talk," "Scenes from my Soul's Diary," "Questions and Answers," "Activities" and "Notes of News."

The Lotus Journal, our children's own paper, publishes many interesting and instructive little articles besides two illustrations.

Theosophy in Australasia, for November, has an article on "Our Dull Paper," by W. G. J., which should be pondered over by all Theosophists. In an article on "Preference and Brotherhood," by F. G. G. H., the question of national intercourse is touched upon, and we read: "The light of the rising sun of world-brotherhood being shut out, the lesser light of national brotherhood seems brighter, but *is it?*" There are other brief articles on "The Purpose of Life," "Trust," and "Scenes from my Soul's Diary," (the latter copied from *Unity Magazine*), also "Lunch Table Talk." Questions and Answers," etc.

The New Zealand Theosophical Magazine has an article by Marian Judson which will prove useful to many. It is entitled, "Some Perversions of Christian Truth in Christian Dogma," and deals with three divisions of Christian doctrines: "Those which did not originally form part of its teaching, but have grown up around it in the course of its development, and must now give place to purer conceptions of truth, 2. Those which have not received due recognition from the framers of the Christian dogma. 3. Those that have been materialised to such an extent that their true meaning has been obscured, and their power over men's hearts thus weakened." There is a "Short talk on Theosophy," by Mrs. Kaber Harrison; an article on "Theosophy and Positivism—the Religion of Humanity," and other interesting matter.

Mind, for December, is filled with articles both instructive and helpful, some of which are on the following topics: "Self-Discovery," "The Religion of Whittier," "The Power of Thought," "The Eternal Now," "Breath," "Reconciliation," "Self-knowledge," "The Lovableness of Law."

The Theosophic Gleaner, November opens with an article by Narrain Rai Varma, "A Definition of Goodness; from The Perfect One." This is followed by the first portion of a lecture delivered by Mr. Jussawalla, on "Pre-Natal Culture." The publication of Miss E. C. Allison's prize essay on Dr. Anna Kingsford's "Perfect Way in Diet" is commenced in this issue, and we have the concluding portion of the article on "St. Michael of the Christians and Mithra of the Zoroastrians." Mr. Leadbeater's lecture on "Clairvoyance" is republished from the *Theosophist*.

The December number opens with an article on Sociology, "Where the Ideals of Four Peoples Meet," by Narrain Rai Varma; continues Mr. Jussawalla's lecture and Miss Allison's prize essay, and concludes Mr. Leadbeater's lecture on "Clairvoyance."

Modern Astrology continues to be of much service to those interested in the subject to which it is devoted, and improves with age.

The South African Theosophist for December opens with an article (a reprint) entitled, "From Flesh-Eating to Fruit-Eating," by E. Frances Williams. "As Thyself," is a poem, by D. W. M. Burn; "A Mystic Fragment," "Karma as a Cure for Trouble," and "Brotherhood and Sex," are reprints, and "Kaffir Lore" is translated from the Zulu.

Acknowledged with thanks:—The Second Annual Report of the Hindu High School, Srinigar, Kashmir, which is making excellent progress under the management of Mr. H. Arthur Wilson, Principal, formerly of Australia. The roll has increased from 395 to 608 during the past year.

Also acknowledged:—*The Vâhan, Light, The Lotus Journal, L'Initiation, The Arena, The Theosophic Messenger, Phrenological Journal, Health, The Maha-Bodhi Journal, The Prasnottara, Prabuddha Bharata, Dawn, Indian Progress, Indian Journal of Education, The Arya, Teosofisk Tidskrift, Christian College Magazine, Der Vâhan.*

CUTTINGS AND COMMENTS.

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

What we have done for India.

The recognition of the services rendered to India by our Society is becoming general. The latest instance that has come under our notice is that of the "Srî Ganpathi Mahotsava Sabha," of Hyderabad (Deccan), in the combined Report of its sixth and seventh years of work. After mentioning the valuable services rendered by Vishnu Bawa, Rammohun Roy, Dyânand Saraswati, Vivekananda, Veerchand Gandhi and others the Report goes on to say:—

"But still greater service was done to Hinduism by the Theosophical Society. It is the founders and preachers of this Society who unearthed the gems of Hindu philosophy and religion opened the eyes of young Hindus, whose minds were materialised, to the greatness of their own faith. It is the Theosophical Society which produced the greatest re-action, it therefore deserves the gratitude of the whole Hindu nation. Really the Hindus should feel very thankful to Madame Blavatsky, Colonel Olcott, Mrs. Annie Besant and a host of others, who have been bringing out the beauties of Hinduism in clear light and preaching the broad and wholesome truths of Hinduism in all parts of the World.

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A new Radium discovery.

An English paper says:

"Epoch-making discoveries have been made with regard to the mysterious substance known as radium, which has for the last two years been puzzling men of science. Sir W. Ramsay made the important announcement on November 26th at the London Institution that radium gives off a heavy gas which slowly changes into helium and then vanishes. Hitherto chemistry has been based on the theory that the elements are constant and that one cannot change into another, but now it is seen that radium, of its own accord and without external interference, turns into a

totally different element. He described how the long search into the problem of what becomes of the minute particles, with which we know that radium is always parting, was quite lately rewarded. Besides its other manifestations radium constantly gives off an emanation which seems to behave in all respects like a heavy gas. It can be collected in tiny flasks, measured and weighed, and used to display the characteristic properties of radium, but it is not permanent. In about a month it entirely disappears. What becomes of it is not known. Sir William Ramsay has caught this emanation in the act of vanishing. He found that after it had been collected for a couple of days its spectrum, which previously was entirely unlike any yet studied, began to display the topical yellow line of helium, the gas first known and christened by its constant presence in the sun. In four or five days the helium lines grew brighter and in another week the spectrum of helium was positively blazing in the hermetically sealed tubes that had been filled with the pure emanations or gaseous output of radium. In other words one element had been literally seen to change into another of quite a different nature under the eyes of experimenters."

It looks as though we had only to wait patiently a while longer to see the once scornful and intolerant body of modern scientists passing over into the camp of the old alchemists. In fact, have we not seen already in Ramsay's discovery of the conversion of Radium into Helium the proof palpable that transmutation of metals is a fact? And if Radium can be transferred into Helium, why not lead or mercury into gold, and copper into silver? The hour has struck for the vindication of the ancient alchemists, and the zealous study of their works should now be begun by men like Crookes, Ramsay and their colleagues of the first rank among men of Science. Perhaps they will one day be able to intensify and distinguish the vibrations of electricity so as to develop metals in the fashion in which, as Crookes suggested, Nature produces them in space.

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What the Bishop of Bombay says about the Indians.

Owing to failing health, Bishop Macarthur is obliged to retire from work, and has written a farewell letter which appears in some of the daily papers of Bombay. He says:

"I have been impressed deeply by the warm-hearted and generous attitude of Indians. I have been conscious from first to last of a comprehensive tolerance and, personally, I have encountered no bigotry, narrowness, antipathy, or aloofness on account of the creed which I represent...Indians have seemed to me to be intelligent and large-hearted enough to welcome the cooperation of all educated men who desire to serve the community. I desire, in parting, to express my appreciation of what has seemed to me a singularly happy feature in the Indian attitude, and my deep regret that failure of health and enforced absence in Europe, as well as diminution of working power consequent on illness, have so greatly hindered and defeated the object of my heart, which has been to work hand in hand with all who desire to advance the welfare of India."

It is quite evident from the foregoing extract, that the Bishop is a broad-minded and large hearted-man. As a general rule people are paid in their own coin, and if they give out charity, tolerance, and generous sympathy, they awaken kindred sentiments in the hearts of those with whom they associate, and so they receive as they have given.

Modern Science and Hindoo Chronology.

To the Editor of the "Times of India."

Sir,—Two articles in your Saturday's issue have a rather interesting bearing on Hindoo chronology. As is well known, the chronology of Bishop Usher which has dominated the West for several centuries has been found too short for the requirements of modern science, whilst that of the Hindoos on the other hand has been held to be too absurdly long. According to the Hindû Scriptures the sun's life time or Day of Brahmâ is 4,320 millions of years, but Lord Kelvin has shown that in the absence of some unknown source of supply the sun's heat could not possibly last more than 100 millions or only one 'fortieth' of the time given by these ancient chronologists. From the article in your Saturday's issue on 'Our Expectation of Life' I extract the following:—

'Professor Darwin shows that if we assume the sun to be capable of emitting energy from its atoms at the same rate as radium does in our laboratories, the estimate of its duration has to be increased at least 'forty times' beyond the lowest estimate yet made by the physicist.'

From the above we learn that recent discoveries have made the possible life of the sun forty times greater than previous estimates. If now we take Lord Kelvin's maximum of 100 millions and multiply by forty we obtain 4,000 millions of years as a possible, though maximum, lifetime for the sun. This agrees so closely with the 4,320 millions of Hindoo chronology that it would almost seem that these ancient writers really knew something and were not, as has been supposed, merely romancing with big figures.

The same writings are further said to teach that during a period of the above length, heat is evolved and matter condensed, but that it is followed by an equal period when the reverse operation takes place and matter dissipates whilst energy is drawn to the centre. This is the same idea as that developed by Herbert Spencer at the close of his 'First Principles,' so that here again we have agreement between modern thought and ancient teaching.

The general course of discovery at the present day thus tends to give us a more wholesome respect for the knowledge of our "Fathers." Another instance of this occurs in a book review in the same issue of your journal where it is shown that the ancients probably studied Astronomy 8,000 years ago and that the Aryans were perhaps proficient therein before their original dispersal. It seems likely therefore that the contempt for the teachings of previous civilizations which prevailed during the 19th century was due not so much to the superiority of our knowledge, as to the fact that we had not then advanced far enough to be able to appreciate the few wrinkles that have been left us.

G. E. SUTCLIFFE.

Times of India October 27th.

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The future scarcity of Fuel.

Many people have speculated on the problem of what mankind would do when the present sources of fuel shall have become nearly exhausted. The *Amrita Bazar Patrika* publishes some of the views of Dr. Louis Bell who thinks that in future, sun and tide power will play an important part in the solution of this problem. We quote the following paragraph:—

"There are, however, great obstacles in the way of the utilisation of tidal force in most countries. The rise and fall are not sufficient

to give great power without enormous expense. But in the Bay of Fundy, on the Nova Scotian coast, the tide rises and falls 40 ft. twice a day. The tide race pours out to sea through a narrow gap not more than three miles wide. Through this gap 200,000,000-horse-power runs to waste every day of the year.

To utilise this gigantic force would mean mammoth works, yet in years to come he holds that the power will be set to work and harnessed as Niagara has been in this generation. Huge manufacturing establishments will spring up, and the force from the bay will be delivered to them.

Attempts are now being made in the United States to make use of sun-power. At South Pasadena, in California, is a ten-horse power boiler, steam in which is raised by the heat of the sun. The apparatus consists of a cone lined with looking-glasses, so arranged as to reflect the light upon a one-inch blackened copper tube containing the water, and placed in the centre of the cone. The cone is driven by clock work, so that it always follows the movements of the sun.

The boiler can be used for eight hours every clear day, and takes about an hour to get steam up, after which it drives the engine steadily till sunset. Its cost compares favourably with ordinary coal-steam engines or with electric power.

Dr. Bell suggests that in the near future the Sahara, with its burning sun, will be utilised for manufacture. Sun boilers will spring up and the desert will become the seat of great industries."

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Twelve souls in one body.

The remarkable case of a young girl who, at different times of her life, exhibited the varying and opposed characteristics of a dozen separate individualities is described in the *Journal of Mental Science* by Dr. Albert Wilson.

When twelve years old this child was attacked with influenza and cerebral meningitis. The multiplicity of characters which she adopted within the next five years began during this illness. Let us enumerate them :

She began by being a maniac, troubled with hallucination ; then she turned a somersault in bed, said " It is coming," and was a baby for several weeks, talking baby talk, and confusing colours and images. In this state she spoke of her normal self as " that person." She always said that she was " very cross with that person for going and leaving her." Now she was noisy and forward, though normally a modest and well-behaved child.

Then she became " Old Nick," and was very horrible. When she returned to a normal state she had no memory of events which had occurred to her in the " Old Nick " stage. Her fourth change, which, happily, was of brief duration, was into a deaf mute. Other changes included a personality which she described as " Pretty Dear." This was the best of all. " Pretty dear," was highly intelligent, and learnt French. Then she became blind, and could draw, though normally she could not draw at all. In five years she changed twelve times, each separate personality alternating or occurring at irregular intervals.

Dr. Wilson concludes with the suggestion that such a case " opens the very serious question which constantly confronts us ; that of responsibility for acts done in such states of abnormal consciousness."

A Work of Sweet Compassion.

The work of founding a Victoria Memorial School for the Blind at Bombay, undertaken and successfully launched by our dear young colleague Mr. J. B. Petit, cannot be too highly praised. No deed of charity is sweeter to the doer than the helping of the unhappy beings who have lost the faculty of sight and are thus shut out from the beauties of nature and for ever kept in the dark. Every one should help according to his means to put within the reach of the blind pupils of the Bombay school the means of earning their livelihood by the practice of industrial arts taught them by their respected (blind) Principal Dr. Nilkantrai and his assistants. Subscriptions and donations may be sent by postal Money Order or Bank draft to Dr. Nilkantrai Dayathai, or J. B. Petit, Esq., Honorary Secretary, Bellosis Road, Byculla.

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The Invisible Helpers' Work.

The *American*, an influential journal, publishes the following interesting fact going to show the truth of the assertion that Invisible Helpers are constantly looking after children who meet with accidents which in the ordinary course of things should prove fatal. It says :

New York, June 30.—Lizzie Yungold, who is four years old, fell five stories this afternoon, and escaped with a slight bruise over the right eye, and within half-an-hour was on the street playing tag with other children.

How the child escaped being killed is a mystery. Shortly after 3 o'clock she went to the roof of the five-story tenement in which live her parents. She had her doll with her, and decided to take baby for a walk, and went to the roof of the house.

There the child sat down on the coping and was pointing out to " Baby " the objects in the yard of a house below when she released her hold on the doll. Lizzie grabbed for her baby, lost her balance and fell.

The doll landed on a shed below, but Lizzie turned somersault after somersault in her descent, struck clothes lines on the third and second floors and landed on the head of Mrs. Rose Mittler, who occupies the ground floor of the house, at 324 Delancey Street. An ambulance was summoned from Gouverneur Hospital, but neither the child nor woman needed medical attention.

By an interesting coincidence another story of the same kind comes to us at almost the same time as the first. It appeared in the *World* (N. Y.) of May 23rd last. The child in this case fell 70 feet down a ventilating shaft in the apartment house in which his parents lived. Says the *World* :

Harold Fash, aged seven, of No. 68, Sixteenth Street, Brooklyn, had the most miraculous escape from death that the physicians of the Seney Hospital have ever observed. The boy with two of his brothers was put to bed Thursday night in an inside bedroom, ventilated by means of a little window four feet from the floor and opening upon the air-shaft, seventy feet from the basement ; for the Fashes live on the fifth floor of a flat building.

When all had been sleeping for several hours Harold must have risen in his sleep and climbed from the foot of his bed to the window ledge. At any rate he fell feet foremost down the entire length of the shaft and landed at the bottom a very much surprised, but, most strange, an uninjured boy. Albert Wickes, the janitor, who lives in the basement, was awakened soon after midnight by stifled groans coming from the shaft. Lighting a candle, what was his surprise to find little Harold huddled up at the bottom of the shaft with his knees touching his chin.

The boy was rubbing his eyes sleepily and seemed not to understand where he was nor how he got there. Wickes dashed upstairs and pounded on the Fashes' door.

"One of your little boys is at the bottom of the shaft!" he blurted out. Mr. Fash thought that his son was dead. All ran down stairs and the little fellow was raised with difficulty from his strange position.

Then followed a wild feeling of bones and pulling of joints. No sight of injury appeared, but a call was sent to the Seney Hospital for an ambulance. Dr. Ridder responded. All he could find the matter with the child was a slight abrasion of the back, a scratch and a trifling strain in the right foot. As a precaution, however, he took the little fellow to the hospital, where he was most carefully examined by the entire surgical staff and returned an unhurt youngster to his parents.

The physicians think that the narrowness of the shaft saved the boy's life, as he must instinctively have put out his arms and so touched the sides all the way down and broken the force of his fall.

A more clumsy attempt than the above to weaken the mysteriousness of an astounding escape from a frightful death, is rarely seen. If the falling child had even now and again touched the sides of the shaft as suggested the skin would certainly have been stripped from his arms, whereas there was nothing more than "a slight abrasion of the back, a scratch and a trifling strain in the right foot." What a pity that one of the physicians could not have been dropped down the shaft to try what help he could get by scraping his arms against the sides!

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Mediæval Marconis. An exchange has the following item:—

Had the Ancients Wireless Telegraphy? Several old writers mention mysterious methods of aerial communication, and Starda an Italian antiquary who wrote during the sixteenth century, describes an invention having an extraordinary resemblance to Signor Marconi's present day wonder. Starda says that two friends about to be separated each procured a needle magnetised at the same loadstone, and affixed them to swing on dials marked with the letters of the alphabet. They agreed that, at certain specified periods after they parted, each should retire into a private apartment with this apparatus; and thereafter, by directing the needle to the letters necessary to spell out their meaning, the pair were able to convey their thoughts in an instant to one another across the Continent, as Starda puts it, "over cities or mountains, seas, or deserts." This, at the least, is an astonishing forecast, and may be a fact, for to expound such a scheme at that period was to chance being burnt as a sorcerer—a risk Starda would be unlikely to run for mere fiction.

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Sympathy between Snails. More than fifty years ago I read about a certain Frenchman who experimented with snails between which he found a marvellous sympathy to exist. His story was that by sending a snail to almost any distance from its home, and sending light currents of electricity or electro-galvanism through it, there would be a reaction on its mate which had been kept at home, causing it to make certain movements. He hoped to institute by this simple means a mode of communicating messages, and had actually sent some snails to a friend of his at Philadelphia, U. S. A., to experiment with. I never read the sequel nor can I vouch for the facts as stated in the article which met my eye in 1853 at New York.

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Hypnotised to commit Crime. A woman named Lilian Mathews was arrested at New York on the 22nd May last, on the charge of numerous thefts. Her plan was to get engaged as a domestic servant in families, and profit by the first chance to steal watches, silverware and other valuables. This had been going on for years. The Police found at her house a large collection of stolen articles and many pawn-tickets for others which had been pledged for loans. Her excuse was that one Pope, whose mistress she was, had exerted some uncontrollable influence over her, and it was at his suggestion that the thefts were committed. . . . "Time and again, said Mrs. Mathews in court, 'I tried to break off the habit of stealing, but Pope would not let me. He exercised a strange power over me, and I could not resist doing what he said. Several times when I told him that I would not commit any more crimes he threatened me with a revolver. I have known Pope about six years and became acquainted with him after the death of my husband and two children.'"

If the reader will refer back to the *Theosophist* for April 1892, he will see that Professor Bernheim, of Nancy, proved to me experimentally that criminal impulses can be provoked by hypnotic suggestions. It is a problem of great importance and will have to be dealt with most thoroughly in time.

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The despair of Science. Our contemporary, *Light*, makes sport of the men of science after the following fashion:—

We scarcely know how it is that we find pleasure in seeing the great scientists hurrying about just now, like a colony of disturbed ants,—correcting, readjusting, wondering, and bringing out of their cupboards things new and old. For the present, electrons, radium, thorium and uranium find them sufficient employment and as sufficient entertainment.

We can only imagine that our amusement is the result of our past impatience at hearing the scoffs of these masters in Israel, and at the relief experienced by their sudden economy in the use of the word 'impossible.' We predict that within twenty years most of the scientific certainties of to-day will be sold very cheap.

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A letter from "God." An amusing and instructive album could be compiled from the quaint letters I receive from time to time purporting to come from very influential personages in the Heaven-world. It will be recalled perhaps how a crazy woman came to see me in New York before my departure for India, and tried to make me believe that she went nightly to Heaven and in Council with God and his Son made plans for the ruling of the world and its inhabitants. The latest missive of the sort is the following:—

From the Almighty and Most Merciful God,
To our trusty and well-beloved Son,
Colonel Henry, S. Olcott, greeting.

I am the Almighty God, the Creator and Ruler of Heaven and Earth.

I am Brahma.

I am Siva.

I am Vishnu.

I am Allah,

I can never forget and said : " Excuse me, Sor, but its not a nice thing for a man to deny his own counthry." Dear old gentleman, perfect type of his nationality and class, I shall ever preserve in memory the fact that he paid me, in this way, the highest compliment possible as to my mimetic faculty.

I got to Paris in the early morning of the 8th of June, left for London at abont noon and reached there at 8 P.M. At the headquarters in Avenue Road, I found all well and all glad to see me.

The Executive Notice about the American Section, which I had dratted at Zumarraga, was sent to the printer for distribution throughout the Society. Some of Mr. Judge's principal backers came to see me to discuss the case and try to persuade me to smooth things over and let the secession take its course : needless to say, without avail. On the evening of Sunday, the 9th, I went with Mrs. Besant to her lecture on " Man as Creator out of the Body." On the 11th I read 26 galleys of proof of the 1st volume of " Old Diary Leaves." I presided on the 12th at a very fine lecture by Mrs. Besant on the " Light and Dark Sides of Nature." On the 14th I sent out certified printed copies of my Zumarraga Executive Notice dissolving the Judge secession organisations, for circulation generally throughout the Society. That evening Mrs. Besant and I met at the private house of an influential Spiritualist, John Slater, a well-known medium, who gave tests of identity of deceased friends to several persons present. My record for the day closes with a note that Miss F. H. Müller, our old colleague, had resigned from membership. In her letter of notification to the *Westminster Gazette* she says that she withdraws because there is no longer any reason for her remaining and that she does not " esteem the opinions of the leaders of the Theosophical Society." I thought it a pity that she should have taken this extreme step and her subsequent drift from us to Vivekananda, from him to Christianity, and from that to her present position as the supposed special agent of the Higher Powers to bear their message to mankind, has not tended to give one the impression that she gained much by her withdrawal. She had always been my strong and valued personal friend and during her long connection with the Society had done what lay within her power to promote the movement.

I embraced the opportunity afforded me to spend some time with my very old friend and New York colleague, Mr. Richard Harte, who joined the Society at New York very early and whose connection with the headquarters staff at Adyar for several years is fresh in the memories of our Indian members. During my visit of this year of writing (1903) I have heard of his untimely decease and was sincerely sorry to lose the companionship of one who, despite his eccentricities, was a congenial friend. The latest number of *Light* that has reached me gives an account of his having begun to convey automatic messages from the "Spirit World"

through a medium, and I think it more than probable that they are genuine, for he is just the sort of chap who would take pleasure in making that kind of experiment for his own satisfaction. One evening while he was at Adyar he made, in the presence of the Baroness Kroummess, F. T. S., of Austria, and myself, a very interesting experiment, viewed from the scientific side. He had procured in the bazaar a large glass clock-shade, which he placed on a cloth-covered writing table in our library: to make sure that no air could get under the case another woollen cloth was spread for the edge to rest upon. In a short cork inside the shade was fixed a darning-needle, point upward; on which point was nicely balanced a long strip of newspaper margin, running to a point at one end and folded down the middle. Mr. Harte then had each of us in turn place our hands against the glass on the outside, and hold them still to see if his balanced paper indicator would be affected by any vital, magnetic or other current emanating from our hands. There was some slight movement in the case of us two men, but when the Baroness' hands touched the clock-case an agitation immediately began in the paper index and, finally, it swung on its pivot half around the circle. By changing her hands the motion was turned in the other direction. The experiment was several times tried and always with the same result. This antedates Dr. Baraduc's apparatus for recording the effects of human vital currents by several years and, to my mind, is even more convincing than the vibrations of his needles. Mr. Harte had a chronic liking for experimental investigations in physics. While he was at Adyar, he had a carpenter at work about two years on a working model of a boat-propeller on the fish-tail principle, from which he had great hopes. He modified his plans fifty times until, finally, he was ready to test the efficacy of his propeller. So, on a warmish day he got into his boat, put his feet on the treadles that were to make the shaft revolve and at the word fell to with all his force: I, meanwhile, walking along the river-bank between two marked points with a watch in my hand. Before he had travelled over half the course the perspiration was streaming from him at every pore, yet his boat crawled along the water at an ominously slow speed. Arrived at the point of destination, he was pretty nearly done up and his state of mind may be judged from the fact that it appeared from our calculations that a steamer fitted with his fish-tail propeller would move at a rate of about two and-a-half miles per hour. Nevertheless he took his failure good-naturedly and bore me no malice for my laughing at him.

During my visit to London on the occasion under notice it was my good fortune to make the personal acquaintance of Madame Sarah Grand, authoress of " The Heavenly Twins," whom I found to be a most agreeable, cultured and attractive lady. My dear old friend, C. C. Massey, whom I looked up as usual, I found depressed about the

I am that which exists.

I am the substance of the Universe.

I am Jesus.

All these are my names and many more.

Make known to all men that there is one God alone.

I have seen your good works, and they are recorded in your favour in the Book of Life. Make known to all men that the Mahomedan religion is the truest, but that all religions are partly true.

Manu and Gotama were my prophets, as well as Jesus and Mahomet. I make known my will to men by means of men. It is the best way. I could do it otherwise, but prefer not. I can write all languages, and speak all tongues.

I do everything. Nothing is done except by my consent.

And yet I punish sinners, *i.e.*, those who disobey my laws.

My favourite prophets are Gotama, Jesus and Mahomet. Study their sayings.

I do not approve of religious propagation by war.

I do not approve of Christianity as taught at present. Jesus was my prophet, and taught in my name.

I am the only God. There is none besides.

It is untrue that I required the death of Jesus as a propitiation for sins. Sins are disobediences to my laws. Obedience is the principal thing.

Obey my prophets, and by so doing you will obey me.

Written by the hand of late of * * * * the Indian Staff Corps, on this ninth day of June, nineteen hundred and three at * * * *

"Ye (*Sic*) that have ears to hear, let him hear."

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES. CHAPTER XX.

(Year 1895.)

MY journey back from Madrid to Paris was made tedious and unpleasant by delays caused by landslips on the line of the railway. I was compelled to stop a night at a doleful hotel at Zumarraga and the next one at Tolosa, whence we moved onward to Hendaye, the French frontier town. From thence I went on to Paris very comfortably in a Pullman car. The monotony of the Spanish transit was relieved by the conversation of an elderly Irish gentleman, with whom I had a delightful passage of wit. After some hours of travel the thing became monotonous to him, so he presently took from the net over his head his travelling bag, drew from it a bottle of Irish whiskey and politely asked his neighbours at his end of the compartment to join him in a friendly drink. I noticed that he had a rich Irish brogue and when he came to my end of the compartment and offered me the bottle I politely declined, using the same brogue. He stopped, looked at me in surprise and said "You're Irish!" When I insisted that I was an American he stoutly denied it, adducing as proof positive the fact that I had the brogue and that he could tell the very county of Ireland that I came from. My protests and disclaimers went for nothing and when, laughingly, I told him that my ancestors had been born and died in America during the past 250 years, he looked at me with an expression of reproach that

* 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.

fall in land-values—he being a land-proprietor—and generally in a pessimistic mood. My friend Moore and I went one evening to hear a paper read before the Folklore Society by a noted author, and were greatly disgusted with the seeming moral weakness shown by him in dealing with the question of psychic phenomena; we were equally so with the speech made by another celebrity on the question, his remarks being couched in a tone of insolent and superficial scepticism as to the subject. It is inconceivable to me that a man who has become convinced of a certain truth should have the moral cowardice to shrink from giving his testimony to it: on the other hand, nothing arouses a stronger combative feeling in me than to hear a person who is absolutely ignorant of and incompetent to express an opinion upon psychic phenomena, venturing to air his worthless opinion and to insult persons who are qualified by long experience to discuss the phenomena in question.

Among my visitors on the 20th of June was a tall and handsome gentleman, Count B. . . . F. T. S., of, . . . whose acquaintanceship with us leaders of the theosophical movement began, if we may believe our colleagues who have developed the power of reading the akasic records, in the far-distant days of Ancient Peru. His is only one of several such cases which have been brought to my notice and which go to show that the ties between myself and my fellow-members in the Society are not now formed for the first time in our present incarnations. It is indeed a pleasing thought that we have been evolving along the same ray of the Logos, and that our mutual relationship will be strengthened in proportion to our joint activity in our present life-work; that if we learn to love and work with each other now, death will not cut asunder the bond of union. I wish that every member of the Society could take to heart this truth, and apply it to all his relationships in life, for certainly in the case of those who are united in marriage or family ties, they would come to understand that their contact is not accidental, nor their permanent wrenching asunder inevitable or even possible.

On the day above mentioned I left for Holland and reached Amsterdam at 8 on the following morning by that short and agreeable route *viâ* Harwich and the Hook of Holland. The three days of my visit included delightful conversations with my dear friends of Amsterdam and the Hague, visits to Mr. Fricke's model school, a steamboat excursion to Alkmaar, an old, quaint Dutch town four hours' sail from Amsterdam, a reception and question-meeting at the Amsterdam headquarters, a visit to the Royal Museum, where the Director-General, Mr. Fred. Obreen, showed me all the pictorial treasures of the Dutch school, and a drive at the Hague to Scheveningen, the fashionable watering-place, during which the fisher girls, standing along the road, burst into laughter as they saw my curly white hair and long beard and shouted after me the words "Welcome Klaus!" their popular name for Santa Claus, the childrens' toy-

bringer at Chistmas-time. I left on my return journey on the 23rd and, twelve hours later arrived in London after a pleasant transit by rail and boat from Amsterdam.

The disingenuous policy of Mr. Judge in trying to shirk responsibility for his misdeeds under cover of technicalities with respect to the nature of the Vice-Presidential office and the limitations of the incumbent's responsibilty, had made it clear that we would have to make various changes in our Rules, and the matter seemed of such grave importance that I had decided to convene a meeting of the General Council at London in the month of July (1895). The text of my Executive Notice appears in the Supplement to the *Theosophist* for May 1895. It reads as follows:

The General Secretaries of Sections are notified to attend, in person or by proxy, a meeting of the General Council, at the Headquarters of the European Section, 19, Avenue Road, Regent's Park, London, N.W., at noon on the 7th day of July next, to consider the case of the Vice-Presidency, and the several issues that will be made by the undersigned, and vote upon the constitutional questions involved.

In pursuance of this appointment I had left Bombay for Marseilles on the 10th May—as noted in the preceding chapter—reached Marseilles on the 30th and then got the first news of Judge's secession. This, of course, put a new aspect upon the whole question of the business that was to be brought before the General Council: the secession of the American Section was an accomplished fact—so far as a majority vote could make it so. I had acted upon it officially in my Executive Notice of June 5th, from Zumarraga, and the Council had now to take action upon this document in addition to the subjects for the consideration of which the meeting was called. It must be borne in mind that this meeting was not called *after* the Judge secession, but *before* it, and while the question was pending whether or not he should be forced to retire from office. It was in our mind to make alterations in the language of the Rules as it affected the terms on which the Vice-Presidency could be occupied and vacated, with or without the consent of the incumbent. The crisis of the Secession precipitated matters so that, instead of meeting in London on the 7th of July, the General Council met at the London Headquarters on the 27th of June. The Indian, European and Australasian Sections were respectively represented by Messrs. B. Keightley and G. R. S. Mead, General Secretaries of the first two, and Mr. Sinnett as proxy for Mr. J. C. Staples, General Secretary of the third. Of course, as President-Founder, I presided. The American Section was then in the transition stage from the old to the new Charter, and under the management of the special Committee designated in the Zumarraga Executive Notice. The Scandinavian Section did not come into existence until a few weeks later. The Chair appointed Mr. Mead as Secretary to the meeting. He then, with a few prefatory

remarks, submitted his recent action for the consideration of the General Council in the following terms :

TO THE GENERAL COUNCIL, T. S.

The undersigned hereby places before you a copy of his Executive Notice of June 5th instant, in which the separation of the American Section from the mother Society is recognised; its Charter, those of all assenting Branches, and the diplomas of all Members or Fellows who have voted for the Act of Secession, and declared the Theosophical Society to have had *no* existence, *de jure*, since the year 1878, cancelled. The matter is before you for such action as you may see fit to take, under Sec. 1 of Art. VI., of the Rules.

It was then moved by Mr. Sinnett, seconded by Mr. Keightley, that the President's Executive Notice of June 5th, 1895, be approved and ratified by the General Council, and so notified to the Sections. Carried unanimously. This legalised the Presidential action in the matter of the American Section and the provisions for carrying on the business of the Section until its new Charter could be issued and a General Secretary recommended for appointment.

The President-Founder then read the following paper to the Council for its information, and the same was, upon motion, ordered to be included in the published report of the meeting :—

TO THE GENERAL COUNCIL,—

I wish to lay before you a few remarks about the proposals recently put forward for a change in the Constitution of the Theosophical Society. It is not necessary that I should deal with them in detail, since I am concerned only with the general principle involved. Should we, or should we not, essentially alter the Constitution under which we have worked fairly well for so many years? If so, should we do it hurriedly, under the pressure of a momentary outbreak of feeling, or should we proceed slowly and deliberately? I incline to the latter policy, as I do not see any sufficient reason for haste, which is always injudicious, and often fatal to a good cause. Our present Constitution has been a bridge strong enough for us to cross upon, and has not been found radically defective. At the same time it may be improved and, as President, I am more interested than anybody else to see the improvement made, for the ultimate burden of responsibility falls on my shoulders. I should regard as an improvement any new clauses which should make it easier for me to deal executively with crises like that through which we have just passed in the Judge case, and which has been effectually ended by his withdrawal from office and from membership. But for the clumsy and expensive expedient of a Judicial Committee, I might have settled the whole matter long ago, and thus saved a vast amount of friction, ill-feeling, partisanship and expense. Executive powers of the amplest scope were held and exercised by me from a very early period in our Society's history, *i.e.*, before we left New York for India, and to the recent date when tinkering of the Constitution, alteration of the Rules and binding the President in coils of red tape, began. My experience in Governmental affairs and private societies, and corporations has convinced me that, with an honest and capable man as manager, the fewer Rules and the less obstructive formalities there are, the better

will work be done and the more prosperous and successful be the society, bureau, department, or company. With a dishonest or inefficient manager in control, the multiplication of Rules does no good; the only remedy is in change of the administration. It should also be borne in mind that in our Society, Presidential action is subject to the approval of the General Council, and hence is not autocratic. Pray do not suppose that my remarks are prompted by any personal considerations whatever, for such is not the case. I have always been ready to yield my office to a better man; I am so to-day: I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society. That has become the life of my life, the dearest object of my heart, and far be it from me to omit doing anything, or to hesitate from making any sacrifice, by which its welfare may be promoted.

Among the criticisms of the Constitution which seem to have a certain weight, I will specify that of the wording of our Third Object. It has been urged that, by encouraging inquiry into "the psychical powers latent in man," we have fed a craving for phenomena, and opened the door to abuses which have drawn upon us the curse of many troubles. When one sees how easy it is for self-deluded psychics and cunning pretenders to draw crowds after them in a blind quest after "powers," and a more open intercourse with unseen teachers, one can sympathize with the views of those who would alter the phraseology of our Third Object. I, myself, would be glad if it should be made a serious offence henceforth for any person in our Society to give out any teachings as by authority; for it has always been my belief—and I can point to printed records as far back as 1853 to prove my assertion—that *the value of any given teaching is not augmented in the least degree by attaching to it an authoritative name.* Holding these opinions as I do, I should be glad rather than sorry to see some change made in the wording of the Third Object. There are other changes that it would doubtless be well to make, as for example, to eliminate the idea of geographical boundaries in constituting a Section. There are others still, but, as said before, I should be distinctly opposed to taking precipitate action, and should not recommend any changes that had not been considered and voted upon in all the Sections, and finally ratified by the constitutional majority vote in General Council (Art. V., Secs. 1, 2 and 3).

Some, I see, have erroneously supposed it necessary to alter the Constitution that new Sections with autonomy may be created. A glance, however, at Art. III., Secs. 7, 8, 9, 10, 11, and the last sentence in Section 4 of the same Article, will satisfy any one that the President has full power, "for valid reasons," to form new Sections, prescribe their territorial limits, grant them autonomy, confirm their Bye-laws, and empower them to issue, under his authority and in his name, charters and diplomas. Under my present powers I can, if it should appear to me judicious, create one or a dozen new territorial Sections within the present area of any one of the existing Sections, as easily as I can create them in Africa, South America, or any other continent not at present sectionally chartered. The only pre-requisite is that seven chartered Branches of the Society within the specified area, shall join in petitioning me to issue such a charter in each case. The modification I

would suggest is to strike out the words "territorial" and "geographical area" wherever they occur in connection with the idea of a Section.

While upon this subject, it is best that I should make very clear the difference between an autonomous Section of the Society and a seceded Section. A Section of any public body is a part of it; subordinate to its Constitution; under the government of its Executive and Council; incapable of exempting itself from its Constitutional restrictions which include the results of any decisive vote that may be constitutionally cast by its highest governing assembly. A Section of our Society may, therefore, be autonomous in the full meaning—self-law-making—of the word; that is to say, may make its own bye-laws and rules with the President's approbation, but *vide* Art. III., Sec. 10) with the proviso that they "do not conflict with the Objects and Rules of the Theosophical Society." Now, the General Secretary of a Section is, ex-officio, a Secretary of the Society and a member of the General Council; which (*vide* Art. V, Sec. 1) is invested with "the general control and administration of the Society," and (Sec. 2) decides its action by "a majority of votes." If he is outvoted in Council he has no choice but to submit, as would any other member in any other question introduced by him. Then, again, the Section being, not a separate body, but only a part of the one international body known as the Theosophical Society, which has been organised in a given territory or country for convenience of administration, it has no right to alter its subject relationship with the Society; to change the wording of its bye-laws without Presidential warrant; to elect a "President" of the Section, either temporary or permanent; to give an illegally chosen Executive (in violation of Art. II., Sec. 7), an unlawful title or a longer term of office than that prescribed by law; or to repudiate the *de jure* character of the Society, and thus declare invalid the charters which it has issued and the diplomas or certificates of membership granted by it to its Members or Fellows. These are severally acts of rebellion, of independent sovereignty, of defiance; and these steps having been taken by the late American Section, in convention lawfully assembled, as reported to me by Mr. Judge in an official letter signed by him in his new Presidential capacity I had no alternative but to accept the situation, recognise the revolt as an accomplished fact, and officially suppress the Section discharter its revolting Branches, and cancel the diplomas of those Fellows who had, by their votes, declared them invalid instruments—mere waste paper. I need not say how sad I was, for the necessity of taking this summary action, for the ties of personal affection and respect bind me to many of our late American colleagues. But duty demanded this sacrifice of feeling and I could not hold back. Our Association being of a purely voluntary character, I could not exercise the least coercion to keep the members loyal; I could only give effect to their declared personal independence by relieving them *pro formâ* of their membership. Moreover, the majority in a Branch being the voice of the Branch—its governing power and lawful representative for the time being—I was compelled to accept a Branch majority vote in favour of the Boston Act of Secession as the expression of the Branch's sovereign will that it should cease to be a part of the Theosophical Society of 1875, and thenceforth be a part of the new American society

of 1895, and cancel its old charter. Similarly, when the majority of any Branch had voted to remain loyal and repudiate secession, it was my duty to officially recognise and affirm the fact, and leave the branch charter in the hands of the loyal majority. Of course, the minority would in any case have the clear right of leaving the majority in possession and re-organising themselves as a new Branch of the Society of their choice. It has given me pain to come to know that this self-evident rule of parliamentary and ethical procedure has not been grasped by some of our late American colleagues, who now find themselves, to their surprise, deprived of membership in the Society which they had come to love, and for which many of them had made large sacrifices. To all such, whether as individuals or as Branches, the door will always be open for return.

Now the case would have been quite different if the Boston Convention had proceeded within Constitutional lines. They might, for instance, have pointed out desired modifications of their sectional bye-laws and rules, and under Art. III., Sec. 10, have submitted them to me for ratification. I should have felt myself obliged to approve and confirm all amendments which did not conflict with the constitutional solidarity and international character of the Theosophical Society as a whole; there would have been increased autonomy and no revolt. But I should never have confirmed any proposed change which would make the American Section and its General Secretary more independent of the General Council, the President, or the Theosophical Society's Constitution than are the other Sections and General Secretaries; or which gave it a President, a misleading title, a new seal, or a new form of diploma. To do so, would be equivalent to my consenting to the upsetting of the Constitution and the splitting of the Society into fragments. Though fifty new and autonomous Sections should be chartered by me, the Society would not be weakened; it might, perhaps be bettered, although I have always believed that "in union is strength;" but to permit one Section to set itself up as independent of the central control, to deride its authority and pronounce illegal its charters and diplomas, would have been as bad statesmanship as for Great Britain to ratify the secession and independence of Scotland, England or Ireland, or for the United States to have permitted Virginia or any other State to set itself up as an independent sovereignty, contrary to the provisions of the Federal compact between the States of the Union. The pernicious example set at Boston is bearing its natural fruit in one or more propositions which are now being circulated for signatures, and upon which no other interpretation can be put than that the the formation of new Theosophical Societies is contemplated. I hope that the promoters of these schemes may look at the question without prejudice, from both sides, before pressing them to an issue.

If seven European Branches are discontented with remaining in the present European Section, they can join in petitioning me to form them into a separate Section, and I shall do so if, as above explained, their proposed Bye-laws are formed in such a way as to agree with the provisions of the Theosophical Society's Constitution and Bye-laws now in force. I am also willing to charter new Sections in specified countries as, for instance, Sweden, Holland, Germany, etc., etc., if pressed

to do so, and valid reasons are brought to my notice.* At the same time I wish it to be made plain to your respective Sections that, for the same reason that I dischartered the American Section and its revolting Branches, and cancelled the diplomas of its consenting members, I shall discharter every other Branch in any part of the world which, by a majority vote of its fellows, accepts and endorses the Secession Act of the Boston Convention, and shall cancel the diplomas of those who vote with the majority.

This, you must observe, is quite irrespective of the personal worth of the recalcitrant members; a simple act of constitutional procedure, imposed upon the President and General Council, and for neglect to do which we might be impeached. It is the confirmation of the right of each member to free private judgment and liberty of action: he revolts against our authority, denies the legal status of our Society, repudiates the validity of our charters and diplomas; we let him depart in peace with our kindest wishes for his spiritual welfare, and that is the end of our mutual relationship.

As the office of Vice-President had been declared in the Zumarraga Executive Notice to have been vacated by Mr. Judge by his act of secession, the President-Founder, before the close of the Council meeting, announced the appointment of Mr. Alfred Percy Sinnett to fill the vacancy, and Mr. Sinnett having accepted the nomination, the Secretary was instructed to publish for general information the proceedings of the meeting.

The General Council then adjourned *sine die*.

To complete the legal formalities an Executive Notice of Mr. Sinnett's appointment was issued at London on the 27th of June and circulated to the General Secretaries of Sections, with the following request: "You are hereby requested to take the vote of your respective Sections upon the above nomination, and to communicate the result to me within the next three calendar months, as prescribed by the Bye-laws."

By the 17th September the affirmative votes of the four then existing Sections having come in, an Executive Notice was issued at London declaring him "to be the constitutionally chosen Vice-President, subject to the conditions prescribed in our Bye-laws." At the present time, as experience proves, it takes about six months to get a vote of the General Council upon any question submitted to the members by the President-Founder: when our contemplated Sections in South America, Cuba, South Africa and other distant territories are added to our rolls, the time required will be even longer.

H. S. OLCOTT.

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* In point of fact, this principle has since been applied, and with the best results, Charters for the Dutch, Scandinavian, French, German and Italian Sections having been issued by me.

THEOSOPHY AND CHRISTIANITY.

MANY persons who feel themselves attracted towards Theosophy, whose interest is aroused by its reasonableness and by the manner in which it accounts for many things which otherwise seem inexplicable, yet hesitate to take up its study more deeply, lest they should presently find it contradicting the faith in which they have been brought up—lest, as they often put it, it should take away from them their religion. How, if a religion be true, the study of another truth can take it away, is not very clear; but, however illogical the fear may be, there is no doubt that it exists. It is nevertheless entirely unwarranted, for Theosophy neither attacks nor opposes any form of religion; on the contrary, it explains and harmonizes all. It holds that all religions alike are attempts to state the same great underlying truths—differing in external form and in nomenclature, because they were delivered by different teachers, at different periods of the world's history, and to widely different races of men; but always agreeing in fundamentals, and giving identical instruction upon every subject of real importance. We hold in Theosophy that this truth which lies at the back of all these faiths alike is itself within the reach of man, and indeed it is to that very truth that we give the name Theosophy, or Divine Wisdom, and it is that which we are trying to study.

This, then, is the attitude of Theosophy towards all religions; it does not contradict them, but explains them. Whatever in any of them is unreasonable or obviously untrue it rejects as necessarily unworthy of the Deity and derogatory to Him; whatever is reasonable in each and all of them it takes up and emphasizes, and thus combines all into one harmonious whole. No man need fear that we shall attack his religion, but we may help him to understand it better than he did before. There is nothing in Theosophy which is in any way in opposition to true primitive Christianity, though it may not always be possible to agree with the interpretations put upon that truth by modern dogmatic theology, which is quite another matter.

Most people never apply their reason to their religious beliefs at all; they vaguely hope that it is all right somehow, indeed, many faithful souls consider it wrong to think critically upon any point of faith, for they suppose these things to be greater than human understanding. When people do begin to think, they invariably begin to doubt, because modern theology does not present its doctrines reasonably, and so they very soon find that many points are irrational and incomprehensible. Too often they then feel that their

whole basis of faith is undermined, and they proceed to doubt everything. To all such souls struggling for light I would recommend the study of Theosophy, for I am convinced that it will save them from the dark abysses of materialism by presenting truth to them in a new light, and giving back to them all that is most beautiful in their faith, but on a new and surer basis of reason and common-sense.

In order that it may be quite clear to you that there is in reality no opposition between Christianity and Theosophy, let me put before you the basic principles of the latter; and that you may not suppose that I am clothing them in an unusually Christian dress for the purposes of this lecture, I will quote them from a little book which I have recently written for beginners in this study. It is called "An Outline of Theosophy," and in it I give three great basic truths, certain corollaries which follow from them, and then the results which in turn proceed from Theosophical belief. The three great truths are:—

1. God exists, and He is good.

2. Man is immortal, and his future is one whose glory and splendour have no limit.

3. A divine law of absolute justice rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

To each of these great truths are attached certain others, subsidiary and explanatory. From the first of them it follows:—

1. That, in spite of all appearances, all things are definitely and intelligently moving together for good; that all circumstances, however untoward they may seem, are in reality exactly what are needed; that everything around us tends, not to hinder us, but to help us, if it be only understood.

2. That, since the whole scheme thus tends to man's benefit, it is clearly his duty to learn to understand it.

3. That when he thus understands it, it is also his duty intelligently to co-operate in this scheme.

From the second great truth it follows:

1. That the true man is a soul, and that this body is only an appanage.

2. That he must therefore regard everything from the standpoint of the soul, and that in every case when an internal struggle takes place he must realize his identity with the higher and not with the lower.

3. That what we commonly call his life is only one day in his true and larger life.

4. That death is a matter of far less importance than is usually supposed, since it is by no means the end of life, but merely the passage from one stage of it to another.

5. That man has an immense evolution behind him, the study of which is most fascinating, interesting and instructive.

6. That he has also a splendid evolution before him, the study of which will be even more fascinating and instructive.

7. That there is an absolute certainty of final attainment for every human soul, no matter how far he may seem to have strayed from the path of evolution.

From the third great truth it follows:

1. That every thought, word or action produces its definite result—not a reward or a punishment imposed from without, but a result inherent in the action itself, definitely connected with it in the relation of cause and effect, these being really but two inseparable parts of one whole.

2. That it is both the duty and interest of man to study the divine law closely, so that he may be able to adapt himself to it and to use it, as we use other great laws of nature.

3. That it is necessary for man to attain perfect control over himself, so that he may guide his life intelligently in accordance with law.

This is not a Theosophical creed which I am formulating, for these principles are not put forward as articles of faith, but are stated as definite facts, known to be such through personal investigation by many of us and verifiable by all who are willing to take the trouble to qualify themselves for the study. We are not asking you to accept anything more than we ourselves know to be true. Here and there, it is true, we touch upon matters too high for any direct knowledge that we who are students as yet possess; in such cases, any statements which we make are on the authority of other and older students who know enormously more than we; but when that is so, we always say so quite definitely, keeping clear the distinction between that which we ourselves *know* and that which we only believe, even though we believe it on the best possible authority. We simply present the system for your consideration; if it seems to you reasonable, take it and examine it thoroughly, study it and live the life which it recommends. Since that life is a very noble one, no harm can come to you from trying such an experiment.

These then are the principles of Theosophy; do they in any way contradict those of Christianity? I venture to say that there is nothing in them which is at all in opposition to the true primitive Christianity when it is properly understood, though there may be statements which cannot be reconciled with some of the mistakes of modern popular theology. Let me try to show you how this is so. The principal points in this scheme of ours to which modern orthodoxy would take exception are the implied doctrines of reincarnation and karma—the latter meaning the Divine law of eternal justice under which every man must inevitably bear the

consequences of his own misdoings, and no one else can under any circumstances relieve him of his responsibility.

Modern theology attaches immense importance to texts ; in fact, it appears to me to be based upon one or two texts almost entirely. It takes these and gives to them a particular interpretation, often in direct opposition to the plain meaning of other texts from the same bible. Of course there are contradictions in the bible, just as there must necessarily be in any book of that size, written at such very different periods of the world's history, and by people differing so widely in knowledge and in civilization. It is impossible that all these statements can be literally true, but we can go back behind them all, and try to find out what the original teacher really did lay before his pupils. Since there are many contradictions and many interpretations, it is obviously the duty of a thinking Christian to weigh carefully the different versions of his faith which exist in the world, and decide according to his own reason and common-sense. Every Christian does as a matter of fact decide for himself now ; he chooses to be a Roman Catholic, or an Episcopalian, or a Methodist, or a Salvationist, though each of these sects professes to have the only genuine brand of Christianity, and justifies its claim by quotation of texts. How then does the ordinary layman decide between their rival claims ? Either he accepts blindly the faith which his father held, and does not examine at all, or else he does examine, and then he decides by the exercise of his own judgment. If he is already doing that, it would be absurd and inconsistent for him to refuse to examine *all* texts, instead of basing his belief only upon one or two. If he does impartially examine all texts, he will certainly find many which support Theosophical truth.

Do not think that you are disloyal to the Founder of Christianity if you admit the existence of different interpretations and the possibility of error in all of them. Divergence always happens of necessity in the growth of every religion. If you think of it impartially, you will see that it must be so. In every one of them there is always first the great Teacher himself, putting forth his presentation of the truth with all the force of direct personal knowledge, surrounded by disciples whose enthusiasm is stirred by their contact with him, so that they feel a certainity not inferior to his own. Perhaps some of them under the influence of his magnetism develop the power to see many truths at first-hand for themselves. In time the Teacher leaves them, and the generation of his disciples dies out. The religion is carried on by their followers in turn, and these have usually no direct personal access to the truth, but mould their faith upon the doctrine given by those who preceded them. Presently this doctrine comes to be written down, lest it should be forgotten or distorted, and so a scripture arises. It is not easy so to write that it shall be impossible for man to misunderstand, and presently arise various interpretations. Naturally, different teachers interpret in various ways, and thus sects come into existence, and

bitterness of feeling arises between them. A church grows up —a body of men who consider that they alone hold this new truth, whose direct interest it is to maintain a certain interpretation of it. Presently this new church acquires property, and thus vested interests are established, and considerations entirely foreign to the true religious spirit (and often indeed entirely hostile to it) are inevitably introduced. Then crystallization ensues, and with that we have narrowness, bigotry, worldliness and consequent degradation ; and all this not from any especial vice or carelessness on the part of any one concerned, but in the natural course of history. We may see how this has happened with Hinduism and with Buddhism ; if we can only look with an impartial eye, we shall see how it has happened with Christianity also, though I know that many good orthodox people would consider it wicked and atheistic to say so ; but surely it cannot be wicked to state what is true as shown in the pages of history. Since this was obviously the case, if we wish to discover and study the true Christianity we must go back to the original doctrines, and see how the teachings were interpreted in the earlier times. If we do this we shall find that the faith taught then was by no means the iron-bound Theology of the present day, but a far more spiritual and philosophical religion, corresponding in many points with the truth that lies behind all religions, which we now study under the name of Theosophy.

As I have said, the principal points in that outline of Theosophy to which exception would be taken by the orthodox theologian are those of Reincarnation and of the inevitable and automatic action of Divine Justice. Neither of these doctrines is held by the church of the present day, yet I think we shall find a certain amount of evidence that they were not unknown during the earlier periods. Very few direct references to the doctrine of Reincarnation are to be found in the scriptures as we now have them, but there are one or two which are unmistakable. There is one clear definite statement by Christ himself, which of course must settle the question once for all for any one who believes in the gospel history and in the inspiration of the scriptures. When he has been speaking of John the Baptist, and inquiring what opinions were generally held about him, he terminates the conversation by the emphatic pronouncement, "If ye will receive it, this is Elias which was for to come." I am quite aware that the orthodox theologian thinks that Christ did not mean what he said in this case, and wishes us to believe that he was endeavouring to explain that Elias had been a type of John the Baptist. But in reply to such a disingenuous plea it will be sufficient to ask what would be thought of any one who in ordinary life tried to explain away a statement in so clumsy a fashion. Christ knew perfectly well what was the popular opinion with reference to such matters ; he knew quite well that he himself was supposed by the common people to be a reincarnation, sometimes of Elijah, some-

times of Jeremiah, and sometimes of one of the other prophets ; and he was well aware that the return of Elijah had been prophesied and that all the common people were in constant expectation of his advent. Consequently in making a direct statement such as this he must have known perfectly well how all his hearers would understand him. "If ye will receive it"—that is to say, if you can believe it—"This man is the very Elijah whom you are expecting." That is an absolutely unequivocal statement, and to suppose that when Christ said that, he did not mean it, but instead intended to express something vague and symbolical, is simply to accuse him of wilfully misleading the people by giving to them a direct statement which he must have known perfectly well that they could take only in one way. Either Christ said this or he did not say it ; if he did not say it what becomes of the inspiration of the gospel? If he did say it, then reincarnation is a fact. The passage will be found in Mathew XI., 14.

Another reference to this doctrine occurs in the story of the man who was born blind, and was brought to the Christ to be cured. The disciples inquired, "Master, who did sin, this man, or his parents, that he was born blind?" This question undoubtedly implies belief in a large proportion of the Theosophical doctrine in the minds of those who asked it. You will note that they clearly hold to the idea of cause and effect and of Divine Justice. Here was the case of a man born blind—a terrible affliction, of course, both for the child himself and for his parents. The disciples realized that this must be the result of some sin or folly ; and their question is as to whose sin it was that had brought about this deplorable result. Was it that the father had been so wicked that he deserved to have the sorrow of a blind son ; or was it that in some previous state of existence the man himself had sinned, and so brought upon himself this pitiable fate? Obviously, if the latter were the true solution, the sins which deserved this punishment must have been committed before he was born—that is to say in a previous life ; so that in fact both the great pillars of Theosophical teaching to which we have referred are clearly implied in this one question. The answer of Christ is very noteworthy. We know that on other occasions he was by no means backward in commenting vigorously upon inaccurate doctrine or practice ; he spoke very strongly on many occasions to the Scribes and Pharisees and others. If therefore reincarnation and the idea of Divine Justice were false and foolish beliefs, we should certainly expect to find him taking this opportunity to rebuke his disciples for holding them ; yet we notice that he does nothing of the kind. He simply accepts their suggestions as entirely matters of course ; he does not rebuke them in any way, but simply explains that neither of the hypotheses which they suggest is the true cause of the affliction in this particular case : "Neither

hath this man sinned, nor his parents ; but that the works of God should be made manifest in him."

Years ago an English clergyman wrote a remarkable book called, "From Death to the Judgment Day," in which he showed that reincarnation was the great secret teaching of the Christian religion which cleared up all its difficulties and made it into a coherent and rational system. Quite lately a Methodist minister in America has published a book called, "Birth a New Chance," in which he argues the same question, though along different lines. His theory of rebirth only very partially agrees with ours, since he denies that the soul has at present any intelligent existence apart from its successive physical bodies ; but it is interesting to find that along such different lines of thought men of various shades of opinion are beginning to see the necessity of this fundamental doctrine.

Furthermore, it relieves us of many and great difficulties. It is impossible for any one who looks around him and sees the sorrow and the suffering in the world, and the horrible inequality in the lives of men—not inequality in wealth merely, but inequality of opportunity of progress—to harmonise these facts with the love and justice of God, unless he is willing to accept this theory that this one life is not all, but that it is only a day in the real life of the soul, and that each soul therefore has made its place for itself, and is receiving not only that which it has deserved, but also just such training as is best for its evolution. Surely the only theory which enables a man rationally to believe in Divine Justice without shutting his eyes to obvious facts is a theory worthy of study.

Among the early fathers of the church also it will be found that this doctrine was at least to some extent understood. Direct references to it are few, but that may well have been because it was regarded rather as one of the secret teachings than as something to be spoken of openly or in public. As to this secret doctrine I shall have a few words to say presently ; but let me for the moment pass on to the consideration of the other great doctrine of Divine Justice.

Since these words are frequently upon the lips of the professors of religion, it might perhaps be thought at first sight that we should have no need to justify to them our teaching of this law of justice. Yet assuredly a great deal of the religious teaching of the present day distinctly includes a theory that we may escape from the consequence of our actions ; indeed modern Theology concerns itself principally with a plan for evading Divine Justice, which it elects to call "salvation ;" and it makes this plan depend entirely upon what a man believes, or rather upon what he says that he believes. The whole theory of "salvation," and indeed the idea that there is anything to be "saved" from, seems to be based upon a misunderstanding of a few texts of scripture. In Theosophy we do not believe in the idea of so-called Divine wrath ; we think that to attribute to God our own vices of anger and cruelty is a

terrible blasphemy. It may often happen that a man gives way to wrath, yet on reflection he knows perfectly well that he was wrong in doing so ; and it seems to us that to believe the eternal and all-loving Father to be guilty of actions which even we realize to be improper is a very terrible degradation of the great divine ideas. It seems to be a relic of primitive savagery and fetish worship—of the idea that the principal powers in nature are evil demons who require propitiation. In Theosophy our reverence for the Deity is far too great to allow us to accept anything so derogatory to His dignity. Instead of this debasing superstition we have the certainty that God is an omnipotent and all-loving Father and that His will is directed, not towards our condemnation, but towards our evolution. We hold the theory of steady development and final attainment for all ; and we think that the man's progress depends, not upon what he believes, but upon what he does.

And surely there is very much in the Christian scriptures which supports this idea. You may perhaps remember the solemn and earnest warning which St. Paul gave to the Galatians, in the sixth chapter of his Epistle to them : " Be not deceived ; God is not mocked ; whatsoever a man soweth, that shall he also reap." Again in writing to the Romans he speaks of " The righteous judgment of God, who will render to every man according to his deeds." Not only does the apostle speak thus, but his Master also teaches exactly the same doctrine. You will remember how in the fifth chapter of the gospel according to St. John he states that "They that have done good shall come forth unto the resurrection of life—" not those who have believed some particular doctrine.

Another exceedingly striking point is to be found in the account which Christ gives of the last judgment, in the twenty-fifth chapter of the gospel according to St. Matthew. Since, according to theological teaching, he is himself to be the judge on this occasion, surely his account of the proceedings must be correct, and his explanation of the basis upon which the decision will be given must be absolutely accurate. He describes how all nations shall be brought before the king and how they shall be divided into two great classes, some on the right hand and some on the left hand, and the reasons for the classification are very clearly and distinctly given. From the study of modern Theology we should expect that the one great question upon the answer to which all would turn must inevitably be, " Have you believed in Christ. or in certain doctrines ? " or, " Have you accepted the teachings of the church ? " The orthodox believer must be much surprised to note that neither of these questions seem to enter into the matter at all ; not one word is asked by Christ as to what these people have believed, or whether they believe in anything whatever. The decision is entirely based not upon belief, but upon action—not upon the doctrines which they have held, but upon what they have done. The

only question raised is whether they have fed the hungry, have clothed the naked, have helped the stranger and those who were sick and in trouble—that is to say whether they have done their duty towards their neighbour in a compassionate and charitable spirit. It is perfectly obvious that according to this account of the Day of Judgment—again, remember, by the Judge himself—a Buddhist, a Hindu, a Mahomedan, a so-called heathen of any type whatever, would have just as good a chance of attaining the eternal life of heaven as the most bigoted Christian sectarian. It would almost seem as though the modern theologian did not read his bible at all ; or rather it would seem that he had his attention so exclusively fixed upon certain texts, and the deductions which he and his predecessors have drawn from them, that he simply becomes entirely blind to the plain straightforward signification of many other texts of equal importance.

It may be said, however, that at any rate, in the present day these doctrines of reincarnation and of perfect justice are simply not taught in any of the churches ; how is that to be accounted for ? We reply that this is because Christianity has forgotten much of its own original teaching—because it is now satisfied with only part, and that a very small part, of what it originally knew. It may be argued that at least the church possesses the original scriptures, and that the teaching derived from these writings should therefore not have varied. As has been shown, the modern teaching appears to be based exclusively upon certain fragments of these scriptures wrested from their context, and so treated as to contradict many other passages. From these few misapplied texts an insecure edifice of unreasonable doctrine is built, and the original teaching of the early church is to a great extent neglected. These very scriptures themselves tell us constantly of something more than is written in them —something more than was ever given to the public. It is the fashion in these days to deny that there could ever have been any esoteric teaching in Christianity : indeed its present professors make a boast of the idea that it contains nothing which cannot be comprehended by the meanest intellect, and laid open in its fulness to the most ignorant. If this boast were founded upon fact, it would be a very serious reproach against Christianity ; for it would mean that this religion had nothing to offer to the thinking man. Every great religion has always recognized the fact that it had to deal with many different classes of men, and that it was emphatically necessary that it should be able to meet them all at their various levels.

It will have to provide for large numbers of simple and uneducated people, totally incapable of comprehending a high system of philosophy or metaphysics ; consequently it must have a plain and straightforward scheme of ethical teaching, instructing those people how to live, and clearly and strongly putting before them the fact that according to the nature of their lives here and now will

be their happiness or their suffering hereafter. But there will be many to whom this alone is far from satisfactory—whose minds will seek for a great scheme in the Universe, who will inquire how man comes to be what he is, and what is the future that lies before him. The answers to all these questions will inevitably involve very much that would be entirely incomprehensible to the simple faith of the unlearned ; indeed it may well be that much of this higher teaching would tend only to confuse and to mislead the man who was not yet ready for it. Furthermore, knowledge is always power ; and therefore a thorough acquaintance with those higher facts would certainly place in the hands of the student the capacity to do much more than the ignorant could do, either for evil or for good. From this again it follows inevitably that circumspection must be used in setting forth in its fulness this higher teaching ; and certain guarantees may well be required by the teachers that those who receive it shall use it only for the good of mankind.

C. W. LEADBEATER.

[*To be concluded.*]

OUR LITERATURE.

["To all the great nations of the world, and to the chief religious sects in the East and the West; to the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanak, and the various branches of the Hindu church, grace be to you and peace everlasting, Gather ye the wisdom of the East and the West, and assimilate the examples of the saints of all ages."]

KESHAB CHANDAR SEN.

ANY one who has been keenly following the interest and progress of the Theosophical Society in its chequered career during the past seven and twenty years, in the four corners of the globe ; who has had the good luck and privilege to study and watch the small acorn shoot up into the stalwart oak which promises to give its spiritual shade to many a world-worn, sun-burnt pilgrim, with the pains and miseries so mysteriously and to him so inexplicably huddled upon his head, will be able to see, if he has no preconceptions of his own to warp his honest judgment, that the literature which the leading exponents of the Society have manufactured within this brief period is a marvel in itself ; a marvel unheard-of and undreamt-of in any former age ; a marvel which is brought forward not for one sect, or for one country, not for a single religion, or a chosen people of God, but a marvel for the behoof of the whole world, and for the entire human race. Sterling and solid as the literature is, its chief virtue is that it teaches man how to take his own evolution in his own hand, to step aside from the slow and snail-like pace at which Nature moves along in her path, to be a master of his own fate, to know his

own position, and the connection it bears with the Universe, how from being under tutelage he can rise to be a coadjutor of the great functionaries who are endeavoring to evoke harmony and peace from the seeming chaos, and finally to know that every form impregnated with the Divine Life, whether it be of a mere stone or of the shining Sun overhead, has a definite mission to do, and that each, at the end of a certain period, incalculable though it be from the human standpoint, has to lay its experiences, varied and complex, at the feet of its Maker. This literature has brought knowledge of a practical kind to many homes and hearths whose inmates have come to take their condition in life, however adverse, with a smiling grace, confident that the present harvest is due to a past sowing, and that if the future is to be assured of a healthy spiritual growth, the present should be adjusted in a way amenable to our expectations ; it has saved many persons who in utter despondence of their surroundings and bereft of the faintest hope of improving their lot in life, had intended to lay violent hands on themselves ; and it has produced such a steady and unerring influence upon the minds of many who were groping in darkness as to the why and whence of human life that there is hardly one who has conscientiously and earnestly studied the objects of manifestation who has failed to find a clue to the inner and outer mysteries of Nature. But the greatest merit of the theosophical literature is that it has a message of comfort for all grades of men ; to the child it shows how it should grow into a philanthropic adult ; to the adult it points out how he should curb his own flesh so that with a little sacrifice of his personal possessions he may imitate by degrees the great powers of Nature which are liberal and impartial above human conception ; to age it imparts its secret that the ONE without a second, whose spark it bears, never dies nor is ever born ; that the decay of the body so far from extinguishing that spark gives it further chances of making it glow warmer and brighter till it is fanned into flame ; thus disarming death of its seeming terrors ; to males and females it sings its sweet ode of Life Eternal, that the unborn and uncreate knows no sex ; and that the outer coat each one wears is no impediment to growth and self-knowledge ; to the savage and to the civilized, to the normally evolved and to the advanced, to every man and to every woman this glorious literature has something new and something reliable to teach ; its lessons are as exhaustless as the waves. No thirsty soul can ever go to its perennial stream and come back unslaked and unappeased. But there is a practical side of this literature which inculcates on every man so inclined, to train his heart and his head. The civilization of the West which is now being grafted on the people of the East is at the best but a lop-sided civilization ; it teaches us how to develop the intellect at the expense of the finer and subtler susceptibilities of the heart ; the unfathomable depths of the most distant stars have been measured

but the immeasurable profundities of the human heart have been ignored. It was left for Theosophy to prove that in search of God these two complementary adjuncts are absolutely necessary for attaining wisdom. Mere head learning is not able to make us wise, nor can mere heart culture make us sons of God; the heart and head, knowledge and devotion combined, learning and humility welded into one, can alone fructify the germ of Divinity that is lying dormant in each one of us. Should the present attempt at uniting the keen intellect and inexhaustible energy of the West with the deep devotion and religious fervour of the East succeed; should it be possible to regenerate humanity by implanting in the East and West what each lacks in an eminent degree: should the Divine Powers in their prevision and compassion have devised a means by which our race in both the hemispheres may be cognizant of the inherent virtues of the head and the heart, the absence of one of which has made Europe cry out, her grand scientific researches notwithstanding, "more light and light, more dark and dark our woes," and Asia bend her neck under a foreign yoke, theosophic literature would have achieved a triumph greater than those of Alexander's and Cæsar's, of Darwin's and Newton's, of all pristine saints and sages of the world, for the sayings and precepts of the holy men of antiquity have been made the exclusive property of a certain section of humanity, whereas it is the privilege of our literature that it tries to reach every son of woman born, it has no bar and it has no limit; it is as boundless as ether, pervasive as light, redolent of ancient wisdom, every one can have access within its spacious temple; it is as bountiful as the rain from heaven; succulent and juicy for all who know how to taste it.

As a rule, the literature of a country or a nation scarcely succeeds in making its effect world-wide; it is the rare privilege of the theosophic literature by reason of its being conducive to the universal brotherhood of humanity to surpass everything of its kind. It is justly said that the sun never sets on the British Empire and it may be equally justly remarked that the English language which is spoken by the major portion of the inhabitants of the globe, and in which nine-tenths of the literature of Ancient Wisdom is written, will not be defunct for centuries to come. In the vehicle chosen for the spread of theosophic ideas and philosophy there is a prophetic message for the realization of the first object of the society, for as Great Britain, India, America, Australia, and the bulk of Africa, are cemented together by a common language for the interchange of ideas, a time may come, nay, it is sure to come, when this brotherhood of language will give way to spiritual brotherhood, the end and aim of the current Manvantara. Kinship in language may be the premonition of consanguinity of thought which has been proved as a fact in the first dawn of the twentieth century, with the disappearance of a noble and benevolent monad from

our earth, whom the press and pulpit of all countries in the world acclaimed as the greatest soul that had ever visited our globe. There was hardly a time in the history of the world when there was such a concensus of opinion that Queen Victoria had left the world poorer by her death. Here is an instance that comes but at rare intervals, of the intellectual unity of the race, and if human intellect has within itself the possibility of accord and symphony, what is there to prevent us from hoping that the future may be pregnant with the realization of that soul-elevating idea that all human beings have come from ONE SOURCE, that the Father of humanity is one, that brothers we are unto one another, brothers not in bodies, but in *something* deeper and higher, in something more permanent; in the appreciation of that brotherhood lies our salvation, and the promised millennium will come when we shall live the life that promotes universal love and good will. Brotherhood of language, brotherhood of thought and brotherhood of spirit are the three successive phases of human evolution. Distant, very distant may be the day when the last-named brotherhood may come to pass, but as we have made the world as we find it now, by our consolidated thoughts, in our future pilgrimages we may live on this globe not as brothers by blood, but as spiritual brothers; we may live and breathe and have our being in love universal which is synonymous with God.

As theosophic writers belong to all nationalities, and as some of the advanced souls amongst them have already on higher planes seen and experienced for themselves palpably and consciously the unity which reigns throughout the Universe, it is but fair to expect that with the development of intellect *in the right direction*, and with the suppression of the heresy of separation, the idea of brotherhood in spirit, now so unthinkable, will be an accomplished fact. From what has been stated above and from the trend of the scientific thought in the West which goes to indicate that all the forces of Nature harnessed into human service are but various manifestations of one Force; that sound, light, and electricity are nothing but certain modes of vibrations of the one Invisible, and that these all, though coming from a common origin, make different impressions as often as they come in contact with our different functional organs, we may reasonably infer that when science advances still further, it will be able to see what the far-seeing Rishis, the *Mantradrishtas*, saw centuries back on the banks of the Ganges, that the one eternal Imperishable Life saturates every one of the forms which swarm so thickly around us. Thanks to the modern Western mind that slowly and imperceptibly it is lending its warm support on the physical plane to what the ancient children of India proved beyond an error or doubt on the borderland where the physical merges into astral, manasic and buddhic planes. All credit to the science of the West that single-handed and with a perseverance all its own,

within the last half-century it has produced results which go far to strengthen the master thought of the East. If the West were entirely to give up its own ruling idea, *viz.*, "Every one for himself and God for us all," the bane and curse of spirituality, greater things would it achieve in the three worlds than were ever achieved by the East.

But coming to our literature one can safely aver that between "Isis Unveiled," by H. P. Blavatsky, and "Man Visible and Invisible," by C. W. Leadbeater, numerous books have been published, which may be classed as ethical, moral and philosophical; in some of them there are single sentences akin to the Sutras of Panini or the Brahma Sutras, which may be studied and pondered over for a life time. There are depths within depths in a single aphorism of "Light on the Path" or "Voice of the Silence," which when meditated upon and put into practice at the office-desk, in our contact with the work-a-day world or in our dear family circle, make us to know how difficult it is for us to rise above the limits of our frail personality and to attain the efficiency and perfection laid down in these teachings. Take one single sentence:

"Before the eyes can see, they must be incapable of tears."

I have read comments and monographs upon it, have heard even lectures, but there is something within this sentence that tells that it should be read by each one by his own light, he must compare what he has heard and read with his own experience and then judge for himself when and how he will be able to dry his own eyes prior to his standing in the presence of the Deity in his heart. But this one sentence is by the way: every phrase in "Light," terse and laconic as it is, is without exaggeration, the study of a life-time; for instance:—

"Seek in the heart the source of evil, and expunge it."

Eleven simple English words that will not be intelligible perhaps even after eleven commentaries. Who can understand the secrets of the heart? He who can read his own heart and purify it of its earthly dross is more than man, he stands in the first rank of the Saviours of humanity: he who can spell out the mysteries of his own heart is not in need of knowing anything else. I came across the sentence, "He who purifies his own heart is the world's greatest benefactor," in a recent book of an elevated tone, and wondered to myself how few there be who ever dream, much less think seriously of purifying the heart. If a man can, during the few hours he can snatch from his worldly business, meditate upon these eleven words and make them the part and parcel of his life, realizing the profound truths that lie hidden therein, the hideous caterpillar will soon transmute itself into the sweet sunny butterfly. It is by expunging the heart of its impurities that the sable rock of flesh yields the crystalline waters of the Divine Spirit. The mission of life for each one is to dive deep into his own heart, remove the blotches and

inequalities that exist there, and then see what a radical change comes upon him. What was confined hitherto in a nutshell, now finds the whole world cramped and narrow for *itself*. But the question is, out of a thousand readers of "Light on the Path" how many are there who will chisel this one sentence in their hearts in indelible characters, trying to live it, and in the end quit the world better than when they entered it.

It is a great beauty of the theosophic literature that it is practical in its ethical teachings, but very, very few have heart and courage to act up to them. In these days of much reading and less thinking superficiality gains at the expense of depth. The charm of theosophic ethics is that when an earnest soul tries to put a certain precept into practice, he succeeds in getting the alchemy of life in the long run, though he may have to struggle much against adverse Karma. Many may be the flaws of a human being but each one of us has to fight and conquer them. A man of many virtues and fewer vices, if he strive not against the latter, cannot claim to stand as high in the scale of evolution as another who knows the art of battling against his many imperfections: Stagnation means death, activity is progress: better a *rajasic* man who can do good to his fellows than a Sanyâsin who cares for his own spiritual advancement and leaves the world to take care of *itself*. Few there be in the world who know how to live for others: Theosophy alone teaches this as the first and foremost precept in the formation of universal brotherhood. As the literature of every nation bears the impress of its guiding thought, theosophic literature, which is the literature of humanity, has the following two thoughts to give to its votaries:—

I. To free man from his painful limitations;

II. To suppress the devil and bring forth the angel, within him.

To read a theosophic book may not be very pleasant to one who is outside the pale of Theosophy, but to grasp it and assimilate it is really difficult and taxes intellect in no small degree. It is quite different from running through a hundred pages of a sensational novel, in a railway compartment, when one exclaims with glee that he has done with the whole of it by the end of his journey. Some writers on theosophic subjects who have scientific minds trained in organization, have given old Eastern thoughts dressed in such attractive form that they become accessible both in the East and the West. Many Hindu Yogis and a large proportion of the *Grihasthas* in India may be well acquainted with the subjects treated so lucidly in Mrs. Besant's "Thought-Power, its Control and Culture." Its many points have been fully treated in Sanskrit literature of old, but it may be said that hardly anywhere do we find that explanation of the divine science of thought as is given in this work by the gifted author with her usual masterly finish and acute penetration. A man intent on developing the Higher Self within himself need not do any-

thing further than make this book his gospel, pore over its pages and carry on the inner working of his mind as taught therein. In the whole range of our literature, I venture to think that this one work is quite enough to build a man's character, to build him from within, aye, to build him for eternity. Such are some of the rare books of our powerful writers; they are worth their weight in gold; they are meant to make angels of men: they who live and move and have their being in them are the real victors of the earth; their triumphs last for ages, and in their strength is the inspiration and salvation of the race.

But here we shall examine for a while the effects of our literature on the thought of the day. The two fundamental doctrines of Karma and Reincarnation which form the basis of the science of SELF have so much tinctured the current literature that there are scores of novels and magazine articles which enter willingly and unwillingly into them. Hints are not wanting from the pulpit which go to show that these rest on a solid foundation. The seeming injustice of the inscrutable Deity finds its solution in them and them only. It is really difficult to find the true cause of such a rapid conversion of the hitherto hermetically-sealed mind of Europe to these doctrines, except it may be traced to the innate appreciation of TRUTH which dies not by denial and which lives by its own inherent merit alone. Men readily take to a long-forgotten truth, provided there be something within them, nature-born, to allow it to germinate and fructify. Because the law of sowing and reaping holds good on all the planes of nature, its inculcation has, at the present stage of evolution, taken a firm hold of the human mind, for "One touch of nature makes the whole world kin." Karma and Reincarnation have held their own amongst all the peoples of the world who can boast of an ancient civilisation. The present generation of Europe may slowly veer around, and there are signs which indicate that her faith in reincarnation will be established by the indefatigable researches of her scientific men. If astronomy and geology have shown that it took millions of years for our globe to be habitable, man, the masterpiece of nature, will be fit to see his God, the acme of wisdom, when he has garnered within himself all the knowledge which he has to acquire here. If we look intently into the workings of the human mind, we shall find that though one man in his lifetime may accumulate unto himself thousands of thoughts yet he is governed by only one or two, even so humanity *in toto* may have millions and millions of thoughts, but their chief directors during cosmic activity are those of Karma and Reincarnation. There has been no period in the moral and ethical code of man when he was not led by them. Their revival is the dawning of a brighter day for our race; all credit to the theosophical literature that it has done within a quarter-century what nineteen centuries had failed to do before. Sow broadcast the gospel of

Karma and Reincarnation, ye moralists and priests of Europe, amongst your dissatisfied millions; infuse into them, by their aid, the calm of contentment, and you shall bury in oblivion your oft recurring strikes, your dynamite and revolvers, which cost you millions in money every year, and which have cost you already so many crowned heads.

Present histories may, at the best, be a cursory and hazy peep into the past of about five thousand years, but Theosophy has given us in the "Story of Atlantis" a history of the globe which extends over millions of years from the living "Memory of Nature," ever true and ever reliable for those who know how to read it, and has depicted in most vivid colours how men fared in that hoary past, in what points they were our inferiors, and where we bear the palm over them. We are made to live once more through the glorious civilization of Peru where we see the Incas, the priests, and the commonalty, with a simple but content-giving machinery of administration of law and justice, and with a form of worship shorn of hypocrisy and bald ritualism. We hold up our heads and talk big of our civilization but it is surely not a healthy state of human Society where a dozen millionaires exist side by side with starving millions in a country. The history of many ancient civilizations has handed down such wholesome lessons of justice and good-will that it will be advisable for the present rulers of the earth to lay them to heart.

Just as at the dawn of creation the whole Cosmos existed as a mass of nebulous matter from which have solidified our solar systems, even so from the voluminous knowledge given us in "Isis Unveiled" and "The Secret Doctrine" there have come forth books treating at great detail upon the evolution of man, his development by Yogic process; the secrets of sound and colour, and in fact of many subjects which are meant to lead man on to the Higher Life. Whoever is anxious to wade successfully through this Vale of Tears where seething sorrow and withering affliction are the order of the day, where human bodies bloom and fade almost every second, where separation and fear rule supreme; whoever is anxious to definitely learn his whence, why and whither, thus differentiating betwixt the visible false and invisible Real; in short, whoever is anxious to soar above pain, the synonym of ignorance, must give his days and nights to the study of our theosophic literature.

JEHANGIR SORABJI.

*REFLECTIONS ON VIVISECTION.**

IT appears necessary to us to examine vivisection, as it at present exists, for if we condemn it as our own heart prompts us to do, the solving of the problem still lies before us, and to justify our condemnation several questions have to be carefully examined. What is Vivisection? Is its kingdom small or vast? And what are the near and distant consequences of its practice? Is it possible to suppress it altogether? Then what would be the consequences of such suppression, and what means have we for the suppression, and by what could we replace it? These questions merit our attention for they are both delicate in their essence and difficult to solve.

On no account must we forget that to win the respect of our adversaries, we must not enter on this enterprise without having considered the problem from all sides, and on no account must we enter the arena as ardent, inexperienced and impetuous conquerors, for we can then only be charged with ignorance and folly, and run the risk of losing a fair combat before we begin.

This is why we believe that before we begin to fight, or to sign petitions against vivisection, many, if not all, of the above questions must have been solved by us. It is not necessary—I believe—for me to give a definition of what vivisection really is, each one can more or less picture it for himself. Every one knows—or thinks he knows—of the experiments made in the Laboratories "in anima vili," but it is only right to add that the general idea is more or less correct, and to acknowledge at the same time, that the domain and extent of vivisection is often ignored. Properly speaking, vivisection is not the most serious enemy that we have to fight; it is but a small part of a larger whole, known in modern science under the name of Experimental Research and its method is the real enemy to which vivisection has given birth.

Is it for this reason that we are to neglect the daily experiments made by Professors and their pupils in the laboratories? Certainly not—and it is right to recognize that in France—in Paris—a movement is on foot in favor of the respect that one owes to the life of the animals, and this movement has taken place within the scientific world itself. Scientific men appear to have a tendency to diminish the number of their experiments, and to enforce, in all cases, anæsthetics and to lessen as much as possible the sufferings of their victims.

In Paris the lectures on Physiology are given for the most part without practical demonstrations. Many experiments, many sacrifices are made to prove certain phenomena to the student who could easily imagine them without this extra pain and suffering.

We therefore condemn without further examination this division of vivisection known under the name of Physiological demonstration, whereby a number of animals of all kinds, especially dogs, are thus uselessly sacrificed: nothing is more sad to the spectator than the sight of these animals waiting to be sacrificed in the laboratories: it seems as if their consciousness became abnormally lucid in this atmosphere and they appear to clearly understand the inevitable sacrifice, their souls awakened by the agony and terror around them, offering their bodies without any resistance to the torture. Experiments are made as painlessly as possible, and certain amongst them that appear the most terrible to the public can be carried out under opiates without causing the animal's death. The same experiments have later been made on man, principally the localisation of the motor centres in the brain, exposing nearly an entire lobe; man recovers from the above operation in a few days. It is therefore difficult to reproach the vivisector for attempting such an experiment on the animals. This fact is told in passing, to slightly excuse the sacrifices daily made in the laboratories. We know these sacrifices are uselessly multiplied and their cruelty is often manifest. To show the auto-vitality of the heart, for instance, this organ is torn out of living frogs and, for the better instruction of the students, this experiment is often repeated; although this is repulsive, it cannot only be tolerated, but excused. That the same experiments are practised on the superior mammifera, that this study of the heart is made with all the cruelty that it implies, long needles being planted into the cardiac cavities, with artificial circulation and respiration, that such studies are made on animals trembling with life is admitted, and it is our duty to loudly condemn them with all our strength. Nevertheless in condemning such experiments, we ignore the past of Physiology, a science to which we owe all that we know of the functions of man's body and by which we are able to relieve him in sickness. Physiology is not a new science, it existed in Alexandria; many great teachers and thinkers have belonged to its ranks and great discoveries have been made by them: we must not therefore forget that in condemning vivisection, we condemn also these great thinkers who have devoted themselves to this cause. It can be suggested that we have nothing to do with the manner in which the physiological notions have been acquired; that we have not to regret what has been done and have to think of the future only; that to regret the past is to lose time. If the means of acquiring knowledge in the past were of little consequence, in the present it is not so: we have to leave the path we believe bad for one we believe better, called that of Truth. The future looks dark for those who would fight against vivisection; but the stronger the enemy

* Translated for *The Theosophist* by M. P. E. Bernard.

the more need of fighting. If we consider it easy to suppress experimental research and demonstrations by vivisection, if we would do away with old means and replace them by others more noble and useful, if this is our aspiration, let us realise from the first that our task is and will be heavy, for to reform modern science and turn her young and fiery course will be a long and difficult matter.

Vivisection in the laboratories and the discoveries of the past can only be looked upon as a drop of water when compared to that ocean called experimental research. A powerful and mighty dike is needed to stop that flood growing more and more threatening. To experimental research we owe the help given by modern science to man, and towards it all the thoughts and hopes of those who work for humanity are directed. The method implies necessarily experiments upon animals, experiments which are a form of vivisection. These methods of inoculation called "experimental" are cruel to the animal, but they are believed to be beneficial to man. The animals are inoculated with the virus and slowly by poison and suffering consumed: this must take place before the virus can be used effectively on man: it has to be assimilated in some way by animal life, hence animals are inoculated and the precious virus is extracted from their blood or their organs and often their life is sacrificed. In some cases where the animals are saved, they are reserved for fresh experiments. Thus every new discovery, every new remedy found by those who work for the well-being of man is procured by the suffering and sacrifice of hundreds of the lower animals. Scientific research teaches us, we believe, the nature of diseases and how to nurse and cure them; and it has, I must own, vivisection for its indispensable base. *

The "serum," those new remedies which according to the opinion of the majority of medical men give life in desperate cases are all the fruit and often the very essence of these multiplied sacrifices.....must we then cast all these discoveries aside? If yes, then we must refuse in many cases of real need this scientific help. What must we do? The moment has now come when we may consider the new orientation that experimental research must take, if she is forced by the campaign against her and vivisection to suppress her method of investigation: if we destroy an edifice that we consider imperfect, we must replace it by one not only considered, but which *is* perfect. I say perfect, because it will be built upon wise human principles, born from truth and perfection. "Thou shalt not destroy;" such is the motto we must practice: "useless destruction is against the law." The students of experimental research tell us they destroy to create, and thus they are doing useful work by their destruction. We have then to show them, that one can create and carry on useful work without destruction of life.

* Not proven.—Ed.

The men of science quickly reply that they destroy an inferior life to save, or help a superior, and thus follow the law of sacrifice, the inferior being sacrificed to the superior; that to destroy as they do, is as rational as to kill a savage animal for the protection of life, as rational as to produce and,then kill animals that man may be fed by their bodies. We remark that to kill for self-protection, or the safeguard of others, is lawful and just, but to destroy or kill when one can do otherwise is against the natural law. In fact, very often one can do otherwise, particularly in contagious diseases. We must show the men of science that other means than vivisection must be employed to protect us against disease. With more perfect public sanitation and personal hygiene, disease and epidemics must in time disappear. Hygiene and sanitary law are the means which will chase unhealthy germs from amongst us, and by such methods the germs will be without effect. Epidemics, contagious diseases, are due to unhealthy conditions, which if they can be overcome in their origin will soon cease to appear amongst us.

Tuberculosis, diphtheria, cholera, plague, so rebellious to treatment—will they not be near their departure when rigorous sanitary laws are enforced? Experience already tells us that epidemics considered fatal in the past have become insignificant in the present, thanks to the better sanitation of to-day. There is still another question:—Can the serum treatment be looked upon as efficacious? No, that is far from being established, because the results obtained are often in contradiction to that which science had expected, and the treatment said to be infallible is often found wanting. Under these conditions we are justified in saying that the truth has not yet been found.

From India we hear that vegetable therapeutics are known to be very active against very dangerous diseases. Why then do we not try to turn our Western therapeutics in this same direction; already old, and believed in by those more highly advanced than we are. It is well to note at this point of our subject that our Western drugs universally and invariably considered efficacious have never been other than of vegetable or mineral extraction, and have not, in any case, been criminally marked from their origin. It is useless to name such drugs as quinine, alkaloids in general, and many others. Then there is Vaccination which generally is inoffensive, yet at the same time can be objected to on account of its animal origin. We repeat that the sovereign and rational remedy is certainly preventive hygiene. These considerations are only added to numberless others that contribute towards our rejection of any therapeutics having an animal origin.

As to the diseases themselves, their origin and their development, how can we know and study them without the aid of animal experimentation? To this we reply that the physiological discoveries that have been made, up to the present, by this method are far from being very satisfactory, as well from the scientific and practical point of

view, as from the therapeutical. Let us take for illustration the glycogenic function of the liver, the function whereby this organ transforms sugar and certain food stuffs into a special chemical called glycogen, and stores up a quantity of the material thus transformed to return it according to need, into the organism. The discovery of this interesting, delicate and mysterious biological function, was looked upon last century as one of the most important. Outside the pure scientific importance of this discovery, has it been of any practical use? Has it modified in any serious degree the treatment of disease in direct connection with this important function of the liver? Has it, humanly speaking, been of any use? NO.

Another example: in the West, the organs that are under the control of the sympathetic system are considered absolutely independent of the will, but in the East it is not so: all organs are known to be capable of being brought under the control of the will. What conclusion can we draw from these opposite opinions? We know really the functions of the human body so little and so imperfectly that we have no right to say that the methods employed hitherto have been good; we must rather try to modify them and thus replace them by others. New methods of investigation have lately been adopted by science: we know them as yet but indistinctly, still their domain, not yet explored, appears to open before the science of the future a source of revelation and a multitude of striking observations concerning the vital functions in full activity. We speak of the Röntgen and Becquerel Rays, and better still clairvoyance, as means of sight. These means as soon as they are transformed into exact, practical and scientific methods, will leave behind them all the systems of investigation employed in the past. With them will undoubtedly disappear the era of ignorance and hesitation for science. At the same time, it is well to remember that these means of observation are still very inexact; therefore they must be used with reserve, with excessive tact, to give good results, and so as not to allow them to become not only useless, but harmful and mischievous. One can say of these methods, as of all that is of an occult nature, that they are for the most part complex and dangerous: does this mean that we are not to search the new way opened with prudence and wisdom? We believe not, remarking by the way, that "official science" no longer fights against this new and mysterious orientation of psycho-biological science, as she knows she can only profit by it.

For science to no longer fight, in such a case, is to bring about a re-action, if not approved, at least to give truth the right to enter in the future. This on the side that concerns the method of etheric sight and auto-experimentation may be considered favourable to the disappearance of experimentation upon animals.

A FRENCH SURGEON.

[*To be concluded.*]

*THE SEPTENARY HIERARCHY.**

"STANZA IV. shows the differentiation of the 'Germ' of the Universe into the Septenary Hierarchy of conscious Divine Powers, which are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name 'Creator' is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the One Law, which we know as the 'Laws of Nature.'"

"Generically, they are known as the Dhyân Chohans, though each of the various groups has its own designation in the Secret Doctrine." (S. D., I., 49.)

"From One Light, Seven Lights; from each of the Seven, Seven times Seven Lights.

"The Stanza proceeds with a minute classification of the Orders of the Angelic Hierarchy. From the group of the Four and Seven emanates the Mind Born Groups of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of Heptads, Enneads, Dodecads, and so on, until the mind is lost in this endless enumeration of celestial Hosts and Beings, each having its distinct task in the ruling of the visible cosmos during its existence." (S. D., I., 154.)

"The Hierarchy of creative powers is divided esoterically into seven (four and three), within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected moreover with the seven planets. All these are sub-divided into numberless groups of divine, spiritual, semi-spiritual and ethereal beings. * * *

"The highest group is composed of the Divine Flames, so called, also spoken of as the 'Fiery Lions' and the 'Lions of Life,' whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the nucleole of the superior Divine World. They are the formless Fiery Breaths, identical in one aspect with the Upper Sephirothal Triad, which is placed by the Kabalists in the Archetypal world." (S. D., I., 233-234.)

"* * * Mankind, in its first prototypal, shadowy form, is the offspring of the elohim of life, or Pitris; in its qualitative and physical aspect it is the direct progeny of the 'ancestors,' the lowest Dhyânis, or Spirits of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of Divine Beings, the name and characteristics of which will be given in Vol. II. Collectively men are the handiwork of hosts of various spirits; distributively the

* A compilation.

tabernacle of those hosts; and occasionally and individually the vehicle of some of them." (S. D., I., 224.)

" * * * The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyân Chohans or Angels—are 'Messengers' in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits, without any of the earthly alloy 'which time is wont to prey upon' is only to indulge in poetical fancy. For each of these Beings either was, or is perhaps to become, a man; if not in the present, then in a past or a coming Manvantara. They are perfected, when not incipient, men; and in their higher, less material spheres, differ morally from terrestrial human beings only in that they are devoid of the feeling of personality and of the human emotional nature—two purely earthly characteristics. The former or the 'perfected,' have become free from these feelings because (*a*) they have no longer fleshly bodies—an ever numbing weight on the Soul; and (*b*), the pure spiritual element being left untrammelled and more free, they are less influenced by Maya than man can ever be, unless he is an adept who keeps his two personalities—the spiritual and physical—entirely separated. The incipient monads, having never yet had terrestrial bodies, can have no sense of personality or egoism. That which is meant by 'personality' being a limitation and relation, or as defined by Coleridge, 'individuality existing in itself but with a nature as a ground,' the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate entities, *i.e.*, they have no individuality in the sense in which a man says: 'I am myself and no one else;' in other words they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective Hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which these Hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated is that individuality in the Hierarchy. They are finite in all respects, with the exception of their higher principles—the immortal Sparks reflecting the Universal Divine Flame, individualised and separated only on the spheres of Illusion, by a differentiation as illusive as the rest. They are 'Living Ones,' because they are the streams projected on the cosmic screen of Illusion from the Absolute Life; Beings in whom life cannot become instinct, before the fire of ignorance is extinct in those who sense these 'Lives.' Having sprung into being under the quickening influence of the uncreated Beam, the reflection of the great Central Sun that

radiates on the shores of the River of Life, it is the Inner Principle in them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man's body.

" Therefore Young was right in saying that 'Angels are men of a superior kind.' . . and no more. * * * Man being a compound of the essences of all these celestial Hierarchies, may succeed in making himself, as such, superior in one sense to any Hierarchy or class, or even combination of them. 'Man can neither propitiate nor command the Devas,' it is said. But by paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his higher-self, from the One Absolute Self, man can, even during his terrestrial life, become as 'one of us.' Thus it is by eating of the fruit of knowledge, which dispels ignorance, that man becomes like one of the Elohim, or the Dhyanis; and once on their plane, the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him, and protect him in every particular." (S. D., I., 295,296, 297.)

" In every religion we find the concealed Deity forming the ground-work, then the Ray therefrom, that falls into primordial Cosmic Matter, the first manifestation; then the Androgyne result, the dual Male and Female abstract force personified, the second stage; this finally separates itself, in the third, into Seven Forces called the Creative Powers by all the ancient religions, and the Virtues of God, by the Christians. * * *

" * * * We must not confuse the purely metaphysical personifications of the abstract attributes of Deity, with their reflection—the Sidereal Gods. This reflection, however, is in reality the objective expression of the abstraction; living Entities and the models formed on that divine Prototype." (S. D., I., 472.)

" * * * Blood existed, and it behaved as it does at present in the first man born from woman; and so exists and has existed in man that principle which can control and guide etheric Vibratory Force. At any rate it exists in all those mortals whose Inner Selves are primordially connected by reason of their direct descent, with that Group of Dhyân Chohans who are called 'the first born of Aether.' Mankind, psychically considered, is divided into various groups, each group being connected with one of the Dhyanic Groups that first formed psychic man." (S. D., I., 610.)

" They (occultists) see, moreover in these two opposite forces only the two aspects of the Universal Unit, called Manifesting Mind; in which aspects Occultism through its great Seers, perceives an innumerable Host of operative beings: cosmic Dhyân Chohans, entities, whose essence, in its dual nature, is the Cause of the terrestrial phenomena. For that essence is con-substantial with the Universal Electric Ocean, which is Life; and being dual, as said—positive and negative—it is the emanation of that duality that acts now

on Earth under the name of 'Modes of Motion'; . . ." (S. D., I., 661.)

"In sober truth, as just shown, every so-called 'Spirit' is either a dis-embodied or a future man. As from the highest Archangel (Dhyân Chohan) down to the last conscious Builder (the inferior Class of Spiritual Entities), all such are men, having lived aeons ago, in other Manvantaras, on this or other spheres, so the inferior semi-intelligent Elementals are all future men. The fact alone that a Spirit is endowed with intelligence, is a proof to the Occultist that such a Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos, which has no bounds, and which people call Space, considered independently of anything contained in it. But the first differentiation of its reflection in the Manifested World is purely spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact in Esoteric Philosophy, and a very apparent one too."

"The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations, is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong and which ensure 'the survival of the fittest,' though so cruel in their immediate action, all are working towards the grand end. The very fact that adaptations do occur, that the fittest do survive, in the struggle for existence, shows that what is called 'unconscious Nature' is in reality an aggregate of forces, manipulated by semi-intelligent beings (elementals), guided by High Planetary Spirits (Dhyân Chohans), whose collective aggregate forms the Manifested Verbum of the Unmanifested Logos, and constitutes at one and the same time the Mind of the Universe and its immutable Law." (S. D., I., 297-298.)

"This sentence: 'The thread between the Silent Watcher and his Shadow [Man] becomes more strong with every change,' is another psychological mystery, * * * . For the present it will suffice to say that the 'Watcher' and his 'Shadows'—the latter numbering as many as these are re-incarnations for the Monad—are one. The Watcher or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow at the lower. Withal, the Monad of every living being, unless his moral turpitude breaks the connection, and he runs loose and astray into the 'Lunar Path'—to use the Occult expression—is an individual Dhyân Chohan distinct from others, with a kind of spiritual Individuality of its own, during one special

Manvantara. Its primary, the Spirit (Atman), is one, of course, with the One Universal Spirit (Paramâtmâ), but the Vehicle (Vâhan) it is enshrined in, the Buddhi, is part and parcel of that Dhyân Chohanic Essence, and it is in this that lies the mystery of that ubiquity, * * * . 'My father, that is in Heaven, and I are one,' says the Christian Scripture; and in this, at any rate, it is the faithful echo of the Esoteric tenet." (S. D., I., 285-286.)

"* * * * And that (the Secret) Doctrines says that the Dhyâni-Buddhas of the two higher Groups, namely, the Watchers or the Architects, furnished the many and various races with divine kings and leaders. It is the latter who taught Humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms, and who had, therefore, lost every recollection of their divine origin, the great spiritual truths of the transcendental Worlds.

"Thus, * * * 'the Watchers descend on radiant Earth, and reign over men who are themselves.' The reigning Kings had finished their cycle on Earth and other Worlds, in the preceding Rounds. In the future Manvantaras they will have risen to higher Systems than our Planetary World; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own Life-Cycle becoming the instructors and guides of a mankind whose Monads may now be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating perhaps the highest specimens of the vegetable world." (S. D., I., 287-288.)

"Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus as these seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case one colour, *viz.*, that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

"These Hierarchies can only be symbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these 'wheels' one circle will be brighter and more vivid in colour than the rest, and the wheel will have a surrounding Aura (a fringe as the physicists call it) of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the Soul) and is the 'Builder' of one of the Seven Kingdoms of Nature which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man. Moreover each Hierarchy furnishes

the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

"The Symbol adopted in the Eastern School to represent the Seven Hierarchies of creative Powers is a wheel of seven Concentric Circles, each circle being coloured with one of the seven colours; call them Angels if you will, or Planetary Spirits, or again the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the 'Builders' or Prajâpatis with us.

"Thus the Linga Sharira is derived from the Violet Sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo Sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of the planet's colour in him, because that 'principle,' will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the colour derived from the other planets present in his Aura,* but that of the ruling planet will be strongest. Now a person, in whom, say, the Mercury principle is predominant, will by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker Mercurial elements in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult sciences of Magnetism and Hypnotism.

"* * *. The real Occult names of these Hierarchies can not now be given." (S. D., III., 481-482.)

"The Adept and the Occultist know that 'what are styled the Gods are only the first principles' (Aristotle). None the less they are intelligent, conscious, and living 'Principles,' the Primary Seven Lights manifested from Light unmanifested, which to us is Darkness. They are the Seven—exoterically four — Kumâras or Mind-Born Sons of Brahma. And it is they again, the Dhyân Chohans, who are the prototypes in the æonic eternity of lower Gods and Hierarchies of divine Beings at the lowest end of which ladder of beings are we—men." (S. D., III., 59.)

"* * *. For an answer to the question, 'Who are the true Creators?' we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

* This can be verified by every student by looking at the beautiful illustrations of the invisible bodies of man, given by Mr. C. W. Leadbeater in his book: "Man Visible and Invisible."—N. M. D.

"There we find that the real Creator of the Kosmos, as of all visible Nature—if not of all the invisible Hosts of spirits not yet drawn into the 'Cycle of Necessity,' or evolution—is 'the Lord—the Gods, or the Working Host,' the 'Army' collectively taken, the 'One in many.'

"The One is infinite and unconditioned. It can not create, for It can have no relation to the finite and conditioned. If every thing we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the absolute Perfection and were the direct work of even the First Energy that proceeded from It, then every such thing would have been perfect, eternal and unconditioned, like its Author. * * *.

"The Creator is they, 'God the Host'—called in the Secret Doctrine the Dhyân Chohans; with the Hindus the Prajâpatis, with the Western Kabalists the Sephiroth, and with the Buddhist the Devas—impersonal because blind forces. They are the Amshaspands with the Zoroastrians, and while with the Christian Mystic the 'Creator' is the 'Gods of the God,' with the dogmatic churchman he is the 'God of the Gods,' the Lord of lords,' &c." (S. D., III., 208-209.)

"When he (the highest Adept) begins Samâdhi he is on a par with some of the Dhyân Chohans, but he transcends them as he rises to the seventh plane (Nirvâna)."

"The Dhyân Chohans are passionless, pure and mindless. They have no struggle, no passions, to crush."

"The Dhyân Chohans are made to pass through the School of Life. 'God goes to School.'"

"The best of us in the future will be Mânasapûtras; the lowest will be Pitris. We are seven intellectual Hierarchies here."

"The 'Pitris' are the astral overshadowed by A'tma-Buddhi, falling into matter. The 'Pudding Bags' had Life and Atma-Buddhi but no Manas. They were therefore senseless. The reason for all evolution is the gaining of experience."

"In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhâyâs into another humanity, and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvâna; but they will return to do the same office up to the middle point of the Fifth Round. The Fourth or Kamic Hierarchy of the Pitris becomes the 'man of flesh.'" (S. D., III., 559.)

"Each and all [Lokas or Talas], correspond Esoterically to the Kosmic or Dhyân Chohanic Hierarchies, and to the human States of Consciousness and their sub-divisions (forty-nine)."

* * *

"7. Atala. The A'tmic or Auric state or locality: it emanates directly from ABSOLUTENESS, and is the first something in the Universe. Its correspondence is the Hierarchy of non-Substantial

primordial Beings, in a place which is no place (for us), a state which is no state. This Hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahâmanvantara ; all is there. This statement should not, however, be taken to imply Kismet : the latter is contrary to all the teachings of Occultism.

"Here are the Hierarchies of the Dhyâni Buddhas. Their state is that of the Parasamâdhi, of the Dharmakâya ; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

"6. Vitâla. Here are the Hierarchies of the celestial Buddhas, or Bodhisattvas, who are said to emanate from the Seven Dhyâni Buddhas. It is related on Earth to Samâdhi, to the Buddhic consciousness in man. No Adept, save one, can be higher than this and live ; if he passes into the A'tmic, or Dharmakâya state (Alaya) he can return to earth no more. These two states are purely hypermetaphysical.

"5. Sutala. A differential state corresponding on earth with the Higher Manas, and therefore with Shabda (Sound), the Logos, our Higher Ego : and also to the Manushi-Buddha state, like that of Gautama, on earth. This is the third stage of Samâdhi (which is septenary). Here belong the Hierarchies of the Kumâras —the Agnishvattas, etc.

"4. Karâtala corresponds with Sparsha (touch) and to the Hierarchies of ethereal, semi-objective Dhyân Chohans of the astral matter of the Mânasa-Manas, or the pure ray of Manas, that is, the Lower Manas before it is mixed with Kâma (as in the young child). They are called Sparsha Devas, the Devas endowed with touch. These Hierarchies of Devas are progressive : the first have one sense ; the second two ; and so on to seven : each containing all the senses potentially but not yet developed. Sparsha would be rendered better by affinity, contact.

"3. Rasâtala, or Rûpatala. Corresponds to the Hierarchies of Rûpa or Sight Devas, possessed of three senses, sight, hearing and touch. These are the Kâma-Mânasic entities, and the higher elementals. With the Rosicrucians they were the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphia, etc.)

"2. Mahâtala. Corresponds to the Hierarchies of Rasa or taste Devas, and includes a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kâma and Prâna in man, and to Salamanders and Gnomes in nature.

"1. Pâtâla. Corresponds to the Hierarchies of Gandha or Smell Devas, the underworld or antipodes : Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses : also of intensely selfish human beings waking or sleeping. * * * It is the earthly state, and corresponds with the sense of smell. Here are also animal Dugpas, Elementals of animals, and Nature Spirits." (S. D., III., 564, 565, 566, 567.)

PLANETARY SPIRITS.

"The Planetary Spirits are the informing spirits of the stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or another of their constellations ; the Second and Third Groups pertaining to other systems have the same functions, and all rule various departments in Nature." (S. D., I., 153.)

"As the Invisible Logos, with its Seven Hierarchies—each represented or personified by its chief Angel or Rector—form one Power, the inner and the invisible ; so in the world of forms, the Sun and the seven chief Planets constitute the visible and active potency ; the latter Hierarchy being, so to speak, the visible and objective Logos of the Invisible and—except in the lowest grades—ever subjective Angels." (S. D., II., 27.)

". . . The First (Race) is born under the Sun, the Second under the Brihaspati [Jupiter] ; the third under the Lohitânga [Mars, the 'Fiery bodied,' and also under Venus or Shukra] ; the fourth under Soma [the Moon, our Globe also, the Fourth Sphere being born under and from the Moon] and Shani, Saturn, the Krûra-lochana [Evil-eyed] and the Asita [the Dark] ; the Fifth, under Budha [Mercury].

"So also with man and every 'man' [every principle] in man. Each gets its specific quality from its Primary [the Planetary Spirit,] therefore every man is a Septenate [or a combination of principles, each having its origin in a quality of that special Dhyâni]. (S. D., II., 32.)

"Let us bear in mind that the seven Rishis, Saptarshi, are the Regents of the Seven Stars of the Great Bear, and therefore of the same nature as the Angels of the Planets or the Seven Great Planetary Spirits. They are all re-born as men on earth in various Kalpas and Races." (S. D., II., 332.)

"The Quaternary, *viz.* ; the two eyes, and two nostrils, Mercury and Venus, Sun and Moon, constitute the Kabalistic Guardian Angels of the Four corners of the earth. It is the same in the Eastern esoteric philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes—the one for an invisible inter-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view. There are Four Maharajas of the Secret Doctrine, the Four Holy Ones connected with Karma and Humanity, Kosmos and man, in all their aspects. They are : the Sun, or its substitute, Michael ; Moon, or substitute Gabriel ; Mercury, Raphael ; and

Venus, Uriel. . . . In short it is the seven physical planets which are the lower Sephiroth of the Kabala and our triple physical Sun whose reflection only we see, which is symbolized, or rather, personified, by the upper Triad, or Sephirothal Crown." (S. D., III., 459.)

". . . These classes [of Seven Suns] are directly connected—though in very different ways as regards voluntary connection and functions with our mankind. They are three, synthesized by the fourth, the first and highest, which is called the 'Central Sun,' in the Kabalistic doctrine. . . . Thus though the Seventh 'principle' reaches man through all the phases of Being, pure as an indiscreet element, an impersonal unity, it passes through (the Kabalah teaches, from) the Central Spiritual Sun and Group the Second (the Polar Sun) which two radiate on man his Atma. Group Three (the Equatorial Sun) cements the Buddhi to Atma and the higher attributes of Manas; while Group Four (the spirit of our Visible Sun) endows him with his Manas and its vehicle, the Kâma Rupa, or body of passions and desires—the two elements of Ahamkara which evolve individualized consciousness, the personal Ego. Finally it is the Spirit of the Earth, in its triple unity that builds the Physical Body, attracting to it the Spirits of Life and forming his Linga S'arira." (S. D., II., 251.)

"All the mental, emotional, psychic, and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale,.....leads the student to perceive in the following order: (1) colour; (2) sound; (3) the sound materializes into the spirit of the metals, *i.e.*, the metallic elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them colour and smell, both of which 'properties' depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the 'principles' of man." (S. D., III., 465.)

". . . Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. In the first three of these we find symbolized the Celestial Triad of supreme power in the physical, manifested Universe, or Brahmâ, Vishnu and Shiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring.	Summer.	Autumn.	Winter.
Morning.	Noon.	Evening.	Night.
Youth.	Adolescence.	Manhood.	Age.
Fire.	Air.	Water.	Earth.
East.	South.	West.	North.

(S. D., III., 464.)

The following table is evidently the result of an effort of a theosophic student, which appeared under the name of "Aryan" in a Gujarati monthly magazine called Rahe Roshan, which is now extinct:

Ruling Amshaspands.	Plane.	Creation.	Principle.	Metal.	Colour.	Planet.
		Spiritual.				
Ardibehesht	... Formless—mental.	Fire ...	(Ravân) Higher Manas	Copper	... Indigo	... Venus.
Khordâd	... With form—mental.	Water ...	Prâna	... Gold	... Orange	... Sun.
Aspandâd	... Astral	Earth ...	(Kâlbûd) Physical Body.	Silver	... Violet	... Moon
Shahrevar	...	Metal ...	Kâma Manas	... Lead	... Green	... Saturn.
		Physical.				
Amerdâd	...	Vegetable...	Kama Rupa 'Astral Body.	Iron	... Red	... Mars.
Behman	... .	Animal ...	Buddhi	... Mercury	... Yellow	... Mercury.
Ahurmazd	...	Man ...	(Faroar) Atma	... Tin	... Blue	... Jupiter.

("Aryan." *Rahe-Roshan*, No. 6, Vol. III. (1898), p. 145.)

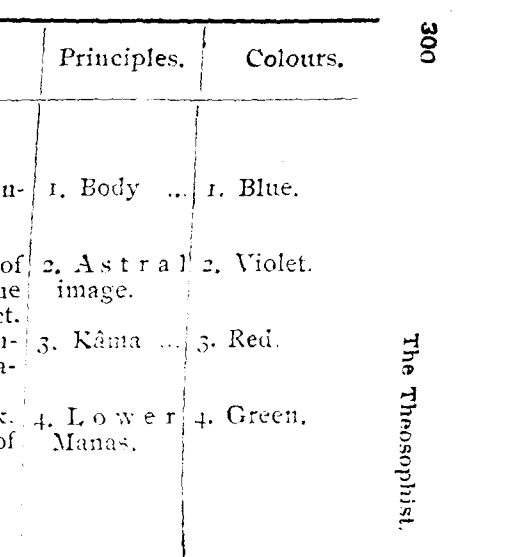
Elements.	Planes or Corresponding Hierarchies.	Principles.	Colours.
Bhutas.	*Rûpa.*		
1. Earth ... ... Bhumi. Prithivi.	1. Abode of men, animals, state of infancy. At one pole innocence; at the other instinctual selfishness.	1. Body ...	1. Blue.
2. Water ... ... Apas.	2. Region of the Astral Light and of Kâma-Loka. Abode of Elementals, Nature Spirits, elementaries. At the other end the Rûpa Devas, the Guardians of the Animal World. Plane of instinct.	2. Astral image.	2. Violet.
3. Air ... ... Vâyû.	3. The Devachanic State. Abode or plane of bliss, and unreasoned happiness, of pure aspiration and realization of Kâma-Manas, of higher elementals.	3. Kâma ...	3. Red.
4. Fire ... ... Agni. Tejas.	4. Plane where Mâya is giving way and becoming weak. Abode of the holiest among the Rûpa-Devas. The sphere of compassion at one end, and that of infiuite selfishness at the other.	4. Lower Manas.	4. Green.
Elementary substances.	*Arupa.*		
5. Ether	5. Abode of Kumâras the Sons of Mâhat, or Brahmâ. Omniscience regarding all that belongs to the realm of Mâyâ and is under its sway.	5. Higher Manas.	5. Indigo.
6. Divine Flame ...	6. Plane of the eternal inconsumable substance of the divine fire. Abode of Vairâjâs, the Pitri Devas of the Sun.	6. Buddhi...	6. Yellow.
7. Akâsh ...	7. Plane of *Consummatum est* in the Manifested Universe: the Noumenal.	7. Atmic Aura.	7. Entire prismatic septenary: when Auric, Blue.

Curtailed from Diagram V. (S. D., III., 568).

"The Angels aspire to be men; a perfect Man, a Man-God, is above all Angels."—(W. L. D.)

N. M. DESAI.

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AVATARAS.

EVEN at the risk of being considered Epiphanius or Tertullian speaking again, I humbly place before our devout brothers some more thoughts on this Mystery of Incarnations.

Mr. T. Râmachandra Row admits the oneness of the essence of the Avatâras with the One Essence of the Kosmos. This is the fundamental point, as to which there is no contention; and on which all are *una voce* agreed.

Now comes the question, whether the Avatâra is a product or fruit of evolution, or an emanated manifestation from this Supreme One Essence.

So long as the Supreme One Essence is admitted, and that Essence is eternal (*Sanâtana*), I do not see any intellectual difficulty in understanding the *Avatâra* to be a direct "descent" from the Primeval Essence; and not an "ascent" by evolution for a certain period, and then "descent."

Evolution, even for some duration, must always mean 'bound,' or karma-conditioned. But the principle of the Avatâra is as never at any point of time been thus bound. The Avatâra is as much karma-less as the One Supreme Essence, of which it is the emanation. If any one is ready or willing to karma-bind the Supreme Eternal One (*Parabrahman*), then there would be no contradiction in subjecting an Avatâra also to bonds of karma, or limitations of time, space, and causation.

As to the sentimental question of whom we would love better, whether an "evolved" being or a "descended" being, I cannot see reason for any difference in love, whichever may happen to be the nature of that being. I put it to the Christian if his passion for Jesus is rendered in any degree less because of Jesus' Avatârness (emanation or descent) from God; and whether it would have been more, had He sprung from the Christian's own loins as any of his sons or daughters!? And I ask the Hindus whether their love towards Sri Krishna would in any measure be less, if He were not *begotten* in the usual way, but only *appeared* in the horizon of Devaki's Pûrva-Sandhyâ.

Devaki Pûrva-Sandhyayâm âvirbhûtam mahâtmani, for the former means *evolution*, and the latter *manifestation*. Nor would our love decrease towards Krishna, because He explicitly declares Himself as the Essence itself directly, only taking on flesh. Says the Mahâbhârata: "*Krishnam dharmam sanâtanam*"—Krishna is no other than the *Eternal Dharma* itself so appearing. Thus if our kinship with evolution is *near*, with reference to one point of

time, it is *eternal* with the manifested Essence, or Avatâra, *i.e.*, with reference to *all* time. The tie is thus stronger and calls forth very much more love indeed.

Bhagavad-Gîtâ is our common authority on the subject of the mystery of Avatâras also. If the passages contained therein afford the clearest interpretation that an Avatâra is *not* a product of evolution, I do not understand the great pains taken to establish it otherwise.

Even as Arjuna puzzled himself over the mystery of Krishna's Avatâra [read verse 4, Adh. IV., Bh.Gi.], we are to-day puzzling ourselves. And Krishna solved the puzzle for Arjuna [read verses 5 to 9. *Ibid*]. And the last verse, *viz.*, IV. 9, distinctly says :—

"Whoso will understand the *true principle* (*tatva* or truthfully) of my Divine (*divya*) birth (*janma*), and (Divine) act (*Karma*), will resign the body, and take no further birth; but will attain to Me."

Divine birth and *Divine act* are very significant in this verse. For if it was a *birth* and an *act*, as a result of ordinary evolution, then the adjectival term *Divine* need not have been applied to it. A *Divine* birth therefore is a *direct* emanation or manifestation from the Spiritual Sun (Parabrahman); and a *Divine* act is not an act such as that of a Karma-*bound* being, but of a Karma-*less* being; for elsewhere the Lord tells us:

Namé pârthâsti Kartavyam trishu lokéshu kinchana.

"There is little in all the three worlds, Partha, that I am bound to do (or act)."

Next, let any impartial reader weigh the terms used in the IXth Adhyâya :—

"All this Kosmos (or universe, *jagat*) is pervaded by Me, the *Avyakta-Mûrti*—the Manifested *Unmanifest*. All beings are in Me, not I in them" [4].

This is to show that the *Unmanifest* manifesting is the Avatârâ, and "not I in them"—is to show that the Avatâra is not to be confounded with beings of evolution.

"At every *Kalpa's* end, Kaunteya, all beings enter into my substance; and at every *Kalpa's* beginning I again let them go forth (from my substance)" [7].

Here is a never ceasing process of protraction and retraction of creatures, of whom Krishna (I—Aham) is the eternal Lord, and of which two-*fold* act he is the *Master*, and therefore not the *subject* thereof. For if the Logos only is Krishna (*i.e.*, Avatâra) and every Logos is a product of evolution, He can but be master of *one* Kalpa, but not of *every* Kalpa embraced by eternity.

"These acts do not bind me, Dhanañjaya." [8]. Here, if Krishna is but a tiny systemic-evolved Logos, he must in course of time aspire to become the Higher Logos, and the still Higher Logos, *ad infinitum*; such aspirations involve binding acts; and Krishna cannot therefore say: "These acts do not bind."

"My substance, Kaunteya, by My superintendence, gives birth to all this Universe of movables and immovables; and by this reason, it (Universe) revolves" [10].

What is there to warrant any one to restrict the word (*jagat*—Universe) in this verse (and wherever else it may occur) to a tiny system only?

"Not understanding my *transcendental* (*param*) nature (thus), My great (or over) Lordship of beings, the ignorant contemn Me, inasmuch as I appear to them in human form."

Here, "transcendental" (param), "*Over*-Lord," "*appearance* in human form" all contradict the "product of evolution" theory. And those who will still ignore Krishna's own explicit definition of what an Avatâr is, really *disgrace* Him as He says (*avajânanti*).

We are all of God's essence; and we are all therefore Avâtaras, in that sense. But between real Krishna-like Avatâras, and our Avatâraships there is as much difference as between Jesus being the image of His Father, and man made *in* the image of God.

The A'dhikârika purushas, or Office-bearers, referred to in the *Taittiriya Brâhmana* (*vide* Avatâra article, *Theosophist*, January 1904), seem to me to be a different order of things. But if the order of Avatârâs chooses to bear offices at any time, there is nothing objectionable; but the order of Avatârâs *per se* is not subject to the conditions of evolution to which A'dhikârikas belong.

If the 'White Sea' or the "Milky Ocean" represents undifferentiated space; and Ananta, the Serpent, the eternal time; and Vâsudeva sleeping on it, means the *Omnipresent* with His *eternal ideas* (tapas); then the Lord of the White Sea is not an evolved Logos at all, but the 1st hypostasis from Para-Vâsudeva (Parabrahman). This we call Vyûha, or the 1st manifestation for purposes of evolution. Like the Trinity or the three Eternal persons in One, of the Christian Mysteries, ours is the Quintity, or the Five-foldness of Parabrahman in the order of (1) Para, (2) Vyûha, (3) Vibhava, (4) Antaryâmin, and (5) Archa; of which (2), (3), (4) and (5) may be classed under the one term of Avatâra. [Please read the "Mystery of Incarnations," &c. in the "Lives of the A'zhvârs," for further elaboration of this topic]. Hence the noteworthy verse of the Harivamsa [CXIII-62] :—

Esha Nârâyanah Sriman kshirârnava-nikétanah; nâga-paryank amutsrijya hyâgato mathuram puri.

"This is Nârâyana the Blessed, the Dweller of the Milky Sea' who bidding his snake-couch to go in advance (Sankarshana—Balarâma), has Himself arrived at Mathura city (Krishna)."

As to how the Badarî-Nârâyana is connected with the Milky-Sea, Nârayana, and how with Krishna, I copy an extract from Hirendra Nath Dutta's Preface to J. N. Mitra's Sri Krishna:—

". . . whether the Supreme shone forth in His full

splendour in Sri Krishna or only partially manifested Himself, is the same to us because that Amsa (partial) manifestation is far more than the human sight can look on without blinking, or the human intellect can grasp without being staggered, or the human heart can contemplate without feeling overpowered. But the other point about the *modus* is more important but is one which really baffles solution. For instance, we find in some places in the Mahâbhârata (*e.g.*, Vana Parva., Ch. 40) that Sri Krishna and Arjuna are spoken of as the incarnations of the ancient Rishis, Narâyana and Nara, who for thousands of years had performed austerities in the *Naimisa* forest and had been translated to heaven. In other places we read of Him as the Avatâra of Vishnu. How are these contradictory statements to be reconciled?

" . . . for an incarnation the formless God requires a form, a worthy vessel into which to pour a portion of his effulgence, to serve him as his body in that particular incarnation and it is quite possible that when the Lord decided to incarnate as Sri Krishna, Rishi Nârâyana, who by millenniums of devotion and tapas had perfected his vehicles so as to make them fit instruments for the Divine, offered them to his Lord, serving the Lord, for a body during His earthly sojourn. Thus from one standpoint it is not incorrect to speak of Sri Krishna as the Rishi Nârâyana. But the principle which animated that body, the God who used that body as his tabernacle, was Vishnu himself and thus it is more correct to speak of Him as the Avatâra of Vishnu. This view, if accepted, will explain another difficult passage in the Mahâbhârata, where it is said that Sri Krishna, after he had shuffled off his mortal coil, first went to Svarga and thence to Vaikuntha. This is quite appropriate, seeing that in Svarga, the body of the Rishi Nârâyana was left behind and then the formless One ascended to His own abode."

As to our wits, Manu advises their use thus:—

Yastarkenânusandhatte veda—sâstrâvirodhinâ.

"He who *uses* his wits *not* antagonistic to Vedas and Sâstras," so that if our wits are used as *against* the express declarations of Lord Krishna Himself, and His interpreters, Sankara, Râmânuja, &c., they are abused. For example, read how our great Theosophical Messenger H. P. B., has used them.

1. Read Avatâras in Vol. III., "Secret Doctrine," Section XLI.*

2. "All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the Absolute All." [S. D., Vol. I., P. 374.].

So even Powers are *sole manifestations of the Absolute All*, and Avatârâs. Evolution still?

3 " . . for the Indian Avatâras are a proof to the contrary. . . . . '*who is not begotten, but only brought forth*'—and hence is the fruit of an Immaculate Mother." [S. D., Vol. I., p. 429.]

* H. P. B., clearly says here, Avatâras are karma-less, hence not *products* of evolution.

Evolution-Logoi would thus all be *Maculates*. Do our Indian friends require *Maculates*, or Avatâric Immaculates?

4. "In ancient symbolism it was always the Sun—though the Spiritual, not the visible, Sun was meant—that was supposed to send forth the chief Saviours and Avatâras." [S. D., Vol. I., pp. 699-700.]

So, it is a *sending forth*, not *evolving up* by karmic processes.

Let me not multiply extracts.

Even a missionary pamphlet on "the Temple of Jagannâth" acknowledges thus on page 40 [S. P. C. K. Press, Vepery, Madras, 1895]:—

"Even Hinduism recognizes the idea of God becoming incarnate to lighten the burden of pain and misery under which the Universe is groaning."

Cardinal Newman (now St.), and S. Johnson, and the whole of Christendom nearly, compliments India on its doctrine of Avatârâs. How comes the iconoclasticism now in this nineteenth century from Indians themselves? Strange. Avatâra is Fire lighted directly from Heaven, not the spark going through the elaborate process of evolution for æons.

A. GOVINDA'CHA'RYA.

THE INTERNATIONAL CONGRESS OF EUROPEAN SECTIONS.

MISS KATE SPINK, of Baildon, York, England has been good enough to send us the documents relating to the permanent organization of the Federation of European Sections of the T. S., which we have read with interest. At the preliminary meeting of delegates of European Sections, held in London simultaneously with the Annual Convention of our British Section, at which the President-Founder presided, our talented young colleague, Mr. Johan van Manen, of Amsterdam, was elected Honorary Secretary of the Convention, and Editor of the Proceedings of the Congress. Being called away almost immediately after adjournment, on theosophical business to the Dutch East Indies, Miss Spink kindly consented to do his work during his absence. The admirable circular which she has issued shows that the Federation is intended to cultivate the feeling of mutual sympathy and brotherly help between the members of the five European Sections, and to foster the spirit of original literary and scientific research. One part of the scheme is to edit annually a volume of Transactions which shall contain thoughtful, original articles, by our members, upon theosophical themes; not mere compendiums of already published recent books and lectures, nor reports of psychical experience by third parties, but rather accounts of results obtained by the writers themselves, when it is a question relating to the department of occult science.

Needless to say, the scheme is admirable, and we hope that our General Secretaries throughout the World will do their best to further the plans of the Committee, in every detail.

Papers intended for reading before the next Congress at Amsterdam during the coming summer, should be handed in to General Secretaries for transmission to Miss Spink, before the end of April.

INSPIRATION.

GOD held communion with the seers of old,
Confucius, Zoroaster, Moses, Paul ;
Like mountain peaks, they first received the gold
Of daybreak that would later dawn for all.
But the old prophets of a bygone age
Held not alone the secret of His plan ;
For inspiration's faith-illumined page
Is still unrolled for those who will to scan,
Why for God's revelation look we back—
Back to the blood-stained pages of the past—
And grope in blindness through the mazy track
Of ancient creeds and speculations vast ?
The book is still unsealed, the leaves wide spread
For those who will to read by clearer light ;
The soul of inspiration is not dead,
God's children still may solve its truths aright.
Then look not backward for the message high
The Oversoul is throbbing to reveal ;
Its voice will oft in dreams of night draw nigh,
And through the joy of morning softly steal.
Vex not thy heart with what the Spirit said
To John on Patmos or to David's ear ;
Of what it says to thee be not afraid,
My soul ! but unabashed arise and hear.
Why quarrel over tenets writ in stone,
Or by the vanished hand of sage and bard ?
Let each from out Faith's storehouse cull his own.
Nor let the past, Truth's growing light retard.
Seek not thy message in some foreign tongue,
On parchment blotted with an age's tears ;
But read it in the stars forever young
And in earth's floral script when spring appears.
The voice which spoke to Paul will speak to thee,
O patient toiler in the mine and mart !
The Truth, not fame or gold shall make thee free.
In her white light all shackles fall apart.

Adalena F. Dyer.—In *The Pilgrim.*

*MUSIC IN INDIA.**

HINDU music is a plant of ancient growth, having beauties of its own. The veneration with which music was regarded in the divine regions continued to influence the mortal kings on earth, and the cultivation of music as an art and a science was held to be a portion of the daily duties of a prince. What results it achieved when in their hands is apparent from the fact that in the list of authors of treatises on music, the names of royal personages are not a few.

This state of things continued without interruption until very recent times, subject, of course, to the degeneracy consequent upon the fallen condition of the native rulers in later times. Notwithstanding its degeneration thus occasioned, it was improved to the extent to which it was possible to improve it in every royal household, and frequent mention is made in Indian literature of princes and princesses versed in the science and art of music. Besides being held in esteem in the royal household, it was likewise regarded as a necessary accomplishment in every respectable household. But times changed and men and women who had it in their own power to continue the impetus so admirably given to it by our ancestors, began to slacken their energies, in consequence of political and social disturbances. From that time forward the Hindu mind had to seek esthetic gratification from others, who for the sake of gain, took music up as a profession and pulled it down from its eminence. In this state of things it was considered not an honorable engagement to devote any attention to the study and practice of music. The art became eventually obscured and the science sank into oblivion until, at the present time, instances of men advanced in the art to any degree of accurate proficiency are few and far between.

Europeans have by their researches into the literature, history, and antiquities of India, brought to light rich treasures of oriental thought and speculations. Indian music, with its subtle, yet scientific notes, modulations, and harmony, had an equal claim on the attention and respect of the European mind, and they have done justice by publishing several works on the subject, such as, the treatise on "Hindu Music," by Captain N. A. Willard ; "Musical Modes of the Hindus," by Sir W. Jones ; "Anecdotes of Indian Music," by Sir W. Ouseley, "The (svara) Gramas of the Hindus," by J. D. Patterson ; "Sangita," by Frances Gladwin, "Oriental Music," by W. C. Stafford, "Treatise on Southern and Deccan Music," by Major C. R. Day, and many others.

* By the founder of the "Gayan Samaj."

As stated above, the art remained in the hands of the uneducated professionals and the science consisting of technical rules, and principles that form the groundwork ; and the connecting link of several stages, from sound to the formation of Râga, in Sanskrit, remained with the pandits.

The princes and chiefs on the other hand, who are supposed to be the natural guardians of the Sanskrit learning, were selfish enough to give their special patronage and encouragement to the professionals; for the pleasing effect of the art on their mind ; and thus lost sight of the science, or the foundation of the musical system of India, with the result that European as well as Native gentlemen, who have an inclination to write any treatises on music, have to satisfy themselves with the scanty and defective information, that they may obtain from the professionals who are, under the circumstances, supposed to be the professors of the art as well as of the science.

If statistics are taken of the money disbursed on account of the Court musicians, by the several chiefs and Princes in Northern India, the amount would come up to some lakhs of rupees, for little or no service, but as an ornament to their respective courts, or for the occasional entertainment of their honored guests, at special times ; and not in the interest or progress of the art or education ; whereas an academy of music, can well be founded out of the funds thus spent.

Thanks to the Government, in the Educational Department, for their interest in the revival and study of all the branches of oriental learning ; and for the sympathy and help rendered by the Director of Public Instruction in the cause of music, which enabled the "Gayan Samaj" to compile and publish "Sangita Bodha," our first book on music ,(which will be out by the end of January 1904), and "Bala Sangita Bodha" primer for the use of young children, attending various schools—in which verses from the Marathi course has been set to music (several Râgas) and notation.

In our article to the *Theosophist*, dated 20th September 1879, we have given a short account of the origin and development of Hindu music, by the ancient Aryâs in the Vedic period, with their Sanskrit authorities, and ever since, the Gayan Samaj had a desire to compile a series of text-books on music, for practical study on the lines indicated by the authors, in their Sanskrit Treatises on the subject.

On account of lapse of ages, the Sanskrit pandits could not correctly make out the works on music, and for want of Sanskrit, the professionals would not understand the treatises ; therefore the manuscripts were simply preserved, more as an ornament to the Sanskrit library than for any practical use.

Under these circumstances our member, Professor N. D. Bauhatti, B.A., of the Deccan College, had rather a difficult task before him, notwithstanding his knowledge of music, and his command over the Sanskrit, to compile the "Sangita Bodha,"* and arrange the several lessons systematically, with explanatory notes, and notation, after consulting "Sangita Ratnakara," "Sangita Pârijâta," "Râga Vibodha" and "Sangita Darpana," with a view to minimise the difficulties and technicalities, and thus simplify the method of teaching and learning the lessons given in the book.

In addition to the insertion of letters, representing the respective swaras, symbols are provided for Mandra (low) and Târa (high) notes as well as for Tâla (measure) and Laya, signifying the stream of time, that runs through a piece or composition, from the instant of its inception, to that when it is dropped ; but symbols for Tânas (flourishes) and Gâmakas (jerks) will be provided in the second book, in order that the students may find it easy to grasp them after they have gone through the first book.

BULWANT T. SAHASRABODH.

Reviews.

"IL CHRISTIANESIMO ESOTERICO."

One striking evidence of the activity and earnestness of the executive Committee of our Italian Section is the publication of a scholarly translation of Mrs. Besant's "Esoteric Christianity" into the Italian language, at Rome. In its new edition it makes a volume of 368 pages, and being printed in good type, on thick paper, and with a white, and tasteful cover, it does great credit to all concerned. Undoubtedly the circulation of this sterling work throughout Italy will help to strengthen that rapid infusion of Theosophical thoughts which, quite possibly, may revive among their descendants, that love of mystical philosophy and original occult research which characterised the ancient Romans.

THE LAW OF SACRIFICE.

TRANSACTIONS OF THE LONDON LODGE (No. 39).

By W. Scott Elliot.

The main portion of this address consists of quotations illustrating the material phase of sacrifice which has prevailed among all peoples during all past ages. The blood-covenant—the acquisition of kinship or fellowship by the mingling of blood- is explained, also the sacramental rites of different races, for the purpose of gaining closer union or at-one-ment with their God. As the author says : "it is only by slow degrees that man can be taught the full import of the Law of Sacrifice." But one step in advance is the giving up of material things for the purpose of gaining heaven. The next step is, "to perform duty simply for duty's sake, to do what is right without looking for reward." But there is an advanced stage, "when love itself has grown so strong that all recognition of the separated self is lost ... Many are now beginning to recognise that it is the *giving* of the life in service and

* See notice of this work under head of Reviews.—Ed.

devotion, rather than the *laying down* of the life, which is true sacrifice." As the author truly says, sacrifice is "a resigning or giving up of something that more may be given to others, since every renunciation sets free some spiritual force."

"All nature must give forth or die. It may be that the giving forth causes what we call death, but such death is the door to some new life It is only if the corn of wheat die that it 'bears much fruit.'"

W. A. E.

"SANGITA BODHA."

Part I, is composed of 63 lessons of Moorchana and 68 Alankâras, with their respective names, as given by the Sanskrit writers; and without prejudice this particular portion can safely be said to be common and national to the whole of India, so far as a scientific and systematic course of instruction in music is concerned, from the Native standpoint, and we suppose there cannot be two opinions on this point, since the above mentioned Sanskrit authorities are recognised alike throughout India by all classes.

Moorchanas are performed by going over the seven notes of the selected scale, backwards and forwards.

Alankâra is the permutation of the several groups of notes in numerous varieties and they are classified as follows :

1. Sthâyi, 2. A'rohi, 3. Avarohi, 4. Sanchâri.

The first is that in which a single note is repeated a number of times with a fixed pause, the second is that in which the notes are produced in the ascending order, the third the process the reverse of the second, and the fourth the mixture of these three processes.

Sthâyi is of seven kinds, A'rohi of twelve, Avarohi of twelve, and Sanchâri of twenty-five. Besides these there are seven other varieties specially intended for Gitams and Sapta-tâla, and five for Râgas.

The above mentioned Moorchanas and Alankâras are essential ornaments (fiorituri) of Râgas and largely contribute to their extension and development.

Râga is an arrangement constituted by the above with other technical rules and furnishing great delight and gratification to the senses.

By Râga is implied the agreeable effect of any determinate succession of notes, employed with a strict regard to the laws of concordant and discordant sounds, and the Sanskrit writers on the subject have inserted various ingenious permutations and combinations of harmonical notes.

Part II, is composed of 42 lessons, besides the National Anthem in Marathi characters, Coronation Ode in Marathi, Gujrathi, Karnâtaka and Hindustani.

Lessons 1 to 15 consist of Padas, Dhurpadas, Khyals and Swarâvartas in several Râgas.

Lessons 16 to 32—Poetical composition in several meters, such as A'rya, Abhang, Saki, Dindi, Ovi, Kamada, Kekawali and Ashwadhâti, set to various Râgas.

Lessons 33 to 41—Gitams in several Râgas.

Lesson 42—Sanskrit s'loka in Râga Nâta.

So far we have made a humble start by including lessons on Moorchanas and Alankâras in "Sangita Bodha" for students of music, and we hope to give subsequent subjects in our next book as treated in the Swarâ dhyâya of "Sangita Ratnâkara."

B. T. S.

BRAHMOTSAVA TATTVA PI'KA.

We are in receipt of a copy of the "Kshetra Kânda," being Part I. of this book, with Sanskrit S'lokas, Tamil verses and philosophical explanations of the observances and ceremonies in Vishnu and S'iva temples based on the teachings of the sages of antiquity, by Râgayogânanda Srî Venkataprapanna Swâmi. The book was printed at the Lakshmi Vilasa Press, Trichinopoly, and is priced annas twelve. Part II., the Utsava kânda (treating of the festivals and their significance), is said to be in the press and will be out shortly. This book treats of the Hindu image worship and its symbolism. That some concrete symbol is indispensable to ordinary humanity is apparent from the fact that every religion has its own symbol. The Hindus believe that their symbolism is the nearest approach to the original Truth. Not knowing the truths of Temple-worship, some have come to neglect it on the ground that it is idolatry; some, attaching importance to the frivolous objections of other religionists, have grown contemptuous towards it, while others blindly follow the worship out of regard for their ancestors by whom the institution was founded. A careful reading of this book will, we hope, amply repay the effort.

G. K.

JA'TAKA PA'RIJA'TA AND S'RI'PATI-PADDHATI.

Mr. V. Subrahmanya Sâstrî, B.A., 135-36, 4th line, Châmarâjendrapete, Bangalore City, has sent us Parts I. and II. of his English translation with the Sanskrit Text, of these two important and current astrological treatises. The publisher hopes to complete the work in five parts each containing portions of the said two works in continuation. The translator hopes to be able to throw light on many portions of the Jâtakapârijâta which are said to be imperfectly understood by professional astrologers. The book is printed at the Nirvayasâgara Press, Bombay, and the work is offered for Rs. 7 per copy to those who remit their subscriptions not later than the 31st December, 1903. Part I. is priced Re. 1, and Parts II. to V., Rs. 2 each.

G. K.

RAMA'YANA SA'RAM—PART I.

We are glad to acknowledge receipt of this book which is an adaptation in Tamil of Mrs. Annie Besant's "S'rî Râmachandra—The Ideal King," written by C. Muthaiya Mudaliar, and issued as No. 12 of the "Kalânidhi" series. The book is well written and is dedicated to the Hon. Justice Sir S. Subrahmanya Aiyer Avergal, K.C.I.E. The Addi-

son Press, Madras, has executed the printing and binding of this small volume in an excellent manner.—Price, calico bound, Re. 1-4.

G. K.

ASPECTS OF THE VEDANTA.

The above booklet embodying the various aspects of the Vedânta put forth by various authors is rather ill-arranged. The second essay, "Vedânta—Reasons for its study" should have been given the front rank both on account of its literary excellence and on account of its serving as a kind of 'Introduction' for the book itself. It compares the Vedânta doctrine with the doctrines of western philosophy and establishes its excellence in a thoroughly satisfactory manner.

Secondly, we can't see much difference between the first and the third essays, either in point of matter or in the method of treatment. And, thirdly, the title of the booklet is very prosaic. It might have been termed "Thoughts on the Vedânta."

In other respects the book is most welcome and it reflects much credit upon the compiler, Mr. G. A. Natesan, who has already established his reputation for enterprise in publications of this kind.

H. H.

Acknowledged with thanks :—

Vedânta—the Philosophy of Science, being the last number of the "Awakened India" series, by an Advaitananda, printed at the Victoria Jubilee Press, Chittur. Price, one Rupee.

"Gitâ and Gospel," by Neil Alexander. Printed by Thacker, Spink & Co., Calcutta. Price not stated.

"The Report of the Federation of T. S. Branches in the Tamil Districts." (A synopsis of the proceedings of this important gathering has already appeared in the Theosophist). "My Master," by Swami Vivekananda. "Philosophy of Islâm," by Khaja Khan. "A Dream of Realms beyond Us," By Adair Welcker.

MAGAZINES.

The *Theosophical Review* for January has a very interesting article on "Joseph Morris: Prophet and Reformer among the Mormons," by Elizabeth Hughes. "A comparison of Egyptian, Mosaic, and Gnostic Cosmogony and Christology," by J. Redwood Anderson, is an important contribution. "Over the Border," by Echo, is continued. Arthur A. Wells makes some very sensible comments on "Private Revelations," and shows the need of exercising discrimination in these matters. He does not wish to be understood as desiring to engage in any controversy, but says: "My paper is strictly limited to a declaration, not of War, but of Independence." Mr. Mead's, "Stray Thoughts on Theosophy," is a chatty production, interspersed with numerous gems of wisdom, and also shows the desirability of Independence in thought and act. He says: "...unless I am greatly deceived, two men in similar circumstances may do absolutely different things and yet both grow in wisdom thereby; it depends on the men and their attitude to their environment. For one man's meat is another man's poison.." "'Occult' Geology," by W. Wybergh, is another plea for independent thought and careful sifting concerning all 'authoritative' statements. In his closing paragraph the writer of the article says: "It comes to this, indeed, that the scientific method is universally valid in all regions of existence with which most of us have anything to do; and that physical facts are to be judged by trained experts on the physical plane, in the light of the known laws of physical nature; astral facts by those who are trained on that plane, in the light of the laws of that plane, and so on; in effect we must 'render unto Cæsar the things that are Cæsar's;' and no 'authority' has the least validity as such for any one but himself." This article is to be concluded. Mr. Bertram Keightley, in a critical review of Sigñor Villa's recent valuable work on "Contemporary Psychology:" gives us some very interesting points, and says: "...we now find it clearly recognised that man must be regarded as a psycho-physical being, each aspect of his dual nature possessing no less 'reality' than the other, each too obeying *its own laws* and each having to be dealt with according to its own canons, but none of them explicable in forms of the other."

Theosophy in Australasia, December, has a useful article on "The World's Great Religions and their Fundamental Unity," and the first portion of a paper on "The Aspirations of Akbar," together with other matter.

The N. Z. Theosophical Magazine has a very suggestive paper on "The Passing of Materia Medica," by M. H.; one on "Man the Creator," by Kaber Harrison; "Theosophy and Positivism—the Religion of Humanity," by J. G.; "Osiris the Sun God," a story for children, by Eveline Lauder; and the "Student's Page."

In *East and West*, January, we notice, among a good variety of matter, the opening portion of a useful article entitled "The Principles of Theosophy," by J. J. Vimadalal. It contains quite a good summary of the fundamental teachings of the Theosophic cult.

Our valuable American exchange, *Mind*, the exponent of the "New Thought Movement," commences its XIIIth Volume with the January issue. It is, as usual, full of excellent reading matter.

Revue Théosophique for December contains original articles by M. Hesa and Dr. Pascal, the latter's contribution being a continuation of his admirable treatise on "The Law of Destiny." There are translations of Mrs. Besant's "Evolution of Consciousness," and Mr. Bill's "Theosophy and the Family Life." The Editor gives, in connection with his notes of a recent lecture by M. Léon Denis, a famous spiritualist speaker, an able comparison between the benefits conferred upon the world by Spiritualism and Theosophy respectively. We should be glad to publish it in our columns but for want of space.

Sophia (Santiago de Chile). Our colleagues of Santiago are doing a real service to the Theosophical movement by publishing their monthly review called *Sophia*, the contents of which are both interesting and instructive. The original articles are well written and the translations from English into Spanish well done. We shall be glad however to

have the Editor explain why he should call his first Volume, "Año II." If that is not the Spanish for "second year," what is it?

The Lotus Journal for December is a very interesting number. Its contents will be sure to interest our younger readers who are theosophically inclined.

We have received *De Gulden Keten*, a Dutch monthly of the Golden Chain movement, edited by Mrs. M. van Gelder van Motman, at Djombang, Java. We are glad to see that the children of the various Dutch Lotus Classes, and also other "links" now have a literary channel which contains good articles well suited for children.

Theosofisch Maandblad, of D.E.I., for December, contains "In Memoriam P. A. van Asperen van der Velde," by J. v. M.; "The Chief Ruins from the Hindu-Time in Java," by v. A. v. d. V.; "Lectures by Mr. Leadbeater," continued; "An Experience with Rain-making;" "The Names of the Principles in Javanese," by v. d. B.; "Invisible Helpers?" by van Rietschoten; "My Movements in Java," by J. van Manen; "With the Picture of H. S. Olcott," by J. v. M.; Communications.

Theosophia (Dutch) of December, contains "Christmas" by the Editor, "Clairvoyance" (continued), by Mr. Leadbeater, "Studies in the Bhagavad Gitâ," by "the Dreamer," "Jesus' Words," an interesting article about a Dutch clergyman, Dr. Bahler, who very liberally deals with the *Logia Jesou*, by S. van West. "Theosophy in Lessing's works," by Mrs. Deutschbein Logeman, "A question about Astrology" answered by Mr. Leadbeater, "Theosophical movements" and "Maxims."

Prasnottara has changed its title to the more appropriate one of *Theosophy in India*, thus following in the wake of the official organs of the Australasian and New Zealand Sections. Mr. Arundale, its Editor, is to be complimented upon the various interesting contributions which he has succeeded in obtaining, prominent among these being "Theosophy and the Hindus," by Babu Hirendra Nath Datta, a most discriminative and almost accurate narrative of the rise and progress of the Theosophical movement in India. We hope to give, in this or the next number of our Magazine, sufficient space to show non-Indian readers how the sense of the deep obligation which has been placed upon the Indian peoples by our Society, is growing.

The Theosophic Gleaner, for January, has more than the usual amount of original matter, as follows: a valuable article on "The Mind," by Narrain Rai Varma; a notice of the passing of Herbert Spencer; "The Cellular Constitution of the Universe," by Dr. A. Marques; another instalment of the prize "Essay on Vegetarianism;" and "A Magnetic Mystery."

Also acknowledged:—*The Vâhan, Light, The Theosophic Messenger, Phrenological Journal, The Maha-Bodhi Journal, Banner of Light, Harbinger of Light, Health, Prabuddha Bharata, Dawn, Indian Progress, Indian Review, Indian Journal of Education, Christian College Magazine, Der Vâhan, Teosofisk Tidskrift, Metaphysische Rundschau, Sophia.*

CUTTINGS AND COMMENTS.

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

The Maori character.

We might search in vain among the so-called civilized people of the world, for certain traits of character which stand out prominently in Maori history, and put prouder races to shame. We have previously alluded to the fact that in times of war, should it be ascertained that the enemy's ammunition is exhausted, a supply will, if possible, be sent, so that no undue advantage may be taken of the opposing party. In a New Zealand paper of recent date, we find the following concerning this aboriginal race:—

Spite and revenge against an enemy in private life is an unknown sin; and the Maori never descends to the lower depths of calumniating him by calling him out of his due and proper name. And why? Because it would not conform with his dignity as a warrior to belittle a foe whom he ambitiously hopes to meet in open battle and defeat. On the contrary, it is his policy to exalt his prowess and speak of him with respectful admiration. Where would be the fame of having vanquished the hump-back, the thumbless, the one-eyed? Perish the debasing comparison! Rather let him be the spear-thrower, the artist in the understroke, the spring which leaps into the spot where carnage is the gayest, the arm that beats the common foe aside with the flat face of his *mere*, to preserve the keener edge for him, the enemy who is also searching with eagle eye to meet the bravest of the brave!

***

"Science of the Soul."

A distinguished Oriental philosopher, Agama Guru Mamahamsit, has recently visited England, and the *North Mail* representative gives us the following gleanings, from an hour's conversation with him, and a few comments thereon:

"The men of this country are clever, I heard, in material progress. I had sympathy with them, and wished to provide them with spiritual progress, because the objective progress is elusive and the subjective progress is real.

"My object is to lead them to the subjective knowledge, by the attainment of which they will be prosperous, to reap the benefit of eternal tranquillity or permanent satisfaction."

He proceeded at length to explain that had there been no mind, there would be no knowledge or ignorance, and there would be indifference to happiness and pain, because ideas were the root of these things.

In picturesque language he pointed out how he hoped to rouse the Western people to their spiritual existence and lead them to spiritual progress. Such spiritual attainment will be only achieved through perfect control of the mind. If the mind is fickle then men wander here and there like monkeys on the branches of the trees.

"But if you will make your mind stable and steady, then the forces of thinking will arise therein to lead you to the higher spheres of spiritual knowledge."

When asked how he had succeeded, he said "Not well."

"In the narrow streets of the world I may monger precious things but the people cannot hear my crying because they are deaf, and they do not see my things because they are blind, but if they touch my things then some of them will buy.

His opinion of the Western philosophers, Plato in particular, was next sought. He replied by stating that all the philosophy of the philosophers of any country had come from India.

"Western nations are prosperous. That is the result of their previous actions, but if they will not do good now, but commit sins, owing to the pride of material attainment, then their minds will be too fickle, and according to those sins they will fall down.

Curiosity the Mahatma detests. He will have none of it. His teaching, therefore, is reserved for the wise few. He has made some disciples in England and will communicate with them and his students by letter after his return to Hindustan.

Throughout the whole interview he maintained a remarkable serenity of disposition, gazing sometimes into the fireplace, at others straight ahead.

He is no ordinary personage. Figurative in language and rich in simile he proceeds for quite a lengthy period, describing his philosophy as though none were listening.

Diamonds are rare, but the stones of the street are plentiful. The wise are few and he seeks to teach them, but to curious Tom, Dick or Harry he will not speak. To be completely dead to the pleasures of the world, to renounce its luxuries and exalt the mind, is one of his primary recipes for perennial human happiness.

Strength of body is secured by strength of mind. The Mahatma himself is sturdily built, the long dark robe, like a dressing gown, enveloping the frame of a man apparently in the pride of health and of great strength. He had a cream coloured turban round his head.

Of England he has not a very high opinion. It is actuated too much by the money-grubbing instincts. Of course the people are not all bad. A man with all the virtues or the vices is rarely found, so virtue and evil are always mixed.

One of the Mahatma's most remarkable miracles (and he can do many wonderful things—though he contends that miracles are not the work that he has come to teach) is stopping his heart-beating for five and-a-half seconds, which he did by pure strength of mind. in London.

After a day or two at Gosforth, the great "scientist of the soul," as some of his Northern disciples described him, leaves for Venice, thence for India.

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Supposed causes of the Aurora Borealis.

Sir William Ramsay in a recent lecture before the British Astronomical Society stated that he had made some experiments which in his opinion had solved, to some extent, the nature of the phenomenon of the Aurora Borealis. Following is a summary of some of his ideas:

It was probable that there were corpuscles shot out from the sun. These corpuscles were electrified bodies, extremely minute, and they impinged on the upper layers of the atmosphere and electrified it.

Incidentally he mentioned that the aurora appeared at a height of 120 miles above the earth. Sir William threw upon a screen a beautiful illustration of an experiment in support of his theory. Inside a large crystal globe he had produced by means of a discontinuous electric current running round a coil of wire on the outside of the globe a halo which, when exposed to a magnetic field, gave off streamers similar to those of the aurora. The spectrum of the aurora, he explained, was identical with one of the prominent lines of the gas, krypton, in the spectroscope. Krypton was one of the gases in the upper layers of the atmosphere, and a ring of gas discharged in the upper atmosphere around the poles was drawn down by the magnetic field of the earth and appeared in streamers. Sir William dealt at some length with the chemistry of radium, which he said was continually giving off gas, and he next proceeded to suggest an analogy between atoms and the stellar system.

More than half a century ago, Baron von Riechenbach, after conducting a series of very careful experiments with numerous sensitive persons, made the following statement: *

"It thus appears, that *persons who are highly sensitive perceive, according to the degree of their sensitiveness, and to the more or less complete darkness, a smaller or larger luminous appearance of the nature of a moving flame, at the poles of strong magnets*, when examined in the dark."

His experiments are highly interesting, and from them he is led to the following conclusion:—"The magnetic flame and its light exhibit so great a resemblance to the aurora borealis, that I must consider their identity highly probable."

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Composition of the Atmosphere.

Some of the later conclusions of scientists in relation to the gaseous elements which comprise our atmosphere, tend to upset our previous beliefs, as the following will show:

The composition of the air was up to a few years ago a relatively simple affair. Two principal gases, nitrogen and oxygen formed the greater part of the atmospheric mass; another gas, carbonic acid, only representing a few ten-thousandths of the total volume, and aqueous vapour, variable from one day to another, completed the fixed elements of the world's envelope. If to this combination we add a little ozone, condensed oxygen, in small and variable proportions, we have a complete statement of our knowledge, or at least that knowledge which sufficed for a student facing an examination.

THE NEW GASES.

To-day all is changed, for recently there have been found a large number of new gases in the air. Recently Professor Hann, of Vienna, gave a luminous exposition of the present view of science on this matter, and the conclusions of this famous meteorologist are very interesting. He stated that to the known gases, oxygen and nitrogen or azote, we must add argon, neon, crypton, zenon, and helium. Further, experiments have shown the presence of hydrogen, an element vitally necessary in the composition of water, but not considered up to the present in the make-up of the air. These gases have different physical properties, their density especially being very dissimilar, the lightest of all being hydrogen, compared to which helium is nearly twice as heavy 1·97; neon, 9·9; azote, about 14, oxygen about 16; argon, nearly 20; carbonic acid gas, 22; crypton, 41; and Zenon 64. With such differences in density it is evident that the gases are not present in equal proportions.

This view is radically different from the classical view, for we have heretofore believed—basing our conceptions on data obtained from balloon ascensions—that the composition of the air was the same even at

* See Dr. Gregory's translation of "Reichenbach's Researches on Magnetism," —Edn. of 1850, p. 15.

the greatest altitudes, which conception is easily understood when it is recalled that we only took into consideration oxygen and azote, the density of which elements is about the same. With the knowledge we have to-day of the properties of the different gases, of their weight and their liquefaction temperature, we may determine approximately what the proportions should be at different altitudes, the proportions being stated by Professor Hann as follows:

AIR COMPOSITION AT DIFFERENT ALTITUDES.

"On planes but slightly elevated above the sea, the composition of the air is 78 per cent. of azote, 21 per cent. of oxygen, 0·9 per cent. argon, 3-10,000ths of carbonic acid, hydrogen 1-10,000th, while the other three elements vary from a hundred-thousandth to a millionth part. At six miles the azote is 81 per cent. and the oxygen 18 per cent. Argon and carbonic acid gas have diminished one-half, but hydrogen is a little more abundant, 3½ liters to the ten thousand, the average temperature at this point being 18 degrees C. At sixty-three miles, with aprobable temperature of 80 degrees C., the azote is only a memory, about 1-1,000th; there is no oxygen, 4-1,000ths of helium, and 99 per cent. of hydrogen. The total pressure of all of these gases, which at the level of the sea support a column of mercury of 760 millimeters, at this height only raise 2-100ths of a millimeter of mercury.

Thus in the high regions of our atmosphere, hydrogen, accompanied by a little helium, reigns supreme, while the heavy gases which constitute the atmosphere in which we live and breathe exist only on the surface of the earth.

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Herbert Spencer's Religious views.

Mr. John Mackenzie, F. T. S. in treating of the religious philosophy of the late Herbert Spencer, in a lecture delivered under the auspices of the Spokane Theosophical Society, in Washington U. S. A., said:

Evolution, if alleged at all, must be alleged as co-extensive with all existence. The doctrine of evolution, rightly conceived, has for its subject-matter not the changes exhibited in the organic world only, but also the changes which went on since life rose to its highest form, and man, passing into the associated state, gave origin to the endlessly varied products of social life. It has for its subject-matter the entire cosmic process, from nebular condensation down to the development of picture-records into written language, or the formation of local dialects; and its general result is to show that all minor transformations in their infinite varieties are parts of the one vast transformation, and display throughout the same law and cause—that the infinite and eternal energy has manifested itself everywhere and always, ever unlike in results, but ever alike in principle. The factors in this evolutionary process are, according to Spencer, matter, motion and force. Spencer has developed the form side of evolution. Theosophy presents the life side to this evolution, which we fail to find in Spencer, and shows that the vibrations of life and being thrill throughout the universe in and through all matter, motion and force, making the universe a system of divine and living energies. To the pure Spencerian the Universe manifests only a power; to the theosophist the universe manifests not only a power but a presence. Indeed, in his later writings Spencer seems to have come to a similar conclusion, for he says "The power manifested throughout the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness."

Further on, referring to the passing away of old faiths and the temporary chaos which sometimes result therefrom, the lecturer continued:—

We are at the present day in a state of moral chaos, which is reflected in the depraved ideals of life which are so common. Man's old faith has vanished and nothing has taken its place. Theosophy would add the great doctrines of reincarnation and Karma to the Spencerian system. In the eastern philosophy reincarnation is at the base of ethics. Reincarnation is another term for soul evolution and karma the law by which that evolution takes place. Karma is the law of ethical causation. These great doctrines inculcate character building as the method of salvation, instead of a vicarious atonement and salvation by faith through substitution. Whatever may be the outcome of the present conflict of ideas on these matters I feel confident that the work of Spencer will occupy a lasting place in the future history of thought."

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Mrs. Besant on Education.

Mrs. Besant is delivering strong speeches in Southern India, to arouse the people to a sense of their educational needs. From a summary of her remarks in Shivaganga, on the 12th January, we glean the following:—

The education that is imparted now-a-days in India, is not complete education. Education to be complete, must be directed towards the development of the physical body, the intellect, the emotions, and the spirit in the child. In Indian schools, intellectual education has been most cared for and of late there has, no doubt, been a growing tendency to look after the physical development of the body as well. Morals and religion yet remain to be specially attended to. In England there is no school where religion and morals are not taught with the other parts of education. But in India it is not possible for Government to introduce in Government schools a religious instruction common to all the pupils.

It may be thought in the beginning that there is no common religion for the Hindus, as they are divided into several sects and sub-sects. But it must be understood that the basic principles are all one and the same, and the difficulty has been solved by the establishment of the Central Hindu College at Benares as a model Hindu Institution and by the introduction of the "Sanâthana Dhârma Series" as religious text books. To Hindu boys, Hinduism is a noble heredity and their parents have no right, legal or moral, to deprive their sons of their birthright by sending them to an alien institution, to be trained in a religion which is different from their own. The Hindu Society, as at present constituted, recognizes no foreigner into its ranks, however much he may be at one with its own children in point of faith. Therefore, if the present Hindu parents leave their sons to be educated in a Mission institution, they not only run the risk of giving them an unsuitable religious training but also prevent chances of their sons, grandsons, and great-grand-sons regaining their position in their ancestral religion if they should choose to do so.

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Three Gates of Gold.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold—
Three narrow gates:

First—IS IT TRUE?
Then—IS IT NEEDFUL?

And the next is last and narrowest—

IS IT KIND?

And if at last, to leave your lips
It passes through these gateways three
Then you the tale may safely tell,
Nor fear what the result may be.

***

An "exposure" in China.

Long before the European scientists had warned the public against the tricks of the Spiritualists, their Chinese Colleagues had "exposed" similar frauds.

A foreign adventurer settled some decades ago in the land of the Mandarins and extorted money from the credulous population under the false pretence that he could execute their portraits by the aid of light. That such a thing would be impossible was best proven by the fact that the man (who called himself a *photographer*) was unable to execute the images *in the full glare of the sun before the eyes of the public*. What use would there be of a miserable little box on three feet if the light really could photograph people! Why should the photographer escape into a dark closet to develop his plates? No, a good conscience does not fear the light! The whole thing seemed greatly suspicious. A committee of eight Mandarins was appointed to investigate the proceedings of the impostor, who defended himself before the Court of justice by the most absent pretexts and ridiculous arguments, contrary to all known laws of nature. He even went so far as to say that the *plate was sensitive!* The Mandarins tore their clothes exclaiming: "what need we *any* further witness?" They commanded him to prove his innocence without delay by producing the images *under full scientific control*, *i.e.*, without the deceptive appurtenances of camera, plate, dark room, baths and bottles. The daring impostor answered that each of those objects were absolutely indispensable in order to produce the phenomenon, thus strengthening the suspicions of the Mandarins who, full of righteous indignation, seized the apparatus through which the photographer performed his black magic and had the man arrested. The Chinese were filled with admiration at the superior wisdom of the Mandarins and the leading newspaper of Pekin praised them for having purified the country from superstitions.

A poor innocent raised his voice and questioned: "but the portraits? How did he make them if he was an impostor?"

To which the Mandarins contemptuously replied: "The portraits? They are optical illusions."—

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Spirit appearances in London.

The Baroness Barnekow informs the *XXde Sekle* that she has recently been present at a series of materialisation seances with three different mediums.

It will *undoubtedly* be of great interest to the Swedes to learn that the late king Carl XVth materialised himself on two occasions and particularly appeared to the five Swedish ladies that were present. He uttered some friendly words to the Baroness Barnekow and said in Swedish, "Remember me to Robert" (Halsa Robert). This greeting is undoubtedly very remarkable, as no one present knew that her husband Baron Robert Barnekow had been a personal friend of the King.

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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 XXI.

(Year 1895.)

THIS timely action saved the situation, snatched the coveted prize from the Secessionists, and forced them outside the walls of our fortress, where they had only scope for guerilla tactics. The plot had been deliberately hatched and they seem to have expected to carry the whole Society with a rush, as they had the American Section. I do not wish to use any harsh terms, for I am convinced that, barring Judge and a few others, the mass of seceders were as sincere in their beliefs as were the Confederates who took up arms against their Government. But they made certain fatal miscalculations, among which was the popular strength of Mrs. Besant. Judge probably thought himself more influential than she, and knew that she would never resort to the deceptive policy which he had used successfully with her and some of her associates in the European Section; by trickery he would get the better of her, as he had in the matter of putting off her Indian visit, and compel her to keep silence if he could not neutralise her. Another mistake was in ignoring if he could not neutralise her. Another mistake was in ignoring members of strong character and not his followers, like Sinnett, George Wright, of Chicago, Mead, Sturdy, Staples, Fullerton, of

* 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is also ready, or almost ready for publication. It is uniform with Vols I. and II. and illustrated. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Cloth 8vo. Price 6 *s.* or Rs. 4-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

New York, Oliver Firth, the leading men in the Indian and Australian Sections, the strong partisans of Mrs. Besant in Great Britain, like B. Keightley, and elsewhere, who would naturally stand by her in a comparison of characters and condemn him for his whole behaviour. Lastly, myself, plus the strength behind me, the strength of the Truth, Justice and Integrity of our cause, the unshakable constitutional basis of the Society and, greatest of all, the Masters, whom I have so long known, so long served, and who have approved of my official management, even when our London people were boycotting me. How the Secession scheme was pushed through the Boston Convention was reported to me by some of the loyal minority, among them Dr. La Pierre, of Minneapolis. We are indebted to them for their narratives, from which I am now compiling this story. My informants say that Mr. Judge made use of the power he had over the members of the E. S. T. (Eastern School of Theosophy), the confidential group of special disciples which H.P.B. formed and which, after her death was directed by Mrs. Besant and Judge. He had issued the manifesto referred to in "Old Diary Leaves" for August 1903, in which he farcically deposes his co-adjutor, declares himself the only head of the school, in apostolic succession to H.P.B., and the only living agent of the Adepts. The Branches of this School in America were circularised by him and it was arranged that they should manage to be chosen as Delegates to the Boston Convention.

As I wish to be perfectly fair and impartial, I must say that Dr. Buck, in a letter to me of May 1895 indignantly denied the truth of the charge that the machinery of the E.S.T. had been employed by Judge and his friends to control the Boston Convention. Still it cannot be denied that the E.S.T. circular, briefed for my chapter in the August *Theosophist*, was issued by him as a secret document, for it says as much. Dr. Buck, moreover, sent me in another letter (of May 31st, a month after the Secession), a copy of his own Circular (undated) addressed to the "Members, Branches and Sections of the Theosophical Society." This is a notable document, as will appear from the following extract:

"There is a ready and efficient method of ending the bitter strife which has already made our Society a laughing-stock. That is, the separation of the Sections, the abolition of the offices of President and Vice-President, the giving of complete autonomy or "home rule" to every Section. In other words, to be like Canada, self-governing in every particular, with its own laws, legislature and Governor, though still in the Empire. As the chief of those in opposition to Mr. Judge have done their best to drive both President and Vice-President out of office, they can find no reasonable ground for complaining of our deciding as above suggested and asking them to co-operate by voting in the same way. This will give the American Section the opportunity to stand by Mr. Judge and continue the work with him which has been so successful and satisfactory in the past. No duties whatever devolve upon

the office of Vice-President until the death of the President, why should we wreck the movement for an empty name?

"The Sections being so widely separated, the present dissensions and strife will go on for years, and even then result in no settlement satisfactory to all parties. Some will believe Mr. Judge guilty, others will believe him persecuted and much abused. This was demonstrated in the effort made in London last July. Several thousand dollars were expended in travel from the remotest quarters of the globe, and three weeks' time were employed in efforts for final adjustment. A conclusion was reached, the best possible under the circumstances, accepted unanimously without protest, and delegates including prosecutors and defendant departed their several ways. Yet here we have the whole matter again revived with accusations more bitter, denunciations more general, feeling intensified, and in the face of all this, other meetings and trials proposed. Under the circumstances, and with the history already made before us, this is utter folly.

"I do not ask any member or Branch of the T. S. to pass judgment on Mr. Judge or his accusers, for I am well aware that such judgment would be worthless without the possession of all the facts to the last analysis, including what part, if any, the Masters may have had in our affairs. But I do ask the Branches and members of the American Section to speedily put an end to strife in the only way now possible.

"The T.S. has grown so large, and is becoming so unwieldy that a separation of Sections even without our present trouble, would soon, in my judgment, become imperative. Let each Section retain the present organization and name, but simply manage its own affairs. No executive or general officer can exercise jurisdiction all over the globe.

"The honorary title of President-Founder belongs alone to Col. H. S. Olcott, and the American Section should in the future, as in the past, recognize this and bestow upon him all honorary considerations, fraternal regard, and the appreciation of his long and untiring services.*

"Instead of promoting strife among the Sections, the action proposed is the only possible way to secure harmony. We can then without official constraint, vie with each other, as individuals, Branches and Sections, in all good words and work. We can affiliate as Sections, on the same basis, and help each other then, as now, in that peace of brotherly emulation that is devoid of strife.

"I therefore urge the American Section to *pass unanimously a vote of Secession*, and declare their entire autonomy, and to proceed to organize this Section on this basis, and make it effectual in the best sense for the promotion of the real brotherhood of man on the lines laid down by the Master and H.P.B."

The reader who has followed me in my narrative will give its proper value to this circular, for it foreshadows the exact course which was followed by the seceders in the Boston Convention. It was circulated to the Branches (or to the Branch officers who could be relied upon to make good use of it, for officers of a certain influential Branch tell me that it never came to their knowledge before the

* Viz., send him about his business with a complimentary certificate and no means of support. But Judge to be "President for Life" of his Section, and each other Section to be similarly fitted out.

Convention, but was kept from them by the recipients), in ample time to influence the selected Delegates. In fact my former friend Dr. Buck in sending me the copy above quoted from, writes me (May 31st) that "*this was the campaign document which brought about the action in Boston.*" With benevolent candor he advises me—as did Judge, Patterson, Rambo, Neresheimer and other of their leaders, to accept the action as a *fait accompli*, ratify the Secession and recommend the other Sections to do likewise: then we should have peace. Judge goes so far as to ask me in one of his letters, to declare that I knew him to have been in relations with the Masters and possessed of psychic powers. If I would do all this, it was intimated that I might count on pecuniary support for headquarters as in the past. Truly a compliment to my lamb-like innocence! The real scheme in view was kept secret except from certain chosen leaders; the other Delegates walked like sheep into the pen to be branded. On the evening of April 20th a private meeting was held at which Mr. Judge, Dr. and Mrs. Keightley, of London, Messrs. Fussell, Claude Wright, Patterson and the Presidents of Branches in the New England Theosophical Corporation (a federation) made up the Programme for the Convention, drafted resolutions of Secession, a new form of Constitution and Bye-Laws, and called themselves a Committee on Resolutions. At another private meeting on the 27th April, the day before the Convention, Dr. Buck, of Cincinnati, assisted, and also such of the "faithful" Delegates as could be collected together. This illegal meeting ratified the proceedings of the previous meeting. When the Convention assembled Dr. Buck was, of course, elected Chairman and two other conspirators (as I must call them), Messrs. Wright and Fussell, Secretaries; a nominal Committee on Credentials passed upon the qualifications of Delegates! All the proxies of absent Delegates were, naturally, held by the bodyguard of Judge. The Delegate from the Ishwara T. S. voted for Secession, contrary to his instructions from the Branch. But, that did not matter since it was known in advance just how things were to be made to go. Letters from sympathizers in Europe provoked cheers for Judge, among them one said to have been unusually scurrilous against Mrs. Besant, from Dr. Franz Hartmann, which was so violent that, as alleged, Dr. Keightley suppressed part of it in the reading, and the demand for its publication by the loyal minority was, at the suggestion of Mr. Judge overwhelmingly denied by the majority. A resolution of the Ishwara Branch condemning Secession and signed by about 90 persons was thrown out.* Then

* Resolutions adopted by the Ishwara Branch of the T. S. at a Regular Meeting held Tuesday evening, March 19, 1895.

Whereas, In consequence of certain charges being brought against our Vice-President, Mr. Wm. Q. Judge, and that said charges have not been answered to the satisfaction of the majority of the members of the Theosophical Society, and

Whereas; These charges together with the pamphlet "Isis Very Much

came the immaculate and constitutional Report of the pretended "Committee on Resolutions" and with it the psychological moment! When the clause providing for the election of Mr. Judge as Perpetual President of the "Theosophical Society of the Western Hemisphere" (*sic*) was read, the Delegates, led by the managers, "shouted themselves hoarse." The election was carried by 195 yeas to 10 nays. The meeting then went mad. Mr. Fullerton had previously made an eloquent speech, in which he showed most conclusively—says my correspondent's report (of date, May 5th)—that there was "no occasion for the proposed Secession except to relieve Mr. Judge from replying to the charges against him. But his words fell upon deaf ears; the Delegates were there for a purpose and they were bound to carry it through." In conclusion, my friend suggests that I, as President, should issue a proclamation asking the members of the Society in the United States and Canada to unite and resume the form of the "American Section of the T. S." I do not recollect when or where this important letter reached my hand, but it seems to have been sent through Mrs. Cooper Oakley. Possibly I got it on landing at Marseilles, possibly at London on my return from Spain.

Of course, the loyal members of our Society throughout the United States took active steps to save the Section from wreck. Mr. George E. Wright, President of the Chicago Branch, proved a pillar of strength at the time and he was energetically supported and helped by Miss N. E. Weeks, the Branch Secretary. To them was largely due the prevention of the secession of their Branch, and the arousing of a hopeful feeling in other Branches.

Unveiled" are of such serious nature as to disturb the unity of the T.S., and bring discredit on the true aims of the Society,

Be it therefore Resolved; That while the Ishwara Branch of the T. S. has always recognized the long and earnest work done for the Society by the Vice-President, Mr. Wm. Q. Judge, we feel that it is but right that he should free himself from this accusation of untruth now pending over him, even if such accusation did not contain the shadow of a probability, and especially as the motto of our Society is, "There is no Religion Higher Than Truth," and

Be it further Resolved; That although the Ishwara Branch of the T. S. does not constitute itself a Court to decide whether or no Mr. Wm. Q. Judge is gulity, and furthermore, as we have the strongest hope that he will clear himself of the accusation now pending, therefore, we, the members of Ishwara Branch of the T. S. in Convention assembled, demand that Mr. Wm. Q. Judge delay no longer the call that has been made upon him by the European, Australasian, Indian and the minority of the American Section, to immediately resign the Vice-Presidency of the Theosophical Society until such time as circumstances will make it possible to refute the charges made against him, and

Be it further Resolved; That these resolutions be presented to the American Section of the T. S. in Convention assembled, by our Delegate or his proxy, that the same be spread upon the minutes of this Branch and a copy thereof be sent to the President-Founder, H. S. Olcott.

(Signed by fifteen yeas and seven nays).

I find in my archives the following paper which goes to support this view :—

CENTRAL STATES COMMITTEE OF THE THEOSOPHICAL SOCIETY.

26, Van Buren St., Room 48.
Chicago, June 1st, 1895.

To H. S. Olcott, President of the Theosophical Society
and Chairman of the Executive Council.

Dear Sir,

The undersigned regularly organized and constituted Branches of the Theosophical Society, by their duly authorized officers do hereby make application to be officially recognized as the American Section of the Theosophical Society. In case this request is granted we desire to appoint Mr. Alexander Fullerton to act as General Secretary *pro tem.*, of the American Section until the election of officers at the next regular Convention in April, 1896.

CHICAGO BRANCH.
Geo. E. Wright, Pres.
Netta E. Weeks, Sec.
ISHVARA BRANCH.
J. W. B. La Pierre, Pres. *pro tem.*
Ruth P. Clawson, Sec. *pro tem.*
BOISE BRANCH.
Mrs. C. C. Wood, Vice-Pres.
Mrs. E. E. Athey, Sec.
GOLDEN GATE LODGE.
D. J. Lamoree, Pres.
W. J. Walters, Sec.
MUSKEGON BRANCH.
F. A. Nims, Pres.
S. E. Sherman, Sec.

PORT TOWNSEND BRANCH.
Robert Lyall, Pres.
(Per Louise Thomas, in absence of Pres. and Vice-President).
Louise Thomas, Sec.
NARADA BRANCH.
Ida S. Wright, Pres.
Arthur L. Knight, Sec.
WILLAMETTE BRANCH.
Lewis A. Ward, Pres.
E. Edwina Powell, Sec.
INDRA BRANCH.
John Healess, Pres.
Wm. J. Ward, Sec.

Dr. Mary Weeks Burnett, then as always one of the most active workers in our Society, was sent to London to represent in the Convention the loyal minority and to present the above document; but so much time was lost in circulating it for siguatures that she had to come over without it, and Mr. Wright's covering letter to myself was not posted until the 26th June. Meanwhile, however, besides the nine signatory Branches, he had received notices of concurrence from those at Toledo, Toronto, Los Angeles, East Los Angeles and Las Vegas (N.M.). Mr. Wright reports that he had turned over the record book and letter files of the Section to Mr. Fullerton, who would act as Gen. Sec. It was very gratifying to me to find that the Executive Notice from Zumarraga, Spain, covered the whole ground traced out in the important document above cited. The presence of Dr. Weeks Burnett at the convention of the European Section, gave much pleasure to everybody ; and she was made the bearer of fraternal and appreciative messages to Mr. Wright and the other loyalists whom she represented.

The new Charter for the American Section, promised in my Zumarraga Executive Notice, was issued by me at London on the 7th July, but ante-dated to the 28th April 1895—(*Vide* Theosophist,

Aug. 1895, p. xiv, Supplement,) and sent to Mr. Fullerton as General Secretary *ad int.* Thus was the hiatus closed up and the re-chartered Section sent on its way.

Compared with the overwhelming majority of Secession, this was a very weak phalanx, but still a working and effective nucleus, as it was composed of men and women in deadly earnest—the truth of which has been proved by events. Little remains to recount. How we withstood the shock, how the Society has gone on strengthening and extending itself year by year, is matter of common knowledge. Poor Judge, with a fatal disease wearing away his life, enthroned in his seat of coveted power and elected "President for Life," survived less than one year. He found himself eating but Dead Sea fruit—fair to look upon, ashes within. He did his best with the help of his chief stimulatress, Mrs. Tingley, to make his Society a strong rival of ours, issuing among others, persuasive circulars like the following :

NOTICE TO MEMBERS-AT-LARGE.
New York, May 4, 1895.

Dear Friend,

1. At the Ninth Annual Convention of the American Theosophical Societies (Branches), held in Boston, on the 28th and 29th of April, 1895, the COMPLETE AUTONOMY of the said Societies was declared and the title "The Theosophical Society in America," adopted together with a Constitution. The Resolutions declaring such autonomy are as follows :

Whereas, the growth of the Theosphical Movement has been phenomenal in America, and its origin, aim, and method of work is unlike any movement of modern times, and,

Whereas, the different forms of organization through which the body known as "The Theosophical Society" has passed since the year 1878 were solely the result of growth, and not the result of votes, and were thus adopted from time to time to suit the exigencies of the moment and have been merely *de facto* and not *de jure*, and,

Whereas, on the other hand, the Confederated Branches in America were regularly organized in 1886-87, and,

Whereas, we have outgrown the present form of organization of the Theosophical Society, and,

Whereas, the duties pertaining to the general offices of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and,

Whereas, a federation of all Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and,

Whereas, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement ; therefore be it

Resolved: First, that the American Section, consisting of Branches of the Theosophical Society in America, in Convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America."

Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-laws which shall in any case provide for the following;

(*a*) A federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle, aim and object; its subsidiary objects being the study of ancient and modern religions, sciences and philosophies; the declaration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

(*b*) That William Q. Judge shall be President for life, with power to nominate his successor; and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(*c*) Autonomy for Branches in local affairs.

(*d*) A yearly Convention with equitable represention.

(*e*) Territorial Committees for propaganda, without power to legislate.

(*f*) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinion of others which he expects for his own.

Resolved, that until the final adoption of a Constitution and By-laws the President is empowered to issue charters and diplomas for this Society.

Resolved, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

Resolved, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge; but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their *per capita* share of said monies and funds.

Resolved, that until the said Constitution is written and adopted, the affairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

Resolved, that the Theosophical Society in America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott, and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society, and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office.

Resolved, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the first Annual Convention of the Theosophical Society in America.

Resolved, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

2. You have the right to accept or reject the above noted action of the Convention, and in either case I beg to request that you will inform me of your decision. In case you accept, you will please send me, to the above address, your diploma, in order that it may be endorsed as valid and continued in this Society. I will return it at once. All this is necessary in order to make the records regular and complete.

3. The Constitution and By-laws are being made up, and when printed will be ready for distribution. A verbatim report of the Convention will be issued as soon as possible.

4. Dues of members-at-large. These have been raised to $2 a year instead of $1 as heretofore.

Fraternally yours,
WILLIAM Q. JUDGE,
President of T. S. in America.

I think we may profitably close this Chapter at this point and see if something pleasanter will not offer itself for our consideration next. Our ship has been struggling through a sort of Sargasso Sea of floating weeds, but there is clear water beyond.

H. S. OLCOTT.

THEOSOPHY AND CHRISTIANITY.

[*Concluded from p.* 276.]

IN every religion of the world there has always been this higher, and to some extent secret, teaching; is it to be supposed then that Christianity is the only exception to this rule? If it were so then Christianity would stand self convicted as an imperfect religion; but the truth is that it is not so, for Christianity also has had its mysteries and its inner teachings, and naturally these inner teachings are precisely the same as those of all the other faiths of the world, since all of them are simply endeavours to state from different points of view, the great Truth which lies behind all of them alike.

It is true that this secret teaching appears to be now quite lost, at any rate as far as what are commonly called Protestant sects are concerned. Yet we cannot but see, even in the scriptures which remain to us, frequent hints at the existence of this higher knowledge. What is meant, for example, by Christ's constant references to the Mysteries and the Kingdom of God; by his frequent statements

to his disciples that the full and true interpretation could be given only to them, and that to others he must speak in parables ? Again, too, he uses technical terms connected with the well-known Mystery-teaching of antiquity ; and it is only by some comprehension of that teaching that we are able in many cases to find a reasonable signification for some of his utterances. This question as to the existence of an esoteric side in Christianity is not one of sentiment, but of fact ; and it is useless for those who do not wish to believe it to clamour against the plain and obvious meaning of the documents of history. The best way to approach this subject is to see first of all what Christ himself said which bears upon it, then to take the evidence in the writings of his immediate successors, the Apostles, and then to see whether the same idea shows itself in the Church Fathers who followed the Apostles. I think that in all these cases an unprejudiced examination will convince the student that the secret teaching did exist and was thoroughly well known to all of them. There were originally many more gospels than the four which now remain to us, and even these four have probably passed through many mutilating hands before they settled down into their present form ; yet even in them traces still remain which it would be difficult for the most bigoted to deny.

Christ himself speaks on several occasions with no uncertain voice. For example, in the fourth chapter of the gospel according to St. Mark you will find the statement, "And when he was alone they that were about him with the twelve asked of him the parable." And he said unto them, "Unto you it is given to know the mysteries of the Kingdom of God ; but unto them that are without, all these things are done in parables." And a few verses further down you will find the statement, "But without a parable spake he not unto them ; and when they were alone he explained all things to his disciples." These very words are quoted later by Origen as referring to the secret teaching preserved in the church ; for it was always held by the fathers that such statements contained a triple meaning—first of all the obvious surface meaning, generally cast into the form of some sort of story, so that it might be the more easily remembered : secondly, an intellectual interpretation, such as that which is given in the chapter from which I have quoted, to the parable of the sower ; and thirdly, a deep mystic and spiritual meaning which was never written down under any circumstances, but was explained orally by the teacher, under promises of secrecy. Again you will note how, in the sixteenth chapter of the gospel according to St. John, Christ tells his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Remember that this was said, according to the story, on the night before his death. When then did he say to his disciples the many things which had still to be revealed to them ? Obviously it must have been after his resurrection, during the time when we are told that he remained with his disciples "Speaking to them of the things pertaining to the Kingdom of God." No record is given to us in the scriptures of any of these teachings ; yet it is impossible to suppose that they would be forgotten. Assuredly they must have been handed on as among the most precious of traditions, not in writing but orally, just as the secret teachings in all religious have been handed on. In one of the great Gnostic gospels, the "Pistis Sophia," we are told that he appeared among his disciples, not for forty days only but for eleven years after his resurrection ; and some hint is given as to the nature of the teachings which he imparted, though much of it is so involved and mystical as to be difficult of comprehension without the key of knowledge which comes with initiation. This very name of the "Kingdom of God" or "The Kingdom of Heaven" which is used in the passage just quoted is itself a technical term belonging to the Mysteries, indicating the body of those who were initiated into them. Again and again you will find evidence of this if you will look with unprejudiced eye at the passages in which Christ himself mentions it. For example, in the thirteenth chapter of the gospel according to St. Luke we read that the question is put before Christ : "Are there few that be saved ? And he said unto them, "Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in and shall not be able." The ordinary uneducated "Protestant" absolutely dares to apply this statement to the gate of heaven, and wishes us to believe that a great world-Saviour would teach his people that for many men who earnestly seek to be saved from the horrible invention of eternal damnation, there shall yet be no path to safety. If this could be supposed to be true, the statement would be shocking beyond words, for it would show either that the Deity was incapable of managing the affairs of His universe or else that the whole scheme was in the hands of a mocking and cruel demon. No such atrocity was asserted by the Christ or could ever have been put forth by him. But the word "saved"—or rather as it should be written, "safe"—has a technical meaning which when it is understood makes the passage clear and illuminative. To the Theosophical student there will be no difficulty in its perfect comprehension ; he knows that in the course of human evolution a period will eventually be reached when a considerable portion of humanity will for a time drop out of our present scheme, simply because they have not yet developed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing, no incarnations of a sufficiently unadvanced type to suit them will be available. The men who thus fall out of the current of progress for the time will presently take up the work again along with another human evolution, and so will have an opportunity of going over again the different stages of the devel-

opment of which they have failed fully to avail themselves on this occasion. This is simply a most merciful provision of nature to help along those who for various reasons are backward in their studies in the school of life; and though they lose the place that they have held in this particular evolution, it is only because the evolution has passed beyond them and it would have been a mere waste of time for them to attempt to stay in it any longer. The man to whom this happens is simply in the position of a child at school who is hopelessly behind his classmates. To continue to work with them would mean only strain and fatigue and waste of time for him; while to leave that class and to work with the one next below it will not only be infinitely easier for him, but will enable him by further practice to succeed where previously he succumbed before the difficulties which lay in his path. The ordinary man is by no means as yet above the level at which it might be possible for him thus to have to drop out; but the pupil who has taken the first great initiation—"Who has entered *upon* the stream," as is said in the East, is "safe" from any danger of such delay; and so he is often spoken of as "saved," or "The elect." It is in this sense, and this sense only, that we are to understand the use of the word "saved," either here or elsewhere in the scriptures and in the creeds; and when we comprehend this, we shall at once see the force and truth of the remark of the Christ that the gate of initiation is strait and difficult of entry and that there will be many who will strive for it for a long time before they are able to attain it.

Another passage which confirms this is to be found in the seventh chapter of the gospel according to St. Matthew, in which Christ once more advises his disciples, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Here again the occult student has no difficulty in recognizing a very familiar imagery. He knows very well how narrow and difficult is the way which leads to that "eternal life" which means the avoidance of the necessity of birth and death—that is to say, of the descent into incarnation. He knows well too how broad and how comparatively easy is the slow line of progress adopted by the ordinary man, which leads him to death and to birth many thousands of times before it conducts him to a permanent residence upon higher levels. It is indeed true that, "Many there be who walk" in this longer but smoother road; and there are indeed at present but few among humanity who find the shorter but steeper path of initiation. Read in this, its obvious sense, the passage is beautiful and illuminative; if it could be taken in the ordinary sense that the "strait gate" leads to heaven, and that only few were able to enter there, it would not only be a barbarous misrepresentation of the facts, but it would be in flat contradiction with other texts in which the heaven world is very clearly intended.

When the biblical scribe is really attempting to picture the heaven world we shall find that he speaks of "A great multitude which no man could number, of all nations and kindreds, and peoples and tongues, who stood before the throne and before the Lamb, clothed with white robes and with palms in their hands." Initiated writers have always known the grand truth that there is no possibility of final destruction, but the certainty of eventual success for all, because that is God's will for them. In this sense, as referring to their ultimate destiny, there is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost. It is indeed difficult to understand how modern orthdoxy can speak of Christ as the Saviour of the world, and yet in the same breath assert that he does not save it, that he does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the devil! Would such a proportion be considered a successful effort if we were speaking of any kind of human effort? Such a doctrine is in reality blasphemy, and every honest Christian should at once cast it out from his stock of religious ideas. We bring a grander gospel, and we preach a nobler creed than that. Truly the Christ is the Saviour of the world, for each man is saved by the Christ within *himself*—that Christ *in us* which is very truly the hope of glory as the scriptures have said, for without that Divine spark within us how could it ever be possible for us to reunite ourselves once more with the Divine? Therefore we know that every man will one day realize his own divinity, and so will rise to "The measure of the stature of the fulness of Christ;" we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

Yet another instance in which only this explanation can make the gospel story rational is to be found in the nineteenth chapter of the gospel according to St. Matthew. It will be remembered that on a certain occasion a young man came to Christ and asked him how he might win eternal life—meaning, of course, as *I have said* before, the liberation from the necessity of repeated birth and death. Christ meets him with the usual reply which would have been given by any of the great teachers, "Keep the commandments." But the young man proceeds to explain that he has already kept all these exoteric commandments all his life, and wishes to know what more he can do to expedite his progress. Christ in his answer to him employs one of the well-known technical terms of the Essene community in which he himself had been trained, for he says to him, "If thou wilt be perfect, sell all that thou hast and give to the poor, and come and follow me." To be "perfect" means to attain a certain level of initiation, to belong to a certain class within that kingdom of heaven;

and the remark of the Christ simply repeats the universal teaching of the Eastern sages, that poverty and obedience are necessary for those who would enter among the ranks of the higher initiates. But the young man finds a difficulty here, not yet feeling prepared to give up his worldly possessions, and then the Christ proceeds to moralize upon the difficulty which stands in the way of the rich man when he attempts to enter upon the higher stages of this path. He even uses an exceeding strong simile, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." If this were to be taken as it is ordinarily explained by Theology it would indeed be a most ridiculous statement, for it would seem to imply that no man who was rich could possibly be good, or could ever attain to a place in heaven. The orthodox profess to understand it in this sense, and yet it would seem that even they must see how ridiculous is the supposition; for we do not observe that the vast majority of them make haste to get rid of riches and become poor in order to qualify for this entry into heaven. But when we understand that the Kingdom of Heaven means simply the brotherhood of the initiated, we instantly realize that the inevitable pre-occupation and trouble connected with the due administration of great wealth would be a serious obstacle in the way of the candidate for the shorter and steeper path, and we realize very fully then the wisdom of the advice given by the great teacher, "Sell all that thou hast and give to the poor, and come and follow me."

Another passage distinctly indicating the same knowledge of technical terms on the part of the Christ occurs in the seventh chapter of the gospel according to St. Matthew where he utters that remarkable verse, "Give not that which is holy to the dogs; neither cast ye your pearls before swine." In the present day we should consider such epithets when applied to human beings as distinctly rude and improper; but it must be remembered once more that these were technical terms simply indicating those who stood outside or beneath a certain level. The ordinary Theologian must find considerable difficulty in explaining to himself the use of such language by the Christ; but when we understand the real nature of these terms the words become at once explicable.

When we turn from the words of Christ himself to those of St. Paul we shall find that his writings are simply permeated with occult teaching, with reference to the Mysteries which lie behind the outer teaching, and with the technical terms which are well known in connection with them. Any one who will take the trouble to read the second and third chapters of his First Epistle to the Corinthians will see very clearly that this is so when once his attention has been drawn to the real interpretation of the words. Once more he refers to the degree of perfection, and to the teaching which can be given only to those who have attained that degree; he

says: "We speak wisdom among them that are perfect." And again, "We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began, which none of the princes of this world know." This last statement itself should be quite enough to prove to any fair-minded student the existence of the inner teaching in the church, since it would be obviously and flagrantly false if it were made of any of the ordinary Christian teaching such as appears in the scriptures; for that was undoubtedly within the reach of the princes of this world then, just as now. Sometimes people have tried to refer these remarks as to "Mysteries," to the holy communion, which was celebrated only in the presence of those who were members of the church. Yet it is evident that that could not be the meaning in this case because further examination of this same epistle will show that the Corinthians to whom St. Paul was writing were already full members of the church and were in the habit of celebrating the eucharist. Yet in spite of this he speaks of them as babes in Christ, and says that he can give them only the milk of the earlier teaching. Obviously therefore, it was not the celebration of the holy communion which made this mystery unknown to all. Indeed much of the language which the apostle himself uses could scarcely be applied in this sense, for he speaks again and again of, "The deep things of God, which the Holy Ghost teaches; the hidden wisdom, and the wisdom of God in a mystery." Many other technical terms he employs, as, for example, when he speaks of himself as a master-builder and a steward of the Mysteries of God.

Another passage which very clearly shows this, is to be found in the third chapter of his epistle to the Philippians, in which he describes himself as, "Striving if by any means he might attain unto the resurrection of the dead." What can this resurrection have been to which he, the great Apostle, found it necessary to *strive* in order that he might attain? Clearly it could not be what is ordinarily understood by that term, for the raising again from the dead at the last day is to happen to all people good and bad alike; there could be no necessity to strive in order to gain that. What he is striving to attain is undoubtedly that initiation to which we have already referred—the initiation which liberates a man from life and death alike, which raises him above the necessity of further incarnation upon earth. We shall notice that a few verses later on he urges "As many as be perfect" to strive as he is striving; he does not give this advice to the ordinary member of the church because he knows that for him this is not yet possible. Many other quotations bearing a similar interpretation might be given from the writings of St. Paul; but let us pass on now to those who are called the Fathers of the church—the writers who immediately followed the apostolic period. We shall find that they know well what St. Paul meant when he spoke so frequently of the

mysteries, for they themselves very often use exactly the same terms in referring to them. For example, one of the earliest and greatest of them, St. Clement of Alexandria, borrows verbatim from a Neo-Pythagorean document, a whole sentence to the effect that, "It is not lawful to reveal to profane persons the Mysteries of the Word." This last term is simply the translation of the Greek "Logos," and in this sentence he inserts that word in the place of the Eleusinian Goddesses who are mentioned in the original document.

In these days the church considers it her highest glory that she has produced the saint, and she points to the roll of her saints as a proof of the truth and the result of her teaching. Yet in these early days this which now seems the final goal of her effort was only an introduction to it. Then she had three great orders or degrees, through which her children had to pass; and these were called successively, Purification, Illumination, and Perfection. Now she devotes herself solely to producing good men and she points to the saint as her crowning glory and achievement; but in those days when she had made a man a saint her work with him was only just beginning, for then only was he fitted for the training and the teaching which she could give him then, but cannot now because she has forgotten her ancient knowledge. Her Purification led the man to saintship; her Illumination then gave him the knowledge which was taught in the Mysteries, and this led him up towards the condition of Perfection and of unity with the Divine. Now she contents herself with the preliminary Purification, and has no Illumination to give. Read what St. Clement says on this subject, as quoted in "The Christian Platonists of Alexandria," by Dr. C. Bigg, p. 62. "Purity is only a negative state, valuable chiefly as the condition of insight. He who has been purified in baptism and then initiated into the little mysteries (has acquired, that is to say, the habits of self-control and reflection) becomes ripe for the Greater Mysteries, for Epopteia or Gnosis, the Scientific knowledge of God." This latter is a startling claim to make, from the modern orthodox point of view; I imagine that few preachers at the present day would claim to have the scientific knowledge of God, or even to know in the least what such an expression meant. Yet, there it stands quite clearly in the writings of one of the earliest and greatest of the Church Fathers. We have only to examine the Theosophical teaching to see exactly what he meant; to understand (so far as the intellect of man can at present understand) what is meant by the doctrine of the Trinity, of the Incarnation of Christ, and of his dwelling within the heart of man. The "Scientific knowledge of God" is still within the reach of the earnest and reverent student; it is no mere form of words, but a glowing and definite fact.

How highly St. Clement valued this transcendent knowledge may be seen very clearly by another quotation from his writings given in, "Christian Mysticism," by W. R. Inge, p. 86. "Knowledge"

says Clement, "is more than faith. Faith is a summary knowledge of urgent truths, suitable for people who are in a hurry; but knowledge is scientific faith. If the Gnostic (the Philosophical Christian) had to choose between the knowledge of God and eternal salvation, and it were possible to separate two things so inseparably connected, he would choose without the slightest hesitation the knowledge of God." That surely is a sufficiently clear statement. Evidently St. Clement thought that faith was only for those who had not time to go into the study of the definite science themselves; they had to be content with accepting its magnificent truths on faith, just precisely as is the case with ourselves with regard to any of the physical plane sciences of the present day. If each man had a life of leisure, no doubt he could take up chemistry or astronomy and study it at first-hand for himself; if he has no time to do this, he thankfully accepts the conclusions at which those arrive who have studied it. When we come to this great science of life which is called religion, such acceptance of the result of the investigation of others is spoken of as faith; but assuredly, as St. Clement says, direct knowledge is infinitely better.

The idea that man is capable of attaining this perfection, or deification as it is often called in the writings of the Fathers, would probably be considered sacrilegious by many of our modern Theological writers, yet it was very clearly held by the early Fathers, and they knew its attainment to be a possibility. Professor Harnack remarks that, "Deification was the idea of salvation taught in the Mysteries;" and again, "After Theophilus, Irenæus, Hippolytus, and Origen, the idea of deification is found in all the Fathers of the ancient church, and that in a primary position. We have it in Athanasius, the Cappadocians, Apollinarius, Ephraem Syrus, Epiphanius and others, as also in Cyril, Sophronius and later Greek and Russian Theologians."

The most celebrated pupil of St. Clement was the far-famed Origen—perhaps the most brilliant and learned of all the Ecclesiastical Fathers. He very clearly asserts the existence of the secret teaching in the church, for in his celebrated controversy with Celsus he states very plainly that the system of exoteric and esoteric teaching which was in general use among philosophers was also adopted in Christianity. He also speaks exceedingly plainly with regard to the difference between the ignorant faith of the undeveloped multitude and the higher and reasonable faith which was founded upon definite knowledge. He draws a very clear distinction between "The popular irrational faith" which leads to what he calls "Somatic Christianity" (that is to say, the merely physical form of the religion), and the "Spiritual Christianity" offered by the Gnosis or wisdom. He makes it perfectly clear that by "Somatic Christianity" he means that faith which is based on the gospel history. Of teaching founded upon this historical narrative he says: "What

better method could be devised to assist the masses?" In Mr. Inge's book mentioned above (p. 89) he is quoted as teaching that, "The Gnostic or sage no longer needs the crucified Christ. The eternal or spiritual gospel which is his possession, shows clearly all things concerning the Son of God himself, both the Mysteries shown by his words and the things of which his acts were the symbols." It is not that Origen denies or doubts the truth of the gospel history, but he feels that events which happened only once can be of no importance, and regards the life, death, and resurrection of Christ as only one manifestation of a universal law, which was really enacted, not in this fleeting world of shadows, but in the eternal councils of the Most High. He considers that those who are thoroughly convinced of the universal truths revealed by the incarnation and the atonement need trouble themselves no more about their particular manifestations in time."

Here then we see the most distinct and repeated references to the hidden teaching, greater far than anything known to the church of the present day, and carrying those who study it to a very much higher level than is ever now attained by the disciples of orthodoxy. What has become of this magnificent heritage of Christianity? Why was this wonderful teaching lost, and how can it be regained? Happily it has not been lost; the great Gnostic doctors who taught it so poetically, were cast out of the church as heretics by the vote of the ignorant majority, who would not include within their scheme of religion anything which was beyond their comprehension, anything which took years of trouble and study to learn. Yet something of the Gnostic teaching has been preserved; the orthodox endeavoured with pious fury to destroy all traces of it, yet here and there a book has been discovered—kept perhaps until these later days among those who are commonly called savages, and yet have proved less savage than the orthodox defenders of the faith. In that way we are slowly coming to know something of these splendid teachings, and we find them, as the occult student would naturally have expected, to be precisely the same truths which Theosophy is now placing once more before the western world. Those who are interested in the study of this particular side of the teaching of the wisdom religion cannot approach it better than through the writings of Mr. G. R. S. Mead of London, the most scholarly of our Theosophical writers. He has spent many years in the most careful study of the strange medley of faiths and opinions which gathered round the cradle of Christendom, and his writings show us very clearly how this Christian religion arose quite naturally and logically out of the faiths of the period just preceding its birth. He makes it abundantly evident that this is not a revelation from on high, no new statement of additional fact, but simply a perfectly natural result of what had gone before it; any one wishing to understand what Christianity really is, what its teachings truly

mean, and what is its part in the great life of the world, cannot do better than commence by a careful study of Mr. Mead's works.

Meantime it needs not even so much study as is involved in that enquiry to convince any open-minded person that Theosophy holds the solution to all the problems connected with the Christian doctrine. Take, for example, the great dogma of the trinity, which as originally stated seems so incomprehensible and meaningless. Invoke the aid of a Theosophical diagram such as that which is given in the last edition of my own little book upon "The Christian Creed," and at once the obscurity will be lit up as by sunlight, and it will be seen that the strange and apparently incomprehensible statements have an obvious meaning which is full of interest and vividly clear. Read, for example, the Athanasian Creed—that much misunderstood document of the church: by the light of the Theosophical diagrams, its sentences, hitherto so little understood, will be seen to be luminous and crystal clear; so that the very formula which has been cast aside by multitudes as hopelessly unintelligible now stands forth as perhaps the strongest and grandest statement as to the nature and the power of God that has ever been put into words. The so-called damnatory clauses, to which so much exception has been taken, fall into their places and are at once seen to be free from all possible objection, when once their real meaning has been understood. There is simply no other way of rendering a great deal of this older teaching intelligible at all; unless we are prepared to accept the Theosophical explanation of it, we must simply resign all hope of finding any rational meaning at the back of these great symbols of one of the world faiths. But the Theosophical teaching at once introduces order into the chaos; it at once enables us to sift out these dogmas which are expressions of universal truth, from the accretions with which the uncomprehending Theology of the ignorant monks has surrounded them. So is it true with many of the other dogmas of the church; not only is the mighty doctrine of the trinity made clear, but salvation, conversion, regeneration, sanctification—all these are explained, and from the Theosophical standpoint they are no longer mere names with a vague mist of uncertainty surrounding them, but definite and real facts, which are all parts of a coherent system. To understand these the student should read Mrs. Besant's great book, "Esoteric Christianity," which will throw a flood of light for him upon much that has been dark before. Best of all, it will show him that Christianity in no way contradicts the other great faiths of the world—that they are all alike efforts to state the same great Truth, the truth that lies behind them all—this Divine Wisdom which in modern days we call Theosophy.

To the earnest Christian who has in some way or other been stirred up into thinking about the doctrines of the church, and has therefore naturally been led into doubting them in the form in which they are generally presented, we should very strongly recom-

mend the study of the teachings of Theosophy. Many a man who begins to doubt finds himself forced very far along that dreary road: he finds himself left without definite basis for any belief, and knows not where to turn for comfort and enlightenment. To such an one our advice would be, "Do not cast aside your religion, but rather try to learn what it really is. Then will be given back to you all that was bright and beautiful and true in the faith of your childhood, but it will be given back to you on a very different basis. It will no longer be formed upon authority, whether it be of a book or of a church; for such belief is always liable to be overthrown if one should find that the book or the church is not as historically reliable as one has been led to suppose." You will receive back your faith but founded this time upon the impregnable rock of reason and of common sense, so that the more fully you examine it, the more you will become convinced of its truth and the more you will understand of its glory."

In saying this we are speaking not from theory but from experience. To us who have studied Theosophy it has brought all this and more. It has been to us a veritable gospel of good news from on high, which has shown us light where before was darkness, which has made life easier to bear and death easier to face; which has given us not hope only but the glorious certainty of future progress. It is for that reason that we put it before you, for that reason that we urge your examination of it. We have no wish to make converts in the ordinary sense of the word, we are not impelled as is the poor ignorant missionary, by any theory that, unless we can induce our hearers or readers to believe as we do there will be for them no way of salvation from the horrors of eternal suffering. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you or whether you do not. We know that the progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance he is likely to find it very hard and painful; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself and also (which is much more important) be able to lend a helping hand to his fellow travellers who know less than he. This is what you all may do, and what we hope you will do. We who are Theosophists ask no blind faith from you; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found—rest and peace and help, and the power to be of use in the world. Above all things we would say to you, not only study the Theosophical truth, but try to live the life which Theosophy recommends to you. Now as in days of old it still remains true that those who do the will of the Father who is in Heaven, they shall know of the doctrine whether it be true; and so to those who doubt our teaching we would say, take it up provisionally, take it as a hypothesis, but live the life which it directs and then you will see for yourselves whether you are the better or the worse for it. Try to realize the unity of the brotherhood which it teaches, and to show the unselfishness which it exacts; and then see for yourselves whether this is an improvement upon other modes of living or not. Try the unselfishness and the watchful helpfulness, and see whether here is not an opening into new fields of happiness and usefulness. We who are studying this know that as yet we are only at the beginning of it; yet we say to you with the utmost confidence, "Come and join us in our study" and to you also will come the peace and the confidence that has come to us, so that through your knowledge of Theosophy your lives will become purer and brighter and above all things more useful and helpful to your fellow man.

C. W. LEADBEATER.

ZOROASTRIANISM AND REINCARNATION.

A FORWARD MOVEMENT.

ONE of the stumbling blocks in the way of spreading Theosophy amongst the Parsees has been the absence of the direct teaching of Reincarnation in their extant Scriptures and the prevalent belief that Reincarnation is a peculiarly Hindu doctrine which finds no place in Zoroastrian philosophy. The ground has to be slowly and carefully broken ere Parsees can be induced to look impartially into the merits of this cardinal doctrine and it is therefore with very great pleasure that we notice the wide views on Evolution that were given expression to in two public lectures in Bombay by Shamsh-ul-ulma Ervad Jivanji Jamshedji Mody, B.A., whose scholarly attainments and earnest, ardent work for his religion and his community have endeared him to his co-religionists. This eminent Avesta scholar delivered last September two lectures on "Ravân Bokhtagi" or Salvation of the Soul, founded on the teachings contained in a Pahalavi work called the Mino-e-Kherad, and in the course of his discourses he laid down the following propositions which mark almost an epoch in the evolution of religious thought amongst Parsee Avesta scholars:—

(1) The goal of evolution is salvation or Moksha, which means complete purification and attainment of the perfection of Ahuramazda.

(2) This great goal is not possible of attainment in one life of 75 or 100 years.

(3) To gain salvation there must be activity of the Soul beyond the limits of the present life and not a mere unprogressive passivity.

(4) The work of purification and attainment of Mazda's perfection does not cease with bodily death, but the Soul must continue to evolve and progress.

(5) Hell is not eternal.

(6) The Soul carries with it on the other side of the grave the thoughts and feelings engendered during earth life.

(7) The Soul must not therefore be in an eternally passive state in the *post-mortem* worlds, but must be actively progressing there in order to reach the Supreme Goal.

The learned Ervad has thus taken many steps forward along the line of theosophic thought, and every unbiased, thoughtful student must sincerely congratulate Mr. Mody on his courageous open-mindedness.

It is only with Mr. Jivanji's final conclusion that we respectfully disagree and there is, we think, authority in the Zoroastrian scriptures themselves to show that the fight with evil, success wherein alone leads to the Supreme Goal, must take place in this lower world of ours.

First: the Pahalavi Bundahesh which is believed to be founded on the Damdad Nosk, tells us in a very striking passage that the Ferohers of men, on being given a choice by Ahuramazda, preferred to take to themselves physical bodies and to descend into this world for the sake of the opposition that they might therein receive from Druj (evil) and for the sake of fighting with evil, surmounting it and becoming perfect, immortal and free from the troubles of Ahriman, the evil-doer.

This passage brings out very clearly the fact that men have to overcome evil in this world of ours, that it is here below that they are opposed by evil and can hope to struggle with it, to attain conquest over it and to reach perfection and freedom from it. That this perfection is not used in an ordinary worldly sense, but is similar to the perfection referred to by the Lord Christ when he said "Be ye perfect as your Father in Heaven is perfect," is clear from the following passages:—

"Oh Mazda! explain to me really what I ask of Thee, *viz.*, How shall I reach to *Thy Perfection*"? (Gatha XLIV. 17).

"Oh Mazda! may the purifying Wisdom bring us that mind which comes from Thee and helps us to attain that perfection for which our souls are longing" (Gatha XXXIII. 9.—Harlez).

"May we be like those (Soshyants) Great Ones who made the world to flourish" (Gatha XXX. 9).

"May I be like Ahuramazda."

"May I reach to kinship with the Great Mazda."

"He who indulges in good thoughts will in the end reach to Thy Wisdom" (*Gatha*).

In order to reach this Supreme Perfection our souls have according to the Bundahesh to descend to this world in bodily

form, to suffer therein the attacks of evil and to overcome it forever. This Pahalavi work therefore, teaches that the object of incarnation into fleshly bodies is to fight with evil and to gain conquest over it, which can only be done in this world where we are assailed on all sides by temptations and allurements of every kind.

Secondly: the same idea is still more plainly brought out in the Dinkard, Vol. VI., 365 (Dastoor Peshotun's translation). "The place where men may improve and develop themselves for the Best Life and for the Renovation is *this world* of ours. For all the felicity of the Best Life and of the Renovation arises by subduing evil, while the carrying on of the war against evil takes place *on the battle-ground of this world.*" In the same passage progress in Paradise is also referred to, but what sort of progress can be made there we shall consider later. In this passage then it is distinctly and unmistakably stated that without subduing evil, felicity cannot be attained and that the war with evil takes place in this mundane world.

Thirdly: the worlds into which the soul passes after death are worlds of effects and not of causes, and whatever progress the soul can achieve there depends on the causes it has engendered during earth life. The soul carries with it through the gateway of death, materials in the shape of feelings, thoughts and emotions and on the other side it works those materials into faculties, capacities and tendencies and so far progresses there, but that progress is entirely dependent on and exactly proportionate to the materials it has taken along with it as the fruitage of earthly existence. This idea is also brought out clearly in the Dinkard (Vol. IV., 250).

"According to the Good Religion the result of righteousness should be considered its reward, and the suffering due to sin should be deemed its punishment. *In the invisible worlds men have absolutely nothing to do with the generating of righteousness or sin, but there men have to receive reward for good deeds and suffer punishment for evil ones.* The consequences of sin can be prevented beforehand by indulging in righteousness *in this world* * * * * This world is the place where the blessings of the other world are earned."

This passage clearly supports the proposition that the next world is a world of effects and that though a certain kind of progress, *viz.*, the evolving of faculties, etc., out of the mental stock gathered during the past incarnation, can be made on the other side, that progress is mathematically proportionate to that stock, and that the battle with evil cannot be fought there but has to be resumed on this plane.

And indeed if the battle with evil and the gaining of knowledge for "reaching Mazda's Perfection" could take place in the invisible worlds it is hard to understand why our souls should descend to this visible world at all. Nature does nothing in vain and yet if the goal of life is to reach perfection and to progress, and that can be done on the other side of death, there is no possible reason why

souls should incarnate here as they do, for a few days, a few months or may be a few mortal years ; and all this physical life of man would seem to be at least unnecessary. What we do daily observe in this world however is that men are continually gaining knowledge and fighting with evil, and that thus the Dinkard is quite right when it says that this world is the battle ground whereon the struggle with evil takes place. If one life is not enough for this struggle for all of us—and that is beyond dispute—and if the struggle cannot take place elsewhere, the inevitable conclusion follows that souls must return to earth-life over and over again to resume their battle with evil, to conquer it for ever and to gain perfection, the perfection of Mazda.

Moreover the fight and ultimate victory must according to the ordainment of Divine Justice take place for all humanity. The lower classes of men in whom Druj (evil) seems to have the ascendency must have before them the possibility of its final conquest equally with the more advanced ones in whom evil has not so much the upper hand. And if we add to this proposition a fact under our daily observation in this world, *viz.*, that those in whom evil is predominant as well as those in whom good reigns superior are still fighting the battle with evil, the only difference between the two being as regards the stage at which the battle has reached in either case ; and if we couple these in our minds with the conviction that there is no possibility of the one reaching, in this life, the stage reached by the other, we cannot avoid the conclusion that each soul must return to earth life several times ere the struggle with evil can be over and complete conquest or purification be attained.

Fourthly : it is stated in the Avesta that the Ferohers of persons who are to be born hereafter are already existing. If so our Ferohers must also have existed ere they were embodied in their present forms. Whence did they get their different qualities ? The Feroher of one child manifests even during early years a strong and keen intellect and noble characteristics. The war with evil in his case seems to have progressed well and favourably. The Feroher of another child shows from boyhood a dull head-and evil tendencies. The battle with Druj seems to have but recently commenced. Each of these shows different stages of progress. That progress was either achieved in this world or in the higher worlds. If in this world, reincarnation is proven and both authority and observation support the proposition that this world is the battle-ground and that therefore the progress must have been achieved in previous births in this world. If it was gained in the higher worlds, then the question arises where is the necessity of one short life in this world ? We know from observation and personal experience that it takes years and years to gain perceptible mastery over *one* mortal failing, even by the continued efforts of a well-developed will. It is apparent therefore that the lower Souls who have a weak will and in whom the passions run riot, will require ages of effort ere they

conquer all that is evil within them. If then this progress towards good can be made in worlds other than this, both before and after death, Nature is wasting her energies in bringing all grades of souls to this life for varying periods of time extending at most to about 100 years. Incarnate life would have no meaning in evolution and the whole of humanity appearing on this globe would be a grand superfluity in Nature. Can we accept this absurdity ? If not is there any escape from the conclusion that the struggle with evil not only *does* but can *only* take place in this world, and it is only because of this that Ferohers have to descend to this mundane sphere ? Once admit this and the necessity for repeated incarnations inevitably follows.

Fifthly : minerals, vegetables and animals have Ferohers as well as men, but Zoroastrian Scriptures teach us nothing as to their ultimate destiny. Do they incarnate but once and then progress towards perfection on the other side ? To this the same objections apply as in the other case. Are they stationary ? Certainly not, for Nature knows no standing still. How then do they progress ? And here reincarnation gives the only solution. For do we not observe a mighty graduated scale of consciousness from the mineral to the human kingdom ? Does not the Feroher of a stone or metal showing only existence and the faint glimmerings of desire in the shape of attraction, repulsion, &c., pass gradually into the plant and tree, manifesting there "massive sensations" of pleasure and pain, and taking one step forwards after many incarnations in the vegetable kingdom, enter the animal, where it develops feelings and passions, and lastly, at the end of many peregrinations in animal forms pass into the human kingdom and there manifest as the human Feroher which adds to the qualities developed in the lower kingdoms those of thought and emotion ? Without reincarnation no rational explanation of the destiny of these Ferohers seems possible.

Sixthly : one of the fundamental doctrines of Zoroastrianism is the Law of Karma, the Law of Just Retribution. "Know, ye men, these laws which Mazda has fixed as to happiness and misery in accordance with deeds, *viz.*, that the evil sinner has to suffer for a long time and the righteous have benefits whereby they are happy" (Gatha, XXX., 11).

"You yourselves have been the cause of the many punishments (sufferings) that have manifested". (Gatha, XXXII. 6, Harlez).

Such is the declared Law of Mazda. Apply it to the happiness and misery that is the portion of each one of us and we come to the conclusion that every human being must have generated causes in the past that have now ripened as happy or unhappy circumstances under the working of the inexorable Law of Karma. We are not therefore born for the first time, but have a past behind us which is bringing to each one of us a just harvest of his own sowings.

Lastly : there is nothing directly or indirectly against Reincar-

nation in the existing Parsee Scriptures. In the Gâthâs hell is referred to as "of long duration."

"Sinners and wicked men suffer tortures *for a long time*."

"He who deceives a holy man will dwell in darkness *for a long time*."

Ervad Jivânji has also expressed the view that hell is not eternal, thus doing away with the horrible doctrine of eternal punishment. The idea of one reincarnation at least is thrown out, *viz.*, the restoration of the world at Frashogard when all men will be revived in fleshly bodies. Hints are not wanting to show that reincarnation was believed in by Zoroastrians. In the oracles of Zoroaster we read :—"According to Zoroaster our soul perpetually revolves (reincarnates)."

Our learned Brother, Mr. G. R. S. Mead, has pointed out that the Zoroastrian Scriptures were translated in the 3rd century B. C. at Alexandria, and Porphyry often says that Reincarnation was one of the fundamental tenets of the Magians. Books like the Desatir, Dabestân, Zure-Bâstân, Zindeh Rod, and Jame Kaikhosru, some of which purport to contain the tenets of the Poriotkeshis or the Parsee predecessors of Zoroaster, and some of which purport to be the translations of Avesta or Zend, openly teach Reincarnation and even the Vendidad, the most orthodox of Parsee Scriptures and one of the oldest, in one passage at least openly refers to Reincarnation in the animal kingdom.

"Creator of the material world, oh Mazda ! if a (female) dog that has ceased to bear, or a (male) dog whose seed is dried up, happens to die, where does its consciousness (Bodh) go ?"

Then answered Ahura Mazda "Oh holy Zarathustra ! it goes into a stream of water, where, from a thousand male and a thousand female dogs, a pair—one male and one female—of the Udra (water-dog) comes into being" (Vendidad, XIII. 50-51).

Theosophical readers will notice a reference to the group-soul in this passage and its transmigration into different bodies of animals.

Such are some of the lines along which it might be shown not only that Reincarnation is not in any way opposed to the Spirit of Zoroastrianism, but that it is in accord with it and may be logically deduced from some of the ideas contained in the extant scriptures. That some of the writings now lost to the Parsees must have contained references to the Great Law of Reincarnation seems very probable. Dr. Haug has translated the contents of the Nosks as given in Pahalavi works and one of them called "Jirasht" is said to have contained teaching "on the human life from its birth and its end up to the day of resurrection ; on the causes of man's birth, *why some are born in wealth and others in poverty*." This Nosk seems to be the work to which we might look for an exposition of Reincarnation and we will close this short and very imperfect article by expressing the hope that the day will not be far distant when their lost

books will be restored to the Parsees and with them a knowledge of this great doctrine, without which, the riddle of the Universe remains unsolved.

J. J. VIMADALAL.

THEOSOPHY AND SCIENCE COMPARED.

IN these days we frequently hear comparisons drawn between the respective teachings of Science and of Theosophy ; as if they were two rival systems of knowledge, each claiming to speak in an authoritative manner as to the facts of the universe, and as if each were opposed to the other. But when we speak of drawing comparisons between them, such a position may sound valid enough to those whose acquaintance with Theosophy goes no further than the merest rudimentary ideas on the subject ; while to those who may be more familiar with Theosophical views, the thought of making any such comparison must seem somewhat anomalous. For it would appear like comparing the whole with one of its parts—and then supposing the part to be, if not quite equal to the whole, at all events so nearly equal as to leave it doubtful which is to be considered the major quantity.

And this difficulty is connected with the fact that, so far as this world of appearances goes, Theosophy, instead of merely being a branch of thought and investigation, has not infrequently been claimed as the synthesis of all other systems and methods ; so that we cannot properly speak of contrasting it with Science. For that might be much the same thing as contrasting one of the limbs with the body from which it was taken, and then expecting to find an equality between them.

We must ever remember in all such discussions, that the basis of Theosophic learning, so far as its writings are concerned, consists of three things ; and these three comprehend the whole scope of human thought and endeavour—being known as Religion, Philosophy and Science. With the definitions of these things we are not at present concerned ; for we are not engaged in an exposition of the nature and fundamental teachings of Theosophy on the one hand, nor any discussion as to what exactly constitutes Science on the other. The present purpose differs from this ; and the reason is because the theosophic hypotheses on the one hand, and scientific dogmas and determinations on the other, have so often been arrayed against each other by many of their respective adherents—both claiming to give expression to ultimate truth as far as that may be obtainable at present ; and both being supposed by many persons to contradict each other in some measure if not in toto.

That Theosophy and Science are not infrequently opposed to each other in certain degrees is no doubt a fact; and therefore, to those who may pin their faith to their particular concepts of Science as the infallible exposition of natural law, it will undoubtedly appear that where divergences arise between these concepts and theosophic teaching, the latter must necessarily be in error. But here again there is a mistake made; and as usual with mistakes of such a nature, it arises from ignorance of the true position.

To clear up this point, it must be remembered that scientists deal wholly with the world of effects and approximate causes—going no further than the five senses and their instrumental auxiliaries may lead. Therefore, according to theosophic ideas, they cannot in reality reach ultimate causes; because these lie beyond the region to which the five senses, however aided by instruments and reasoning, can reach. That is, the scientist cannot get any further than the lowest physical plane; and as a rule he loudly proclaims this, together with his utter disbelief in anything beyond that plane. But theosophists, while fully admitting the value of that measure of truth and knowledge so derived, claim that their own system of philosophy contains the possibilities of carrying investigation very much further than the limits laid down by Science as at present understood; and, postulating a further extension of the senses, proceed to experiment in a direction which popular science has not only left entirely untouched, but the practical possibility of which, it has in general loudly and most emphatically denied. Nevertheless the theosophists, finding that they obtain coincident objective results along these lines of research, and thus in many instances get a further insight into what scientists call natural law, are thence able to point out certain fallacies on the part of the official exponents of science when these undertake to deal with the underlying principles of things—and the theosophists get condemned accordingly. But they may console themselves with the consideration that it has ever been the fate of all those who venture into unfamiliar regions and upon untrodden paths in search of knowledge, to be condemned by those who are the recognised depositaries of the current learning of their time; so that it would not be difficult to show how those to whom we owe many of the greatest discoveries in Science have been themselves persecuted, vilified, and ostracised by those who had neither the desire nor the courage to transcend the common knowledge, and to leave the usual scientific sheep-tracks of their time in search of it.

Hence we find theosophists, like the dogmatic sects of theologians, are treated with ridicule and contempt as holding a belief in unproved and unprovable doctrines; are charged with trying to support exploded theories of gods and spirits who have no existence apart from the vagaries of fancy—of teaching things which are contrary to known facts in geology and other branches of science,

and as dealing in mystery generally. They stand charged with teaching things which could not be proved to exist by any scientific method or inductive reasoning, and least of all by the evidence of the senses. For the man of science generally holds that mystery is the negation of common sense, and he repels it accordingly—taking nothing upon trust, rejecting all that is not proven to him according to his methods, and so endeavours to keep the straight path where experiment and demonstration are the only guides to truth.* At least such is the ideal scientist as depicted by himself, and held up for public admiration accordingly; but how far he actually conforms to it, or whether he does not in reality honour it much more in the breach than in the observance, we may better see as we proceed.

In opposition to the asserted facts of cosmogony and anthropology postulated by theosophists (although for the most part they advocate these merely as working hypotheses for the acceptance or rejection of which their intrinsic values and accordance with fact must decide) we are sometimes asked to believe that Science is able to lay down tolerably exact data as to the origin and evolution of the world and of man. And not only are we asked to believe this to be the case, but we are told that Science, by its array of proven fact and inevitable consequences, can compel our assent to her position. Her votaries and official exponents would have us believe that they can proceed, in this matter, with a similar exactitude of demonstration to that which is found in the methods of geometry; and as long as people do not enquire too closely, and show a due (or undue) reverence for the priests of the scientific temple, they will no doubt repose the same faith in these assertions as the early Christians did in the stories of the Creation, the Flood, the Fall, the Redemption, and all the other machinery of theologic religion which Science now treats with such good-natured contempt, or which she claims in such large measure to have exploded.

In comparing the assertions of Science with those of Theosophy, we may remember that as the triad upon which Theosophy rests has, for one of its elements, Religion, so it will follow that certain of the arguments which Science has used against Religion will likewise apply to Theosophy in large measure—the only difference being in those cases where the scientific and the theosophical arguments against religious errors, being true, must make common cause.

Theology—that is to say, the current science of Religion—has been severely taken to task for its assertion that the original source of all things lay in a Godhead which consisted of three persons in one; called the Father, the Son, and the Holy Ghost. They were said to be one God in substance, while actually three persons as to individuality. Science of course rejected this as an unthinkable absurdity, making no sort of allowance for any allegorical or mystic

* "Secret Doctrine," I., 736, n. e.

interpretation, and only seeking the origin of this idea in such directions as might lead to its easy condemnation. Accordingly, when Theosophy comes forward with its postulate as to the origin of our cosmic system, and asserts that it lies in that One Absolute whose three components to our comprehension may be expressed under the Indian words Fohat, Mahat, and Prakriti—three separate entities which together compose one ; and that one incognisable by our senses except through its three aspects as expressed on our plane—then the theosophical position is at once denounced as on a par with the theological absurdity. That theosophists asserted a great difference—that they translated the three words Fohat, Mahat, and Prakriti, as Force, Consciousness, and Matter, and denied that their trinity, like that of the theologians, had to be taken on trust and implicitly believed—or their statements, on the other hand, that they took little on trust which they could not prove, and only accepted things tentatively which they had not the present means of demonstrating—all this has been conveniently ignored and contemptuously rejected. For, with the explanation of their trinitarian ideas which theosophists have given, they have offered proof that those ideas were at least as old as the history of India ; and have been the real explanations underlying all religious trinities in all countries, climes, and times—explanations which, being obvious, have not infrequently proved highly inconvenient to certain votaries of modern science. as perhaps we may further see.

But let us proceed to see, if we can, whether Science, in looking about for the causes of things, does not arrive at just such a trinity on her own account—and let us see if she is one whit better able to demonstrate the items of her hypostatical trinity than were the theologians in regard to their three gods in one. Comparisons, it is said, are odious ; but those who acknowledge that "There is no Religion higher than Truth," need not fear to make them ; even when they lie between the despised ancient wisdom called Theosophy on the one hand, and the much-vaunted modern knowledge called Science on the other.

In doing this, let us try to put aside our prejudices, our Law of Analogy, our mysticism, our allegorical methods—let us endeavour to deal rigorously with Science, as she in her turn claims to deal with all things. Let us give to Science that which she demands as her due, and then let us see whether she can force upon us her views as to the source of all things, with that cogency and power which alone should entitle her to say the final word before which all objectors must be silent, and all contradictions disappear as do the night mists before the glory of the morning sun. She is par excellence the goddess of the present time ; and if we are under no need, by her own premises, to treat her generously, at least we must both give to her, and in turn demand of her, simple justice.

Some few years ago, when the scientific objections to Theosophy were much more insistent than perhaps they are at present, that great organ of ready-made British public opinion, the London *Times*, when commenting with much laudation upon the popular scientific work known as "Modern Science and Modern Thought," says that it "exhibits with much power and effect the immense discoveries of Science, and its numerous victories over all old opinions, whenever they have the rashness to challenge conclusions with it." Let us, therefore, see what this noted work has to say about that scientific trinity of which the existence has already been intimated. What, then, according to Science, is the material universe composed of ?

To this enquiry our scientific book replies that the universe is composed of Ether, of Matter, and of Energy. Out of these we are told has arisen all that is—into them all things are resolvable. Given these data, and the Law of Evolution as understood by Science, and the rest must inevitably follow, even though that evolution led nowhere but to destruction, had no object but its own course, and was, in fact, as aimless as it was in the long run useless ; or, like the revolutions of a wheel, reached completion only to repeat itself indefinitely.

We respectfully bow to the authoritative reply as to the basis of the universe. It is as though we had asked a mathematician what was the foundation of his geometry, and he had replied that it was the Point, the Line, and the Surface. With equal respect, but with that stern sense of justice which Science herself requires of us, and that, according to her own dictum, we may take *nothing upon trust*, we proceed to ask—What is Ether? For, of course, Science will not rear her edifice upon any sort of foundation-stone which she has not fully proved, and cannot fully demonstrate and thus compel us to accept. So, bearing all this carefully in mind, we get for answer :—

"Ether *is not actually known to us by any test of which the senses can take cognisance*, but is a sort of mathematical substance which we are compelled to *assume* in order to account for the phenomena of light and heat."*

Here, then, we find that the very first item in the scientific trinity is a mere bare and threadbare assumption—a thing beyond all tangible and sensible proof such as Science demands, and yet we are required to accept it as a fundamental postulate—and, doubtless, to throw aside our theosophical views if they shall be in opposition to Science hereupon, as though they had been once and for all thoroughly exploded ! But however that may be, if we look abroad in the scientific world, we find that not even among the votaries of Science herself is there any common agreement as to this same Ether ; since some assert it vigourously, while others have denied it altogether.†

* Laing, "Modern Science and Modern Thought," Ch. III.
† "Lecture on Protoplasm."

At the very outset, then, we are met by a proposition so doubtful, so undemonstrable, so utterly unproved according to the standards we adopt, that our respect for the dogmatic scientist must in consequence be largely diminished ; and we cannot but feel that in taking the stand he too often has, against Theosophy, it is at least possible that he is doing so upon no stable foundation at all. Let us, then, pass on to the next item in his trinity, and ask—What (since you are so uncertain about your Ether) have you to say as to that Matter which has so often been deemed the only tangible and real thing in Nature? And Mr. Huxley, who was one of the greatest of British scientists, has replied :—

"In perfect strictness, it is true that chemical investigations *can tell us* . . . . . *nothing directly* of the composition of living matter, and . . . . it is also in strictness true, that we *know nothing about the composition* of any [material] body whatever as it is."*

If this be so, upon what are the materialists basing their opposition to those who claim that spirit as well as matter is concerned in the universe? With what huge contempt have not a section of scientists condemned the very idea of "spirit" as a thing unthinkable, undemonstrable, unproved—a mere superstition, and a belief in that which has no sort of existence!

Yet, if it be indeed true that we know not the ultimate composition of matter, how shall we say with any certitude that spirit is not concerned in it ; even as the occultists assert when they tell us that both these things are but two different aspects of one and the same thing?

And not only is the ultimate composition of matter unknown, but so wonderfully unanimous about it are the devotees and priests of the scientific goddess of our time, that in their efforts to resolve it into that protyle or primordial matter (which must, upon scientific grounds, be the basis of all material things) so long and so vainly sought—in their efforts to do this, some of our scientists have even come to the conclusion that there is no such thing as matter—but that what appears to be such is only the aspect presented by the aggregation of an indefinite number of centres of force, or nuclei of that last term of the scientific trinity, called Energy.

If, then, the first two terms of the so-confidently postulated scientific triad are thus shown, upon evidence gathered from scientists themselves, to vanish away into nothing, equally must all the arguments, all the contempt, all the ridicule which has been based upon them as scientific certainties be likewise thrown aside and condemned in their turn. But let us not be too confident ere we have fully learned the extent of this weakness of our scientific opponents ; and before we indulge in any sort of congratulations at

* "Lecture on Protoplasm."

their expense, see if the last stronghold of all—the last term in their trinity—is of any more value than the others. Surely they can, in this last resort, definitely say, what is Energy?

Well, we are told that Energy is that which is known by its effects—that in mechanics there is seen to be actual and potential energy—that work is actually performed, and that there is a capacity for performing it. Then, concerning the nature of this energy, the various phenomena which bodies present show "that their molecules are under the influence of *two contrary* forces ; one which tends to bring them together, and the other to separate them..... the second force is due to the *vis viva*, or moving force."*

So that here we are asked to believe in two contrary forces or energies—which, scientifically considered, is the baldest of contradictions. Not only so, but if we look abroad over our system of worlds, and call in evidence that great glory of Science known as Gravitation, do we there see any evidence of an *opposing* force? Is there anything shown but the simple law of attraction? Where, then, is the scientific fiction called Energy, except in the brains of the physicist who finds that his attempts to define it have only led him to a contradiction which, by his own rules, is entirely inadmissible?

But, since we have come upon this moving force called Gravitation, the only form of Energy we can really measure and test outside the products of our inventions, we may reasonably enquire of our scientists—What is it?

And then the last element in the scientific trinity of Ether, Matter, and Energy will be found to crumble away and disappear ; for there is but one invariable answer—"*We do not know!*" And Mr. Huxley, in his "Physical Basis of Life," says "it is an empty shadow of my imagination!" †

Therefore it might be quite safe to assume that all the vast edifice of Modern Science is, so far as anything can be proven to the contrary, built upon—1st, a kind of "Mathematical Abstraction," which, in view of so many contradictions, is hardly worthy even of that title. Secondly, upon an imaginary *pro tem.* Substance which entirely eludes any scientific or sensible proof.‡ And, Thirdly, upon the effects of a "Something" of which Science knows absolutely nothing. And Mr. Herbert Spencer, seeing through the hollowness of these scientific assumptions, and the delusive nature of the dogmatic grounds upon which so huge an edifice is sought to be reared, takes refuge at last in a mist beyond which he cannot penetrate, and allows there is no other resource than to admit that the origin of all things lies in THAT which, for lack of explanation, he calls "The Unknowable."

* Cf. Ganot's "Physics," p. 68, Atkinson's Translation.
† "Secret Doctrine," I., 733 n. c.
‡ Dubois Raymond.

So may theosophists mete out to scientists that which is their due, while retorting upon them the very same questions which they, in the very fullness of their pride and imagined security, have so contemptuously flung at Theosophy. By these very questions is Science seemingly involved in so disastrous a defeat that one might reasonably think her votaries would stand dumb-founded and overthrown by her own weapons.

The questions which the followers of Science are themselves in the habit of confidently bringing forward against Theosophy, are the very enquiries they are themselves unable to answer. That solid proof which they so clamourously demand from theosophists, is the very proof which they themselves cannot give either to friends or foes.

And the boasted compulsion by which theosophists are to be compelled to accept the scientific position (if any such there be) is apparently a thing so void of reality that the simple questions of a child might well baffle it. And because theosophists do not bend the knee and bow the head to this saw-dust-stuffed mockery of a lay-figure masquerading in a guise of infallibility only becoming in a mountebank—because theosophists and students of occultism cannot do this, they are expected to put up with such complimentary terms as frauds, impostors, dupes, knaves, and fools. Verily, it is a certain class of would-be scientists who might themselves more reasonably be asked to do the cap and bells which they offer to us; for then we might rate their pretensions at a more commensurate value, as knowing that nothing was meant thereby.

If we ask whether the men of Science are able to deny the charge that they have in reality no knowledge of the remote causes of things and the true origin of the universe, we shall find they are unable to make any such denial. For all theosophists are acquainted with a confession of Prof. Tyndall, which shows how utterly powerless is Science, even in regard to that World of Matter which is her especial empire, and about which she is supposed to be so well informed, but in reality knows so little:—

"The first marshalling of the atoms, on which all subsequent action depends, baffles a keener power than the microscope. . . . Through pure excess of complexity, and *long before observation can have any voice in the* matter, the most highly-trained intellect, the most refined and disciplined imagination, retires in bewilderment from the contemplation of the problem. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature."

Here we find that the beginning, even of such action as may be viewed under the microscope, is quite beyond the reach of that faculty of observation whereon alone we are asked to repose our convictions, and without which Science denies that any valid conclusions

can be reached. So Dr. James Hutchinson Stirling in his work, "As regards Protoplasm," says of Mr. Huxley, "not rarely do we find in his essay admissions of *probability* where it is *certainty* that is alone in place. He says, for example:—'It is more than probable that *when* the vegetable world is thoroughly explored we *shall* find all plants in possession of the same powers.' When a conclusion is decidedly announced, it is rather disappointing to be told, as here, that the premises are still to collect! So, too, he tells us of that Protoplasm of which he was supposed to know so much, that it is a 'complex combination, the *nature of which has never been determined with exactness*.' And this the eminent Huxley, the king of physiology and biology, who has been used as a weapon to break the heads of all who do not accept without hesitation that materialism of which he was held to be the leading exponent, and against whose views there was no appeal!"*

But it is said that he lived to see the fallacy of the materialistic theory; he lived to see it exploded by scientists, and before his death he came to know that Science could by no means prove that death ended all, or that materialism would account for everything. Rather had it then become evident that consciousness survived death; and for that "dead matter" upon which men of science so much relied, only lately has Prof. Bose shown that it is so far from being dead in any sense of the word, that it responds to stimuli and depressants in such a way as to prove that it has life similar to that of the animal world. In fact, the whole scientific axioms which were used against theosophists a few years back have so completely crumbled away, that there is no longer particular necessity to combat them; unless it be as a warning to the over-confidence of their followers now.

S. STUART.

[*To be concluded.*]

SOCIALISM AND INDIVIDUALITY.

AS Theosophy has to take life as a whole and consequently to study all great movements of our place and time, it cannot ignore Socialism. In the minds of many the word has become associated with Nihilism, Anarchy and Violence, but a right understanding of it will show how false is all that. It is absurd to so think of a movement which includes men like John Stuart Mill. I am not attempting any exposition of Socialism—the movement is still very much in its infancy, and as yet receiving additions to its platform from different prophets of the cause. There is as yet no

* Cf. "Secret Doctrine," I., 638, n. c., Note.

static ideal to which all can subscribe, but all the best of its disciples seem to be agreed that it is rather from its nature a dynamic force, forever on the move, ever becoming. It is a movement that in its turn has claimed many things, has failed in many things, but it is a movement, a live movement, and has already reached to some things. Many are the hearts outside of its professed adherents which it has enlisted in its favour—many of whom would even now be its professed adherents, but that they fear to begin, and fear still more where the thing itself will leave off. These fears they may spare themselves, the rubicon has long ago been crossed and indeed Municipal Socialism may in some of our more progressive cities, be said to have arrived. Rightly understood, Socialism is a growth out of the peculiar conditions of the past few centuries as a whole, not the mere wages of the sin of despotism. It is not a bulwark raised against an autocracy, a monarchy or a republic as in themselves evil things, but a question of the establishment of such conditions as will give all a chance of bringing out the best that is in them, and I believe that any good socialist would regard the greatest accomplishment the movement could hold out to itself, as only a stage in a march to some future the outlines of which were too dim to be seen.

What is the historical retrospect of the socialist of to-day when he seeks for the far-away causes of this modern movement. We look back some centuries into the face of Feudalism. To the modern voter surrounded by his free institutions, it looks very grim, but it has its place in history-building, and we should feel tolerant of it, if only for its legacy to the imagination and to the history of picturesque Europe. We have many grim tales of the doings of the Baron whose castle frowned over the hills and dales, and round whose walls were gathered men whose calling depended upon the lord of the castle upon whom they lived, men with whom a blow came easier then any other line of argument. Yet in this Baron and his serfs we have the nucleus of the modern municipality. From Feudalism it is an easy transition to the Burghs and Burghers of Shakespeare's time till we get down at last to the days of steam, when machinery began that enormous change which has brought us to-day face to face with Socialism. Simple conditions which in the old days allowed the serf under the castle walls to depend without fear for his wants upon the castle which always supplied them, have given place to those of hard, stern and biting competition in which the Baron has turned factory owner, and fails sometimes to give that living wage which the lord of the castle in feudal times never was charged with withholding. Machinery and the modern factory have drawn the people from the country-side into the modern manufacturing city; it has made the position of the lord of the land no less secure, and it has added in most cases enormously to his wealth; it has widened and is every year widening the breach between the rich and the poor,

between Capital and Labor, and the result has been, that revolutionary spirit which arranges itself before us as Socialism. With the main features of the platform of Socialism I have no serious difference so long as it deals with those things it sets out to strive for in behalf of the community, or indeed, with the stress it lays upon seeking the good of this community in distinction from what it terms Individualism; but I find it hard to go out as one of its standard-bearers when I come to consider its position with regard to the essential individuality of each member of the social fabric. Whatever changes history may have in store for us, these would henceforth have to be studied by a believer in Theosophy, from the standpoint of their effect upon the individual. It would be the necessary outcome of an established attitude looking ever for the development of the individual human soul. I am therefore compelled to consider Socialism in its relation to the future development of the individuality rather than of the community. And when I am compelled to carry my survey of the future of the individual, into the far distant future with which Socialism does not concern itself, I find myself parting company with the aims and ideals of the socialist who with eyes bent on the surroundings of the moment deems it weariness to look so far ahead. Every true theosophist must wish to help the man who seeks to raise the condition of the poor around us, but after the mind is fixed in the attitude of regarding all things and all events as merely ministering to the growth of the Soul, it is impossible to attach the same importance to present events which once may have been possible. There may be socialists no doubt who look into the distance of futurity with a belief in some state beyond the grave, but it will be fair to regard this as a mere incidental, not finding any place in the main postulates of Socialism. It will not be unfair to speak of the movement as one with its eyes fixed entirely upon the present, having in view the improvement of present conditions, and indeed one might say that it is precisely because it does not include any thought of another world than this within its view, that it lays such urgent stress upon the improvement in the condition of this one.

Now, shall it be said that Theosophy is indifferent to the conditions around us in this world? Indeed no, but surely we may be forgiven if in the discomforts of a day we fail to see the disabilities of a life-time; if in our larger view of the present life which makes of it merely a chapter in a history spreading itself over the ages, we refuse to be distressed over what to us are after all, only the passing conditions incidental on a journey long enough to include every sort of experience in its turn. Presumably the most material of socialists would have his eyes fixed upon some future condition into which events would bring him, upon some future ideal state possible for man to reach; but in the progress towards that goal, are the better present surroundings always the best pathway to reaching it? What is the future and what is progress? These are the points

upon which so many of us will find we cannot link hands with socialists. It is in fact upon this great rock of the spiritual individuality of man and its needful growth by experience that we shall split in attempting to sail with Socialism. In its protest against individualism we can go with it so far as it is a monopoly of physical benefits that it protests against, but if it carries its opposition to the individual—the whole history of the individual as we understand it—we have to hold our hand.

The whole difference between a movement in the material world such as Socialism, and Theosophy, lies in the utterly different standpoints from which they regard the individuality of man. In spreading man's career over more worlds than this and in taking turn in association with the scheme of slow growth through evolution, Theosophy regards the whole human family as of all ages—young souls and old souls. But we will return to the question—what is progress? Broadly speaking the reply of Socialism is, the continued improvement of the physical surroundings of the masses. Could we have any quarrel with this? Indeed if life consisted only of our physical experiences it would be contemptible to remain satisfied with things as they are—quiescence would be dishonorable to every one of us. The six main aims as laid down by Webb in the second of the Fabian Essays, offer no unreasonable claim to any of us. The shifting of taxation from the shoulders of those to whom it is often a crushing incubus, to the shoulders of those who are the owners of the land and rents and are thus able to bear it, seems to me right enough. There should undoubtedly be a limitation to the hours of work, and the wage should, in every case be a liberal living wage. Education should be extended to all. I quite agree with and cordially endorse the further stage of this, which would bestow not merely *some* education, but to the utmost limits of the capacity of each, and should lay great stress upon this question of capacity. Provision of rest for the aged, comforts for the sick—who would refuse them? And as to the claim for proper organization of all labour for public purposes, and the ultimate abolition of an idle wealthy class, I quite subscribe to this also, for it seems plain that the reform of their own class as to lives of idleness is being already set about by the real leaders of the wealthy class themselves. And even when, finally, facilities are demanded for giving full expression to the will of the people, which is Government by democracy, I am not frightened of it, but only say—first train your democrats.

It is on this very point of training, its methods, its ground-work and the length of time given to it, that Socialism and Thesophy will fall apart. In times gone by as at the present, the difference in the social advantages of rich and poor were very great. In the old days before the present concentration into great cities, the position of the very poor seemed not so bad; they had at least room to move about, a patch of ground to sow, and anyhow the clean fresh sky

above them—it was a quiet poverty. To-day it is thrust upon us in an atmosphere black with dirt and it is often full of evil noise, and whereas the first scarcely knew they were poor, these last feel it at every turn of the day's work. Can it possibly be to a majority made up in any way of these that the destinies of the State are to be entrusted. Mrs. Besant, a name the socialists will themselves respect, has laid it down that in all reforms there are three factors. The Thinker, the Teacher, and the active Politician. The business of the Thinker is to plan out and lay down systems of policy, to give reasons for them, to survey them from all points. This when formulated is handed on to the Teacher, who, each one no doubt giving some personal colour to his interpretation, spreads the knowledge of its merits amongst the people. The Politician so taught can then take hold of so much of this knowledge as he knows can be used to-day with advantage, to meet the needs of his time and frame it into law.

Here we have right education also an acknowledgment that we are not as a people all alike. Here is an acknowledgment of the fitness of some for certain work unfit for others. Herein lies the whole crux of the position—if we can all agree upon this great fact of the difference in our ages as spiritual beings. The truths of evolution no doubt spread, and in a vague way many socialists admit the slow development of humanity, but the evolution of Theosophy is no vague scheme; it is precise upon the point of infancy, of youth, of manhood, and of ripe old age in the individual's great life, and that to-day as at any other moment of our history, hosts of humanity stand at each stage.

About Socialism I am dumb, I have no profitable word to say if I do not consider it by the light of this great fact, that evolution at this moment shows some of us still in our infancy and some of us coming of age; and in talking of development or of growing older, the *whole* experiences of the social scale are made to play their part in this development, not merely the pleasant part of them, but also the unpleasant—and it is because I recognize that at some crucial periods of progress the pinch of the unpleasant ones are of such sterling value, that I feel Socialism and Theosophy are so hard to reconcile. Taking the view of life that all experience, contact with every stage of social environment, has all to be gone through by every individual of the race to meet its ultimate destiny, to attain to full growth and perfection; then looking back through the pages of history, can I be astonished that at every step I see the widest distinctions between rich and poor, master and servant, wise and ignorant, the same as obtain to-day? It ceases therefore to be astonishing to me when I read in "Anacharsis" that Plato and his contemporaries lived in a country where the infant born into a family was destroyed if the father did not decide that it should live. So also must I expect to find Gladstone in contact with the East End rough, Abra-

ham Lincoln and Emerson contemporary with the desperado of the American drinking saloon.

Viewed in this way, these social distinctions, and differences in occupation are a necessary outcome of the facts, brought about by the differences in our capacities—in short, in our ages. But because this is so are we to stand coldly on one side and take no share in any efforts to raise the condition of the more suffering portion of the community? The very fact that to-day so many of our best heads and hearts are engaged in some effort for progress of the masses shows that the standard of Egos coming into incarnation is being raised. And it is for each of us to help in raising this standard. To see that we are unjust to no one, that we oppress no one, that no Lazarus by the wayside is passed unhelped by us, and that our hearts and hands stand ready to help whenever the chance comes in our way. It is true that we see a value to the individual character in the pinch of poverty or of sorrow and suffering which the socialist does not see, but are we going to deny the dangers of the London slum or to say that it does not matter that our fellowmen live in squalor and in want? It seems to me that it is because we see such a great future before the individual that we should look to it that each unit amongst us has his utmost chance of bringing out and exercising the best that is in him. It will be my place therefore when I discover the talents of a teacher of music, of art, or of science, stifled under the clouds of a sordid poverty, or in any way hindered in expression, to instantly do what lies in my power to bring that talent to the surface. But it must always be that the help rendered to any suffering or suppressed brother must be given with reference to the question of the final development of the character. There is a feeling abroad that because we see the value of pain, the use of evil, we are to hug them close to us, to kiss the spokes of agony that smite us in the turning wheel. All this would be against human nature, it would besides be bad economy in the mere question of the present task before mankind, the development of the intellectual faculty. Not while crushed down in lowest extremity of need can brain be exercised, but only when carking care is put away and the man is at rest and at peace with his surroundings. Therefore my conclusion is that if Socialism seeks to provide that rest and peace for all, it is part of the great plan of Brotherhood, and it stands shoulder to shoulder with us though perhaps unconsciously, in the development of the character of the Individuality.

W. G. JOHN.

*REFLECTIONS ON VIVISECTION.**

(Concluded from p. 288.)

THERE are still other harmless means of investigation found daily by scientific men by which they can augment their physiological knowledge, that is to say by *post-mortem* examination: this is well known to be a means of biological and pathological instruction, because one discovers by dissection all diseases real or presumed during life. The symptoms thus studied can later be carefully observed on the living and thus physiological and pathological laws be established on a firm and normal base. Each case of biological and pathological examination presents a particular interest, because life and disease are essentially changing, and science that studies them must examine all their modifications, and not fail, whenever opportunity offers, to seek for truth both amongst the living and the dead. Science eagerly seeks amongst the animals, in the midst of their invoked sufferings, the enlightenment that she will obtain naturally and completely in the day when *post-mortem* examinations will be multiplied. We must not forget that notwithstanding the relatively restricted number of *post-mortem* examinations, it is by them that pathology has made her most interesting discoveries. But the thought of such examination has always been rejected by the pusillanimous in so-called educated circles. In the hospitals there is now a "campaign" against these examinations, said to be based on social order; nevertheless scientific men know that if such researches were allowed and practised at the hospitals, and better still in towns, where the sick are more closely followed, the doctors and science would profit, and the living be relieved from cruel suffering. Let us then lose and help others to lose that unbalanced respect for the dead body: it will be a useful work for science and beneficial for the animals, for we but sacrifice a body, and thereby save from torture and perhaps cruel death thousands of innocent victims. May we be allowed on the subject of *post-mortem* examination to open a question?

Some Theosophists will say perhaps, as we have heard them say respecting cremation, that the dissection and examination of a body, as well as its destruction by fire, might provoke painful sensations in the astral body of the deceased and that consequently one must no more practise the autopsy than burn the dead body. In reply we make the following suggestions:

The astral body must not be confounded with the etheric. The etheric body truly remains in connection for a certain time

* *Translated* for the *Theosophist*, by Mons. P. E. Bernard.

after death with the physical body, but it is insensible and is but the link between the astral and physical. The astral body, if it is sensible to physical impressions, does not appear to be sensible to those of such a nature as burning or cutting. The astral body, in a normal case, leaves the physical a few moments after death. In consequence the body of desire would be completely separated and independent of the physical when the burning or dissection of the latter took place.

For example :—Some persons, under the influence of the will, or of a slight anæsthetic, lose all physical sensation so that painful operations can be performed without the astral body being influenced, or pain being felt. Such being the case, how then can we admit that after death, the most powerful of anæsthetics, the physical body could transmit to the astral, painful sensations ? We have also heard another objection to cremation, such as, that a law exists that a body formed slowly should also slowly be destroyed, and consequently the physical body that had been formed in some months and completed after many years, ought not to be reduced to ashes in a few moments, and that the organs of which it is composed ought to be used for the benefit of science. Our reply will be as follows :

Is it exact to say that a body formed slowly must always be slowly or spontaneously destroyed, and that a body rapidly formed must be rapidly destroyed ? We do not believe that it is always so : for instance, an experiment is made in the laboratories of physics—an experiment which Nature makes without apparatus—which consists in decomposing water slowly, while one can recompose it in an instant. This invalidates the above principle ; other examples of the same order can, we believe, be found.

To close our parenthesis, let us interpret in a practical way the question that occupies us by saying that it is not more reasonable to respect a corpse to such a degree as to avoid burning or autopsy than it would be to respect a limb attacked by mortification. What person supporting these theories would be willing to retain a limb already beginning to putrefy and would wish not to have it amputated and destroyed as soon as possible, under the pretext that this limb had taken a long time to grow and had been for a long time an integral part of a slowly developing physical body ?

We have, so far, criticised vivisection from a purely practical and general point of view and in doing so our observations have not been simply based on theosophical ideas. We believe it is useful to advise those who fight against vivisection to avoid in their discussions dogmatic and exclusive arguments which would alienate from them those whom they most desire to convince.

We may now turn to the theosophical side of the question. Theosophy appears to us as necessarily condemning vivisection and experimentation upon animals. It seems difficult to admit that the above methods could be adopted by Theosophists because they

consider life as an entity which is essentially intangible and worthy of respect. Life is for them the subtle and delicate thread of which the woof of evolution is formed ; Life is One for all, and, for all, small and great, it is the only way which leads to the supreme goal.

Let us remark how the idea of the hour of death is poignant and solemn for all beings, even for the most inferior. It seems that Nature, always wise, would show us the great respect we owe to life, even in the smallest, and therefore had intentionally enveloped the passage from one plane to another with awe and mystery—that passage which we call "death."

No, it cannot be regarded as right to dare to extinguish, even for a cause which we believe justifiable, the Divine Flame which would otherwise burn, and which is Life. It is not permissible for man to stop the course of even an inferior existence and to interfere in the course of its evolution, even for the profit of a superior being." We must not, drawn by the illusion of a deceptive superiority, and blind as to our real feebleness and inferiority, take upon ourselves the office of judge in such a grave case, living as we do in a world where we will surely be judged. Leave to God, and God only, who gives to every one the spark of life, the care of keeping it brilliant or allowing it to be extinguished. Admire—destroy not.

We further learn that the vivisector bears the reaction of the suffering he has caused the animals. If the vivisector is unconscious of the harm he does, he is physically enveloped by the kâmic fluid of his victims, or followed into Kama-loka by their frightened impressions, which fright is in a certain manner vitalized by elementals, and thus becomes a harmful entity. When the fault has been committed knowingly and with manifest cruelty, then its expiation is prolonged even through several incarnations. The vivisector does not suffer alone the effects of his conscious cruelty : the evil effects engendered by the cruelty pass to the medicine—called helpful—obtained by these means, carrying with it the Kâmic fluid of an evil nature which impregnates those who use it. One of our writers says he would rather risk death than be exposed to the bad Karma inherent in such medicine, as well upon the astral as upon the physical plane ; and he adds that death was too easy, for one to try and avoid it at the price of remedies so vitiated fundamentally by a practice so abominable as vivisection and experimental research. The ordinary man has so high an opinion of himself that it is easy for him to look with contempt upon the life of animals, and vivisection encourages this contempt in him, but with the disappearance of the experiments in animal life man will respect the animal, and certain altruistic ideas will be developed in him. One is led to say that vivisection pushes man towards cruelty, not only by the deadening and hardening influence on his heart, but also spiritually, for we often hear now, as in the past, that the experimen-

tal method has been tried on *man*; such methods have been practised on the condemned or on those said to be incurable! To return to our point, vivisectors certainly endure in their life unlucky influences of their experiments; they create around them an atmosphere of suffering and cruelty of which they must feel the reaction: they awaken bad vibrations around them and to which they must reply. At the same time, we believe that the present and future Karma of the vivisectors will not be so terrible as we are led to suppose: if it were it would be irrational and anti-theosophical. It is difficult to conceive that a scientific man has committed a grave fault if he cruelly sacrifices an animal under the belief that, in so doing, he is helping the human race or gaining something for the future enlightening of science, if he does not understand the uselessness of the suffering and if he sincerely believes in the outcome of good. Here is certainly unconscious ignorance, but not "crime". To cause suffering *only for pleasure* is not insisted upon here. This point must be clearly understood and kept in mind when scientific men who practise vivisection are accused of cruelty. We refuse to believe—although we have heard that it is true—that there are places where under the pretext of scientific study useless suffering is caused to the animals; such places do not deserve to be called laboratories but dens of the degenerate, and with such we have nothing to do in the question of vivisection in which we are occupied; and, if they exist, their disappearance will be left to those to whom is given the care of dangerous mental diseases. Let us in all cases exaggerate nothing and remember that for the most part the vivisectors are ignorant of the harm they do and that, in their laboratories, they themselves run the risk, during their studies, of contracting some mortal disease—which is anticipated Karma. There is still another consideration to note in reference to the experimental methods. One can pretend that these experiments are, for the animals, a help in their evolution: one can say that the soul of an animal, as soon as it is sufficiently individualized, passes onwards to an inferior animal of a higher species: if such be the case, the animal can only benefit from the inflicted sacrifice. The argument is plausible. It is certain that the refinement of the suffering detracts nothing from the cruelty of the tormentor; while on the other hand it seems that the bad Karma created by the type of refined cruelty, if modified as regards the tormentor, may be beneficent in its results upon the victim. But are we justified in making this argument?

Far be it from us to desire by the above to extol the experimental method! We would only show that vivisection is largely excusable, and at the same time put Theosophists on their guard against a tendency which may be praiseworthy at bottom, but is exaggerated in its effects, a tendency which causes them to see vivisectors as beings who ought to be condemned: it ought not

to be so, because, if we believe, in infinite wisdom and in the perfection and justice of the divine nature, we must know that the intention, motive—be it ever so feeble,—is of more might than the action, no matter how criminal it may appear.

The above shows that we must be indulgent to vivisectors and to vivisection, but in no way weak—or perhaps some would say, strong: we must know how to indicate the road to those who have mistaken it and to lead them to the road of truth. That road we have just sketched: we have said that modern science does not appear to have obtained, notwithstanding its experimental methods and vivisection, any surer means against disease than those that can be obtained by research in the new manner. By this new sense —inner sight—one must not only see Truth, but be worthy and capable of teaching it. To be capable to teach Truth is difficult, because we must not forget that it is clever men, men believing in themselves that we would help. We must not be their inferiors, in our philosophical conceptions. We must know how to develop our arguments and also to reply to theirs, not to be repulsed and not to invoke to support our own, either dogmas or pre-conceived ideas. This is where our task is both delicate and arid—the more reason to be worthy to teach the road to Truth. Not less difficult is it to acquire that dignity which is acquired only when we put our theories into personal practice and are in harmony with ourselves and with our arguments. To be in accord with ourselves is to use no means of cure, which has either directly or indirectly been obtained either by vivisection or by experimental science. To be consequent is to believe, as that teacher does of whom we have already spoken, that human life is not worth the buying at the price of so much suffering to the animals. Such acts, such courageous manifestations, such opinions, will be more useful to the cause than all possible demonstrations. If we would conquer, we must always manifest respect for animal life and, if we refuse in case of illness, life instead of death for the animals, ought we not rather in a normal state to avoid living by their death?

It is difficult at this point not to touch upon the complexities that exist between the questions of vegetarianism and vivisection. They are so closely united that, in pleading the cause of one, one pleads likewise the cause of the other; and, in pleading for the animals without being vegetarians, we run the risk of having our own arguments turned against us. How can we plead for the life of the animals, when we cause them to be sacrificed each day for our food? How can we plead with one who sacrifices them in small numbers and for the good of humanity? We should be wrong to become reformers so long as our arguments can be so turned, because if there is an evil against which one ought to fight even more actively than against vivisection, it is against slaughter-houses and butchers; the former make far more victims and for less good cause! We are not now treating vegetarianism, we only remark the parallel that

exists between vegetarianism and vivisection. The fight must be encouraged in both cases, but it appears logical to place that of vegetarianism before that of vivisection, which cannot be [logically] helped unless the first has been obtained.

One can suggest that vivisection and the death of the animals in slaughter-houses cannot be compared; that there is no parallel between them, that of the slaughter-house being necessary and not causing animal suffering. To this we remark that nothing has yet been proved that makes it necessary for man to have a flesh diet; nothing is there either to prove that animals do not suffer; while vivisection, on the other hand, if not necessary, has at least a disinterested motive and, it is right to add that the suffering is always reduced as far as possible. Of these two curses, butchery and vivisection, the latter appears the least harmful. If some doubt as to the suffering in the slaughter-house, we would suggest that they should visit one of those centres from which come forth vibrations so unhealthy that upon Governmental authority they have been placed as far as possible from the towns. Those who visit them would see perhaps that which they have never seen; how terror, anxiety and violent death, are written in a tragic manner in the animal's behaviour expressing the state of their souls. They would perceive the painful, agonising sensation that is produced by a sudden severing of that subtle thread called "Life." They would feel the painful impressions produced by the blood smoking with life, blood that one has a difficulty to separate from one's self, and around which one easily imagines the lower elementals gather in multitudes. The horror of such a spectacle is certainly not to be compared with what one sees or feels in the atmosphere of a laboratory or in the theatre. Let this decide us to fight first against the slaughter-houses and then against vivisection. Vivisection and slaughter-houses are two curses so united that it seems impossible to us that one disappears without the other.

With the return to a vegetarian diet, diseases will decrease in number and gravity, and this will naturally bring about the disappearance of vivisection and experimental research on animals. This is the same method of reasoning that we have before applied to Hygiene and Sanitary law: for it is undeniable that with the spreading of a vegetarian diet there will likewise be a diminution of alcoholism and with this there will be a decrease of the physical and moral evils to which alcoholism gives birth. Then will follow a reduction in those diseases which attack those whose organs are degenerated and weakened; such as consumption, mental diseases, nervous diseases, etc., and, in fact, all diseases that attack bodies weakened and degenerated. When the wealthy as well as the poorer classes are vegetarians, we shall find men healthy and strong, as well morally as physically. They will take on diseases less easily and battle better against them; from this will naturally come the

disappearance of those remedies of an animal nature, which will be both harmful and useless to the body of a vegetarian. Thus the evil will slowly disappear as it ought to disappear, by the will, th wisdom and the purity of man. We thus see that the task is great delicate and difficult for those who would destroy vivisection, experimental research and remedies of an animal origin. For have we not seen that we must show the scientific seekers and those who are members of official science that there is another direction of research than that which they have followed hitherto. It is true that natural science has made discoveries interesting in an abstract sense but deceptive in their practical results. So without regret or destruction of the past, we look with confidence to the future, because we believe that to the future belong rational methods of hygiene which alone have until now proved their worth, and to vegetable and mineral medicines which, always inoffensive, are still the only ones until now recognised by all as helpful and efficacious.

We would remark to the scientific man that the experiments in "anima vili" can happily be replaced by means of our own inner development, a means which we daily have at hand, and that deserves to be better known. Let us show to all that the evil on the physical plane said to be necessary, is rather the result of the illusion as to what matter is, and this illusion we reduce to its extreme limits in constantly and actively devoloping in us the vision of the superior planes, and in following that helpful and beautiful guide which men call the Ideal.

Yes the Ideal: Love the animals truly, love the Ideal also. Let us often have before our eyes (for it will help us to become better) the image of the Mystic Swan that blessed the holy Buddha and blessed also the Knight of the Holy Grail. Remember that this wonderful, holy bird awoke them both, by its bright but painful look in dying, and by the red marks of its wounds upon its white wings, symbols of the Universal suffering under the Great Law, the union of Sweetness and Goodness that must envelope without exception all beings. Finally, let us not forget that the light, the rays of which vitalize us each day, came to us from the East: from the East came also the Science of Love. Let us then be enveloped (more so as it fulfils our own aspirations) by helpful, pure thoughts, which will come as a Light also and invoke for those who fight against vivisection the powerful help of an ardent apostolate, a fraternity extending to all, even to our brothers, those very young souls, the animals.

A French Surgeon.

*THE SYMBOLISM OF THE SEAL OF THE T. S.**

THE symbol is used to concisely express ideas pertaining to the manifested world. It has given in all times and in all places the most universal and most subtle conceptions of existence in a language common to all men.

The seal of the T. S. consists of an ansated cross—the Egyptian *ank*—placed in the centre of the Seal of Solomon (two reversed and interlaced triangles) enclosed within a circle—a serpent swallowing its tail, and bearing a cramponed cross. Above the seal hovers the sacred syllable, OM.

Om is the *Word*, the Verbum, the divine Sound uttered by the creating *Fiat*; it is the synthesis, the germ of the unheard series of vibrations which are the whole of the Universe in all aspects of its force-matter with its extraordinarily varied states of consciousness.

The Serpent which swallows its tail is the eternal *Ananta Sesha*. It has neither beginning nor end; its mouth and its tail are united in the eternal Duration. It contains the Universe and the beings: the Seal of Solomon and the Egyptian cross of life. It generates Time, Cycles, all being sons of Eternity. Every thing is born, dies and is reborn cyclically; all forces are *serpentine*, spiral, and the creative power, Kundalini, is, like *Vasuki*, the supporter of the planet, a fire serpent three times coiled on itself.

Ananta Sesha is also the "Ring Pass Not," the limit of the mundane magnetic field; its complete symbolism would require a volume.

The *Svastika* or cramponed cross indicates the two opposite origins, the positive ¦, and the negative——, force and matter bringing manifested Life, to which the circle (Serpent) of the Infinite, by its manifestation, gives birth. The cross of force-matter begins soon to revolve and its movement intensifies itself by the progress of evolution: a stream of cosmic life passes off from each of its points. In Scandinavian symbology the Svastika is "the hammer of Thor," the God who beats the flint of Space and makes to fly out of it the sparkles which are the worlds.

As the primordial vital movement produces the organisation of matter, the two "opposite binaries" become the two "ternaries," for all force-matter, when taking consciousness, becomes a trinity: the spiritual trinity △, by merging in the material trinity ▽ in order to vivify it, loses or rather veils its spirituality; while the ternary of matter, absorbing the force, purifies and spiritualises itself

* (Translated from the *Bulletin Théosophique*, by J. W. Boissevain.)

Hence all symbols of duality; including the white Osiris and the black Osiris, the two universal *principles* (which in ignorant beings become Good and Evil, the symbolical God and Devil). This is the *Seal of Solomon*.

But the goal of Evolution is the creation of Individuality, the godly attribute in human beings. Man is in the centre of the Seal of Solomon, as he is born in the centre of the world a long time after Life (*Svastika*) began to animate matter, and after the Universe (the *Seal of Solomon*) was formed. The symbol of man is the ansated cross $\overset{\circ}{\mathsf{T}}$ composed of consciousness, and force-matter, the consciousness which in man begins to rule the lower energies; that is why the globe is placed upon the T, the cross.

In Egypt instead of the globe the reversed hieroglyphic Ru was used. Ru means door, entrance; it is Horus, the narrow door of Initiation, the spot of space where the sun is born, the north-east; it is also the astral body which illumines the quaternary, and in which human consciousness must be transferred when all passions are crucified on the cross. *Ru*, with the Christians (in the ansated cross of the catacombs), was what Rossi calls *Vis Vitalia*, Life of Life, symbol of Christ, in the same way as Ru was the symbol of Horus, the Egyptian Christ.

In India the ansated cross is formed by the necklace of S'iva, the meaning of which is the same, though still more profound.

The F. T. S., will find here and there in the "Secret Doctrine" of H. P. B. many other explanations in regard to this interesting symbol.

OUR LONDON LETTER.

January 29th, 1904.

THE smooth current of events has not necessitated any vigorous energy on the part of the chronicler of late. The usual meetings and the usual lectures and the usual discussions and social gatherings have followed one another in the usual way. The opening of the year finds us all jogging steadily along and, for the most part let us hope, "with a heart for any fate" which karma may have in store for us in 1904. News reaches us as we write, of the great success of the Adyar Convention and of the thousands who crowded to hear the lectures which *we* hope to read in print, and we wonder how long it will be before Europe can record so vast a crowd to listen to an exposition of the teachings of the ancient wisdom. We imagine that not even the energy and enthusiasm of our Dutch friends, which bid fair to draw us in streams from all parts of Europe next June, will be equal to so big an enterprise. An interesting preliminary circular has been issued, and a most comprehensive scheme set forth. We trust the result will be a great and

harmonious gathering at Amsterdam and a quickening of life pulsations in all the body theosophic in every country of Europe, but as yet we cannot "demonstrate" in our thousands, even at a "Federation of Sections."

But if there are no big battalions to overflow halls of meeting there is a steady and continuous flow of literature which is more and more making its way into the circles of the thoughtful and religious. The gradual increase in the output of books and the necessity for additional storage accommodation have compelled the Theosophical Publishing Society once more to change its quarters. A large suite of rooms in Bond St., close to the Head-quarters in Albemarle St., has been secured and is being suitably decorated and arranged. When completed the rooms will afford ample space for business and for the Lending Library which has so long been carried on under the able management of Miss Lloyd, at the Head-quarter's rooms. In connection with the Library, a Reading Room will be provided, open during all week days, so that persons not necessarily members of the T. S. but desirous of gaining information on Theosophy may have every facility for studying the literature of the subject. A long lease of the premises has been taken and it is hoped that this most central situation will prove another valuable gain in helping forward the work of the T. S.

That very substantial changes are to be realised as characterising the attitude of the religious world towards Theosophy should be evident to any one who keeps his eyes and ears open. Sometimes I think we are apt to be so absorbed in our own energies that even on the "watch tower" we hardly discern the "signs of the times" as readily as we might if we mixed more freely in the 'market place' of religious opinion. Your chronicler, at any rate, had a recent experience which was almost a revelation, in attending a meeting of an organisation which calls itself a Christian Conference, and was arranged, presided over and largely addressed and attended by clergy of the established Church of England. The subject of discussion on the evening I attended was "Human Personality and its survival of Bodily Death," with special reference to F. W. Myers' recent work, and I had the pleasure of listening to an eloquent address from a well-known archdeacon, which was absolutely indistinguishable from Theosophy—re-incarnation included though not specified. An able spiritualist read the next paper and the meeting was further addressed by clergymen and by well known spiritualists and I was simply amazed at the matter of fact acceptance of phenomena and "views" which erstwhile would have called forth the most violent denunciation. Certainly the world has been marching on while we have been investigating and digesting facts and synthesizing opinions and—between whiles—proclaiming that we have found a pearl of great price and asking our neighbours to rejoice with us. Well, they are beginning to

rejoice, not so much with us, as because they are looking over their own fences and finding vistas for themselves. At present it seems to us their vistas are running in between some high walls *but*—and this is the main thing—they *are widening out* and the distant horizon bounds them *all*. Perhaps we may see a little further over their various boundary walls and realise the ground plan of them all more clearly but, heaven be praised, the T.S. has no monopoly of truth and the Light shines over all. And because we know this, and know, moreover, that every year will bring our friends nearer to the region where the boundary walls get lower, we can afford to smile patiently, and, pityingly perhaps, at the ignorance which still sees devil-worship latent in Theosophy. As a '*per contra*' to the above, I find in the current number of *The Rock* a long notice of Garnier's book on "The Worship of the Dead," in the course of which the writer goes out of his way to utter solemn warnings *against* Modern Theosophy as an attempt to revive "worship of the dead, by which worship the ancient pagans invoked the powers of the spirit world." He further mysteriously hints that the "attention of the police" would be required in this country were proselytising for serpent-and-sun-worship to be carried further—apparently the writer identifies Theosophy with the "first step" in this direction—all of which is sufficiently funny but also sufficiently sad to make us gird up our loins for more and more strenuous work for the helping of these who 'dwell in darkness,' that they may see a great light. One of those who are seeking and finding light in their own way and by their own methods is Mr. W. G. Hooper of Nottingham who has recently published a book—"Æther and Gravitation"*—which is worth the careful reading of every student of the "Secret Doctrine." I had the pleasure of a long chat with the author and found that while he had gone through a scientific training in preparation for scholastic work he had abandoned the teaching profession for accountancy and actuarial work and had for many years divided his leisure between the study of physical science and the teaching of religion. This not too common combination of interest and a keen desire to know truth and find answers to some problems of life have led him through a wide field of reading and as the result of many years of such study and close thought he has formulated a theory of gravitation, of the solar system and its mechanism, which bears a marvellous resemblance to the teachings of the "Secret Doctrine." A great point of interest lies in the fact that until his book was through the press Mr. Hooper had never come in contact with Theosophy. Finding for the first time some theosophical literature he was amazed and delighted to see that others had been seeking and finding the same light as himself, for he had thought himself a solitary pioneer. This is not the place for a full critique of the work which has been produced. I extend it, the

* Chapman & Hall, London, 1903, 350 pp., demy 8vo., cloth 12/6.

rather, a friendly welcome, and suggest that students should read and judge for themselves whether it does, or does not, strengthen the case for that view of the mystery of ether and gravitation which H.P.B. has set forth. Personally I think it does and this in spite of the fact that it makes no appeal to the kind of mathematics which only a senior wrangler can understand—for which omission, by the way, the *Saturday Reviewer* falls heavily upon the author—but seeing that the "O.P." and the vast majority of members of the T. S. have to take their mathematics as much on faith as their information about other planes of existence, their loss is not overwhelming. It may with truth be contended that Mr. Hooper draws more support for his theory from the vast array of quotations from orthodox authorities than the authorities themselves would be willing to allow; where they have wondered and supposed, and suggested and theorised, Mr. Hooper synthesises and concludes. But a good deal may be forgiven to a man who has, if one may use the expression, *seen and felt* something of a great truth and snatches every straw of indication that seems to show how other and bigger minds have drifted in the same direction. This granted, we may then admit that the author has brought to a focus a great deal of scattered evidence which points in our direction—I say "our" advisedly, for surely the majority of theosophical students would be prepared to maintain that on questions as to the constitution of the ether and of electricity, the genesis of physical matter and the nature of gravitation, the literature of our movement points in a definite direction with which physical science is only very gradually coming into line. David Christie Murray who writes as *Merlin* in *the Referee* has given a warm welcome to Mr. Hooper's book, but Merlin is another of those thinkers who are "feeling after" hidden truths and welcome a glimpse of light even when it does not come through the mathematical windows of orthodoxy—which same windows, by the way, are no more free from the distortions of colour and density than other media through which we receive the blessed light of heaven. After all, the main thing for all of us is not to worry about the imperfections of the medium but deal with our light rays each in our own fashion, refracting, reflecting, analysing, polarising and making what we can of them as we poor Londoners are fain to do with such gleams of sunshine as the clouds and fogs of January leave us to enjoy.

A. B. C.

Reviews.

COCONUT PREPARATIONS.*

BY EMMA C. ALLISON.

At the present time what is commonly known as vegetarianism appears to be having a boom in all directions, and we are glad to welcome any book—such as that now under review—which may help to increase it.

The coconut as an article of diet is here specially treated of and its many advantages and uses are pointed out.

We have always held that a great many of the failures in vegetarian dietary are caused by persons suddenly leaving off their meat diet and introducing a totally new regime of which they do not even know the A, B, C. There can be no doubt that a vegetarian diet can be as nourishing and force-producing as a flesh diet; but whenever a change is made the new diet must be selected with an eye to the albumens which the various articles contain, otherwise the stomach may be full but the body starved. We shrewdly suspect that many of the desertions from vegetarianism are due to the less tasty nature of vegetarian dishes in general. Although the coconut is not suited to act as a staple food it is particularly useful in improving other dishes and adding to them its delicate flavor and it is on this account that "Coconut Preparations" is especially welcome. Miss Allison in her little book has put into the hands of the public a large collection of recipes into which the coconut in various forms enters. We have tried many of them ourselves and have found them delicious. There is a large number of recipes to choose from and we strongly recommend this little treatise to vegetarians and others who have not yet found out the virtues of the coconut.

The book is nicely got up and contains a preface by Dr. W. A. English.

C. STUART PRINCE.

MAGAZINES.

Broad Views, the promised new magazine of Mr. Sinnett, has commenced its career by the issue of its January number. Coming from the press of Messrs. Kegan Paul, Trench, Trübner & Co., and having for its Editor so experienced a journalist as Mr. Sinnett, it goes without saying that its mechanical appearance is all that could be desired. Its very plainness, its entire freedom from all the catchpenny lures of contemporary magazine publications, prepare the reader for the thoughtful seriousness of the tone of its contents. Decidedly it is not a magazine which would amuse a person of fashion, swinging in a hammock at a summer resort; but this class it was never Mr. Sinnett's intention to

* G. A. Natesan & Co., Publishers, Madras. *Price, cloth,* Re. 1-8; paper, Re. 1-4. For sale at *Theosophist* office.

cater to. He seeks his patrons among the men and women who can think for themselves outside the limits of prejudice and narrow-mindedness. He offers his readers a number of instructive articles upon several of the subjects of public contemporaneous interest. While not pretending to be a special theosophical organ, he will give his readers much information about Theosophy which will tend to pique their appetites for the ampler teachings to be found in our literature. His first number contains the first instalment in the form of an article on "Reincarnation," with the details of which subject no one is more familiar than himself.

O

A Buddhist Quarterly.*

Our friend Ananda Maitriya, whilom Mr. Macgregor, of Scotland, is going ahead in his new role of a Burmese Buddhist Priest, with a rush that is calculated to make the conservative Burmans, and especially the old fashioned Hpongyis, his colleagues, catch their breath. The ancient policy of quietism, that sort of pleasant, Oriental, dream-life, he changes at one crack of the editorial whip, into a policy of international propaganda. Its first fruit is the issuing of this new quarterly, which makes a really grand appearance and offers to its readers an intellectual banquet. If the Editor keeps his health, and goes on at this rate, he must soon become a power in the Buddhist world. In the first and second numbers of his review, are articles by himself and men like Professor Rhys Davids, Sir Edwin Arnold, Dr. Guiseppe de Lorenzo, James Allen—author of "From Poverty to Power,"—Dr. Karl E. Neumann, and a number of the best educated Burmans, which would make a reputation for any magazine, and which, we hope, may be followed by a long series possessing equal merit. Mr. Allen's article on "The Noble Eightfold Path" is one of the ablest and most attractive essays that have appeared upon the subject, and the Editor's own articles are clear, incisive and instructive. His point of view is one of uncompromising antagonism to any idea of God being implied in the Lord Buddha's teachings; he has no use for esoteric interpretations nor for that awe-inspiring philosophy of the Vedânta, which expands the Western theory of evolution into a concept of the Seen emerging from the Unseen, from undifferentiated cosmic matter, which is confessedly one of the grandest, if not *the* grandest flights of the human intellect.

It is regrettable to find our Editor of *Buddhism* and our admired friend, Mr. Mead, "wrestling for a fall," for, after the world has been supplied with all the Theosophical literature that we can put forth, there will always be room for so serious a publication as the one under notice. Unhappily the Editor's health is precarious, and this gives the element of uncertainty to all his new life-work. There is also an enormous contrast between the propaganda which his militant enthusiasm impels him to enter upon, and the heart-breaking passivity of the Sangha in general of the "Southern Church" so-called. Twenty-three

* *Buddhism*, an illustrated quarterly review. Conducted by Bhikku Ananda Maitriya. Annual subscription, Rs. 7, payable to Mrs. M. Hla Oung, No. 1, Pagoda Road, Rangoon, Burma.

years of work in the same field has taught us what that means. Ananda Maitriya's best, if not only, chance is to get around him a considerable body of the same class of earnest laics who have won the marvellous success which has crowned the attempt at Buddhist revival in Ceylon.

O.

In *the Theosophical Review* for February, Mr. W. Wybergh concludes his paper on "Occult Geology," and criticises, "from the scientific standpoint," Mr. Sinnett's pamphlet on "The Constitution of the Earth;" though he says he is "animated by no unsympathetic feeling towards Mr. Sinnett himself." Next follows a paper by Mr. Mead, on "The Sorceress of Antinoë," which treats of the "magic instruments found with the mummy of the lady Myrithis" by Mons. Al. Gayet, the French Antiquarian and Egyptologist, and of the visions of a psychometrist in connection with these instruments. Mrs. Besant, in continuing her instructive series of papers on "Will, Desire and Emotion," treats of 'The Training of Emotion;' 'The Distorting Force of Emotion,' 'Methods of Ruling the Emotions;' and 'The Using of Emotion.' The author's closing remarks in this instalment are very valuable. W. F. K. furnishes us with an allegorical paper—"A Lesson for to-day from the 'Thousand and one Nights,'" and Mr. Alexander Fullerton contributes an excellent article on "Personality." "Bible Legends of the Caucasus" is written by a Russian; Michael Wood gives us a story entitled 'The Tree of Beauty," and there is an account of "A Celestial Holiday," by Zee. "A Comparison of Egyptian, Mosaic, and Gnostic Cosmogony and Christology," by J. Redwood Anderson, is concluded, and tends to illustrate the fact that the underlying truths of Christianity are similar to those of other 'World-faiths.'

Jnâna Prakasha. Rai Kishen Lal, Assistant Sessions Judge and one of the oldest and best members of our Society, also a personal friend of H. P. B. and Col. Olcott, writes us that he and his co-workers have established a Theosophical journal bearing the above name, at Meerut. We should be glad to say something about its contents, but unfortunately we are not familiar with the languages in which it is printed; however, we congratulate him on his successful efforts, and send him our best wishes. The first number contains 20 pages in Hindi and 20 pages in Urdu and is edited by our esteemed brother, Pandit Rama Prasad, M.A.

The Dutch *Theosophia* for January brings us "New Year," by the Editor: "Clairvoyance," by Mr. Leadbeater; "Studies in the Bhagavad Gitâ," by 'Dreamer,' "Modern Astrology," by H. van Ginkel; "The Central Hindu College," by H. V. G., and Book Reviews, Theosophical Movements and "Golden Verses."

Revue Théosophique. Its January number opens with a notice of Dr. Pascal's important new book on the Laws of Destiny ("Les lois de la destinée,") a work which secures for him an important, permanent place in the list of contemporary Theosophical writers. Noticing the dense ignorance of us, people of the West, in the mass, he says that it follows from this "that the most eminent personalities themselves usually advance but very slowly indeed on the flanks of the symbolical mountain of human evolution, and that the crowd (*vulgum*) including ourselves, would go on indefinitely, marking time in our tracks, and even

sometimes fall back, if it were not that from time to time, some flashes of kindly light did not come to light up the road, help us to correct our course and make sure the onward march of the pilgrim."

To the query whether these helpful rays come solely from religious teachings or from modern science, Dr. Pascal affirms that it is neither the one nor the other, exclusively, but that the full perception of truth comes from the direct instructions of the Great Ones who have preceded us in evolution, and who help us to be in our turn the leaders of succeeding generations.

The notice of the book above cited is followed by a chapter of about twenty pages upon the same theme, by Dr. Pascal himself. The rest of the magazine is occupied by translations, and the usual sixteen pages of translation of the "Secret Doctrine" is appended.

Sophia (Madrid), in its enormously improved wrapper, has come to us as usual. Besides translations from our English magazines, there is an original discourse by Vireato Diaz-Perez, on Practical Supernaturalism ("Supernaturalismo Practico,") and another by Sr. Artoro Soria, on the re-discovery of the last "Canon of Proportion," of the ancient Architects. Noticing that Mr. Mead confesses that he could find no traces of it in the Latin treatises of the great Vitsubio, in which H. P. B. had said it was contained, Sr. Soria boldly affirms that a fixed principle of proportion exists within or beneath all inorganic and organic forms, that he has discovered and demonstrated that this first scientific basis is "The Law of the Diagonals." Unquestionably it would seem that Sr. Soria is one of the most original and profoundly intelligent mathematicians of the day.

Sophia (Santiago de Chile). This monthly messenger from our plucky little Branch at Santiago de Chile has come promptly to our table, with its spoken and unspoken message of brotherly love.

The number for December 27th is wholly made up of translations from the works and lectures of Pascal, Leadbeater, Jasper Niemand, Arthur Arnould, Jehangir Sorabji, Annie Besant and M. Bernard. Truly a rich feast for the readers of our little Chilean contemporary, upon the head of whose Editor may peace descend.

Teosofisk Tidskrift. Our compliments to Mr. Engineer A. Knös, General Secretary, and to the Editor or Editors of this confessedly valuable periodical, and would they be so *very kind* as to interleave in the copy sent us in exchange, a slip of paper giving us in English an idea as to the contents. For surely, no uninspired foreigners could be expected to know what even such comparatively innocent looking words as the following may possibly mean: "Världsåskadningens, öfversättningar, förenings-lâuk."

Bulletin Théosophique, the organ of the French Section, honors the Adyar Lodge, by giving first place to the Christmas address of greeting which it sent to the French Section, as well as to all the others. A very cheering report is published as to the commencement of what seems a strong theosophical movement in Algeria; Dr. Pascal notices the facts with enthusiasm. Some lectures that were given there, took such a hold on the public that the first two had to be republished, and it is thought that the group which will pursue these studies will number about 100

persons. The Spiritists, it appears, were satisfied and "The Christians whom the dead-letter of their religion no longer satisfies, heard with astonishment these luminous teachings; professors and sceptics have asked that they might once more hear such reasonable doctrines." Thus forms itself one more strong nucleating centre of this most wonderful world-covering, Theosophical movement.

La Science Astrale. A new monthly review under this title, has been launched by the Parisian publishing house of Chacornac, with M. F. Ch. Barlet, a former member of our Society, and a man of great talent and liberal education, as Editor. The review is to be entirely devoted to the practical study of Astrology, will appear on the 25th of each month and be published at Fcs. 12 for foreign countries. The Editor, in his first leader, pertinently shows how all that was valuable was hurled, along with the excrescences and puerilities of Astrology, into the common abyss which reactionary sceptical scientists had dug for everything which had been known by the earlier generations which lived on earth before the sun of the conceited Encyclopedists deigned to be born for the illumination of ignorant humanity; and then passes on to show how changed are our present conditions, how broad and safe the field of research, and how an eager thirst for this species of knowledge is showing itself, more and more. An article on "The Horoscope of the Emperor, William II.," shows the menacing aspect of the stars towards this most remarkable sovereign of our time. It concludes with a quotation from a prophecy made, we are told, a century ago by a Northern Seer whose name is not given (published at London). It says:

"Germany will attain the summit of its power and glory, under the reign of a wise monarch, loved by all his people, and who will die, at a very advanced age, universally regretted. His son will reign only a few months before going to join him in the tomb of his ancestors.

Then an impetuous young Prince will succeed him; he will have seven sons, and after the birth of the seventh, will be dispossessed of the Empire founded by his grandfather."

Theosophy in Australasia, January, opens with the Editor's "Outlook" for the new year. There is another instalment of the "Aspirations of Akbar," and a very good article by H. E. W.—"Are we prepared to Die?" The writer is of the opinion that there is a far more important question—"Are we prepared to Live?"

The N. Z. Theosophical Magazine, gives us some of Mr. Leadbeater's ideas on "Life after Death;" the third instalment of "Theosophy and Positivism—the Religion of Humanity," by J. G.; "Theosophical Work to be Done," by Dr. C. W. Sanders; a review of an article which appeared in a French periodical, relating to M. Pierre Loti's visit to India; "Theosophy, 'a very present Help in Trouble;'" and other interesting matter, including that in the "Children's Department."

February *Lotus Journal* has reached us. It is edited with tact and ability and its contents are well adapted for the younger members of theosophic households.

Dawn, for January, has some good articles illustrating Eastern and Western ideals of life—a leading feature in this magazine.

Theosophy in India (February) has numerous articles of value to all Theosophists, in addition to the matter pertaining especially to the

Indian Section, and in its present improved condition (a transformation of *Prasnottara*) is a very useful publication.

The Central Hindu College Magazine is steadily improving, and also rapidly enlarging its subscription list—showing that it is appreciated.

East and West discusses a wide range of subjects including articles on Theosophy, Christian Science, History, Current Events, etc., all admirably treated.

The Indian Review, one of our leading Eastern magazines, commences its fifth volume with the January issue. It has an able corps of writers, European and Indian, and among the articles in the present number we note the following: "The Foundations of British Imperial Policy," "The Late Mr. Herbert Spencer," "Irrigation and Famine," Maitreya: a Vedic Story," "The Antiquity of the Paudyan Kingdom," "The Madras Industrial and Fine Arts Exhibition," "The Silesian Horseherd: a Review," "Radium and its Possibilities;" with numerous departments of special interest.

It is edited and published by Messrs. G. A. Natesan & Co., Madras. Price to Indian Subscribers, Rs. 5.

The Theosophic Gleaner (February issue) has, in addition to its reprints, the following original articles: "Dweller in the Himâlayan Heights of Thought," by Narrain Rai Varma; the conclusion of Miss Allison's "Essay on Vegetarianism;" "Pre-natal culture," by D. D. Jussawalla (continued); and a summary of a recent lecture delivered by Pandit Mahadeva Sastriar, on "Isa Upanishad."

Mind, our leading American exchange, is a thoroughly up-to-date periodical, as a list of the contents of February issue will show: "Hypnotism in Medicine," "Theosophy," "Maeterlinck and the Cosmic View," "Transcendental Monism," "Mind," "Mental Vibrations," "The Life Radiant," "What should our Ideals be?" "The Vedânta Philosophy," "Man, the Epitome of the Universe," "Interpretation," "Love and Service," "Realization," and plenty of other matter in the 'Editorial,' and 'Family Circle' departments.

The South African Theosophist opens with an Editorial entitled, "At the Birth of a Nation." Then follow, "The Inner purpose of the Theosophical Society" (one of Mrs. Besant's lectures); "Notes on the Life of Pythagoras," continued, by Mary Pope; "What Proof Have We?" by Mrs. Keightley; and a lecture on "Faith," by D. W. M. Burn.

Acknowledged with thanks:—*The Theosophic Messenger, The Vâhan, Light, Banner of Light, Harbinger of Light, Health, Prabuddha Bharata, Phrenological Journal, Maha-bodhi Journal, Indian Progress, Indian Journal of Education, Theosophischer Wegweiser, Christian College Magazine, Der Vâhan, Meuttaphysische Rundshau, The Logos Magazine, The Light of Reason, The Arena, Our Home Rights.*

CUTTINGS AND COMMENTS.

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

Thought-waves and Almighty Dollars.

A writer in a California paper says:—An enterprising person on the Pacific coast announces that on receipt of one dollar, he will transmit to the sender a series of powerful thought-waves which will be a guarantee of business success. That his thought-waves have been a guarantee of his own success in thus trading upon the vicious credulity of the public is shown by the masses of letters which have reached him, the greater number of which doubtless contain the desired dollar. There seems to be no abyss of folly without its occupants, and the intense desire for money breaks down every barrier of sanity and common-sense. The world seems to be full of people who are haunted by the dread that they will one day be required to do some honest work, and who are abjectly ready to sink into the very depths of superstition to avoid it.

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Humbug Institutes.

Along similar lines, various so-called *Institutes* of *Science* and *Scientific Academies* do a large business by sending out most alluring and flattering letters to people whom they hope to entrap. A friend in America sends us one of these letters, a portion of which we quote. It purports to emanate from the President of the Board of Directors of one of these Academies? The writer says:

They wish the influence of some good person in your locality; I intended to send the Course to him to-day for $4 and his influence as he saw fit to give it, but when I got your letter out to destroy it and cancel your name from our books, I was attracted by your handwriting, which by accident came into my possession. Like the educated eye of an artist who sees in a rough piece of marble an Angel, my eye caught in your handwriting, at a glance, a whole life pictured vividly before me. There was so much history in your writing, so much undeveloped power and latent energy and talent, that I could not destroy the letter without writing and extending my previous offer for 15 days from the date of this letter. Your handwriting is one of the strongest I have ever seen. You seem to have neglected the development of those God-given faculties, however, that lie dormant in every individual until brought to light and cultivated. Your mental power and ability would astonish you if you could see them as they will be after they are developed. Thousands of persons are dying every year who are just on the threshold of the greatest success if they only knew their powers. They could have been Morgans, Websters, Jeffersons, Vanderbilts or Talmages, had they known how to bring out their latent talents. If you could see your handwriting as I see it, and read your character from it as I read it, you would become intoxicated in contemplating your future success when these latent powers and talents have been developed and cultivated.

The greatest minds of all ages have contributed to the discovery and development of a system that will bring out the latent power and ability that the All-wise Creator has placed dormant in every individual. This investigation has been going on quietly unseen and unknown by all except the investigators for almost three-fourths of a century, and now the world has as a result of that investigation and deep research, the most wonderful combination of physical and mental development ever dreamed of by its most enthusiastic advocates.

I see in your handwriting so much undeveloped Hypnotic Power, so much success as a Hypnotist and Magnetic Healer, if you will only develop your powers in Character Reading, that I am dazed at the wonderful success of which you are just on the threshold. If you will but prepare yourself by taking this Course, you can be one of the greatest Hypnotists and Magnetic Healers that ever lived. The power developed by our Course when combined with a Course in Hypnotism is 100 times stronger then a Course in Hypnotism alone. The Hypnotist who takes the Ki-Magi Course of Personal Influence learns what it is to control and influence people. He learns how it is done and why he can do it. He learns to sway the mind first by his personal influence, then to hypnotise afterwards. He knows, from his knowledge of reading character, just how to approach each individual in order to successfully hypnotise him.

I am so impressed with the character expressed in your handwriting, that I have called a special meeting of the Board and have by hard work secured their permission to not only lay aside for you one of our complete, latest revised and enlarged Courses, but to give you in addition to that a character reading, the price of which is $10. I know you will be surprised when I tell you in this reading, of the possibilities in store for you, the traits in your character that you thought no one knew but yourself—and you even sometimes doubted their existence. I will give you this $10 reading myself, telling you how to be successful in your financial ventures, how to make your companion love you and your friends respect you, how to be happy and make everyone around you the same, how to invest your money to the best advantage, how to live to a ripe old age and retain your youthful appearance.

I can make this offer on condition only that I receive your order within 15 days from the date of this letter, and that you keep the price that you pay an absolute secret. I may leave on a lecture tour 15 days from date and I want to give your character reading my personal attention. The Board has decided to sell no Course for less than $35 after 15 days, and to give no character reading for less than $10. I trust you will send your money by return mail. I have all confidence in you since reading your handwriting, and will accept your personal check if it be more convenient to send it, although this is contrary to our rules. I positively guarantee to teach you so that you will be successful in the above Courses after you have studied them according to enclosed instructions, or refund your money.

What a brilliant prospect looms up, for the gudgeon who jumps at this bait—*all for four dollars!* The letter is accompanied by a printed "Guaranty Contract and Bond, in the sum of $ 1,000, to refund the money if the student is unsuccessful." Undoubtedly the most valuable part of this contract is the paper upon which it is printed.

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True Education in a single sentence.

Lord Curzon, Viceroy of India, possesses one of the most subtle intellects of this era. His mind is so resourceful and his literary instinct so keen, that he can summarise a whole subject in one sentence. Everybody knows how we have been explaining the nature of true Education as contrasted with the system of cram, and the Central Hindu College has been founded on the theory that the true teacher seeks to draw out and energize the latent reflective qualities of the pupil. Lord Curzon has put the idea into one short sentence which leaves nothing to desire. At the recent Convocation of the Calcutta University he said in his address :—

> "It would be easy for any critic to contend that our Universities more than examining boards, our colleges, schools of a higher grade, our courses, a text-book at one end and a note-book at the other. I would not dispute with him if he went further and said that the pursuit of knowledge for its own sake, or for the training of character, is only in its infancy, and that *while we trim the wick of the intellect with mechanical accuracy we have hardly learned how to light up the lamp of the soul.*"

No man has ever said that better; it is doubtful if any ever will.

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A Bird Banshee

As occult stories are a source of perennial interest to most readers, we copy the following six from the *Amrita Bazar Patrika* :—

A doctor with whom I was dining showed me in a volume of the records of a medical society a story with which one of its members prefaced his lecture. "I was sent for," he said, "to see a man who was very ill, and was told upon my arrival that the Banshee was wailing his imminent death. I myself heard the noise which was taken for the wail of the Banshee, but soon ascertained, myself, and convinced them, that it came from the dying man's own throat. Before quitting the house I warned the patient's sister that her brother had not many minutes to live. "Oh," she replied, confidently, "he is certainly not going to die yet. "Of course," I said, "while there's life there's hope; but—" and I shook my head. "I assure you, doctor," she reiterated, still more confidently, "he is not going to die yet." "Why are you so sure?" I asked. "Because," she replied, "before any death in our family a bird always kills itself against the window. Hardly had she uttered the words when a bird did dash itself to death against the window! It was an odd coincidence," added the doctor, "but it certainly occurred."

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Lord Erskine's Ghost Story.

"When I was a very young man," this great lawyer writes in Lady Morgan's "Book of the Boudoir," "I had been for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was coming out from a bookseller's shop, I met our old family butler. He looked greatly changed, pale, worn, and shadowy, as a ghost. 'Eh! old boy,' I said, 'what brings you here?' He replied, 'To meet your honour, and solicit your interference with my lord to recover a sum due to me, which the steward at the last settlement did not pay.' Struck by his looks and manner, I bade him follow me into the bookseller's into whose shop I stepped back; but when I turned round to speak to him he had vanished. I remembered that his wife carried on some little trade in the Old Town. I remembered even the house she occupied, which I had often visited in my boyhood. Having made it out I found the old woman in widow's mourning. Her husband had been dead for some months, and had told her on his death-bed that my father's steward had wronged him of some money, but that when Master Tom returned he would see her righted. This I promised to do, and shortly after I fulfilled my promise."

An unfinished Ghost Story.

A friend of a near connection of mine told her this extraordinary story of which neither he nor she ever heard the appropriate end. While dressing for dinner in a house where he was a guest, he heard and saw the door flung violently open by a young girl in her agonised flight from a young man, who, before the guest of the house could interfere, threw her on the bed and strangled her. Before the guest had recovered from his shock of horror, the vision disappeared, leaving only the open door to convince him of its reality. He was so unnerved that he came down late to dinner, and, as he took his seat, he saw sitting together opposite him the very man and girl whose spectres had just acted, upstairs, that terrible tragedy! He could hardly take his eyes off them while he went through the form of eating his dinner, and when the ladies had retired he asked the host who was the girl that sat *opposite* him. "Oh, that's Miss ——," he replied; "but she is not open to competition, my boy," he added, jovially, "for she's engaged to—— -, who sat beside her." Further the deponent sayeth not, since the originals of the spectres passed out of the ken of both my connection and her friend.

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Ghostly Feet.

Here is another weird story told to my mother-in-law by the man to whom it happened. Overtaken in the Indian jungle by a storm, he and his servant took refuge in a ruined indigo factory, where his men pitched their tents. While the master sat alone, smoking in his tent, he heard an odd jingling, which he took at first to be some of the tent fixtures that had probably worked loose in the storm. Presently, however, it struck him that the sound was at once too rhythmic and metallic to be what he at first imagined it, and that it came not from without, but from within the tent. Looking round he saw the feet only of a nautch girl dancing, while the jingling of her anklets caused the sound! He sat staring at the dancing feet for some time, thinking them an optical illusion, and then shouted for his servant, an old man, who came in hastily. Before his master could utter a word the old man, at sight of the dancing feet, fell forward in a fit. Then the master seized his gun and fired at the feet, which, when the smoke had cleared away, were no longer visible. Nor did they reappear that night. Next morning on his return to the neighbouring town he asked cautiously about the history of the ruined indigo factory, and was told amongst other things that its last owner had murdered there a nautch girl!

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A Warning Spectre.

Here is one more spirit story, whose truth I can guarantee—so far, at least, as I can guarantee the truthfulness of the friend who told it to me. A young girl on her way to Cambridge to meet there her fiancee, started up at every station where the train stopped and looked so wildly out of the window that an old gentleman in the carriage at last asked her what was the matter. "Oh," she answered in great agitation, "I have seen at every station the friend I am going to meet at Cambridge, on the platform, beckoning me to get out, in a kind of agony of terror." "Then, take my advice," said the old gentleman, "and, if you see him at the next station still beckoning to you, get out at once." At the next station there still was the spectre beckoning to her in even wilder excitment than ever. She hesitated no longer, got out at once—as, indeed, did the old gentleman—and

waited for the next train to take her to Cambridge. On her arrival she learned that an accident had happened to the preceding train, and especially to the carriage in which she had been seated, and from which, indeed, she had only and barely escaped with her life. The odd thing was that her fiancee, when his spirit was appearing to warn her, was himself so sound asleep in the waiting-room at Cambridge that he had not even dreamed of anything of any sort.

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A Vision of Burial.

An extremely intelligent, or, rather, intellectual, lady with whom I stayed when on a lecturing tour, assured me of the truth of the following experience of near relatives of her own in their childhood. This little boy and girl were severely whipped by their mother for telling the following story in explanation of their arriving home one evening late for tea. They assured her that they could not resist following a funeral—a sight which in that secluded country district they had never seen before. When it came, they said, to the church, the clergyman, who stood surpliced at the church door, waved it away, and the two little coffins therefore which the hearse contained were taken direct to the grave, where they were buried under the shadow of the great sycamore tree. "Now," said their mother to the two little children, "I know you are telling a lie. There could be no funeral in this place without my knowledge, and no one could be buried in that grave but one of our own family, since the vault belongs to us." Accordingly, the two little ones were soundly whipped for lying, and sent straight and supperless to bed. In bed they stayed till their deaths a fortnight later. Both died almost simultaneously from a virulent attack of scarlet fever, and the funeral they had seen was a vision of their own. Everything happened exactly as they had seen and told it to their mother. The clergyman stood surpliced at the church door and waved the two little coffins away, because he feared to infect the church with so virulent a fever, and they were taken direct to the vault under the shadow of the great sycamore tree.

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"Elements of Theosophy."

An earnest Theosophical worker in America, writing in praise of Miss Edger's "Elements of Theosophy," says: "I find it universally true that Miss Edger's book makes an impression," and that, therein, "one who is ignorant of all theosophical teachings will find a great deal to interest him, and to cause him to wish for more facts." In closing he says: "I have written to the English and American publishing concerns suggesting that Miss Edger's book be placed at the head of the list of books recommended for Study."

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"His Holiness" the Swami.

The keen desire to come into physical touch with any great teacher from the East shows at least the way of the stream. Eastern literature and wisdom flow westwards, and now that such is being studied and appreciated it behoves all to assure themselves that what they seek is the pure gold of its teachings rather than the dross. Sannyasis, Yogis, Mahatmas, are names to conjure with, but the West has, like many in the East, yet to learn the ring of true metal.

As regards those who pose under such exalted titles as 'Swamis,' they easily acquire honor and glory by a scant knowledge of occult law and it is no easy task to distinguish black from white magic, since at the beginning for both the road runs parallel.

In the *Theosophist* for July 1895 an interesting description is given of one of these self-styled Yogis who stayed at Surat for a week; and as history is ever a revolving wheel we give the description again. He is "a fairly informed reasoner possessing considerable independence of character. His look and bearing betray the student of Yoga . . . . . a superior sort of Sâdhu and altogether a man likely to become a successful traveller on the Path, *but* for certain subtle human weaknesses which are:—The ambition of becoming a founder of a sect; the vain desire of being called a *Jivanmukta*; the habit of self-glorification and depreciation of others, combined with undue irritability of temper." The writer asks, "how are we to imagine a Jivanmukta using personal violence and abusive language"—as this so-called Yogi did?

"His desire was to found a society somewhat on Theosophical lines—but with different aims; when he found this procedure unavailing he spoke disparagingly of the outer heads of our Society and used violence to those who sought to differ from him."

Now comes the later episode. One of our most earnest students and a member of one of the London Lodges writes his experience to a friend who, living in the country, had urged him to visit a certain one of these 'Swamis' who has recently been "doing" London. In all possibility it is the same Yogi who appeared in 1895 here in India; for his methods and description tally in every detail. One can only regret that the English press is so easily led away by psuedo-occultists—for the real Yogi uses purer methods than those of coercion and assault. The "Swami" in question has been most highly eulogised in the *Daily Mail*, and evidently gives audiences to select devotees acc oding to the following somewhat curious composition:

71, Gloucester Street,
South Belgravia, S. W., London.

"I have to write that you may come to see His Holiness the Paramahamsa to the above address, at 8 P.M., on Friday next.

(Signed) * * *
Disciple of His Holiness."

Armed with this permission our friend visited the Swami, whose name may or may not be assumed—Agamya Guru Paramahamsa—and, according to him he is not a spiritual man, for, conceited and venomous, during the hour the visit lasted, the Swami showed naught but bitter antagonism against Mrs. Besant, Mr. Sinnett, H. P. B., Mr. Leadbeater, and others. As our correspondent courteously declined to agree to these mal-statements he tells us that, "Once or twice I thought he was going to assault me. As he showed no signs of stopping this style of conversation I rose to go, and as I walked out of the room his last words were—'Go away dam fool.' I am not sorry to have gratified my curiosity as to the sort of philosopher an English newspaper so highly recommends."

This holds good in East and West alike and may be taken as a wholesome warning by those who run after strange Swamis whose claims, alas! are often only made for purposes of self-glory—if not for magical practices of the left hand path.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XXII.

(Year 1895.)

WE have now seen the unsavory Judge case pass through the Judicial Committee and the General Council, so that only one stage remains before this page of our history can be turned down, *viz.*, the European Section Convention. Of course the Convention had no jurisdiction over the matter, being the representative only of its own territorial area, but, for its information, the proceedings of the General Council had to be reported. Shortly after I had taken the Chair and called the meeting to order, a paper was handed in by Dr. Keightley and other representatives of the secession party, which proved to be an address of an apparently fraternal character, offering to co-operate with all bodies that were organised with the object of helping mankind. But when I came to read it, its real underlying motive was clearly exposed. It was not addressed to me as President of the Society and Chairman of the Convention of the European Section, but to "The European Theosophists in Convention assembled *as the 'European Section of the Theosophical Society,'*" that is to say, the self-styled European Section, etc., thus implying that there was no properly formed European Section but only a conclave of individual members. The discourtesy intended and

* 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is also ready, or almost ready for publication. It is uniform with Vols. I. and II. and illustrated. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. *Cloth* 8vo. Price 6*s.* or Rs. 4-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

expressed is too evident to require further notice, and, of course, as the responsible Chairman I had no choice but to have the paper laid, unread, upon the table. The vote on this was unanimous. In history there is no record, to my knowledge, of any such paper having ever been admitted to a reading by any sober assembly or convention. Yet it is amusing to note in the various complaints made against us by the seceders, one of unbrotherl[illegible] discourtesy because of its exclusion. The fact is that it was simply a continuation of the impertinent tone adopted by the Boston Convention when it declared that the great international movement which H.P.B. and I had engineered for so many years, so successfully, "was solely the result of growth, and not the result of votes," that the different modifications adopted "to suit the exigencies of the moment" were "merely *de facto* and not *de jure*." The Judgeites offered in the Convention several resolutions of like tone, which were rejected, of course; whereupon they rose, to the number of 43, and departed from our midst: then came a huge sigh of relief and thenceforward the proceedings went on in the greatest harmony. And now let this whole black, mephitic fog of secession be swept out to sea by the fresh breeze that is ever filling the sails of our richly freighted bark. That beloved Quaker poet, Whittier, has said in a few golden words all that we needed to have said:

"The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain."

By way of contrast with the disagreeable sensations caused by the episodes in question I had the joy of a re-union with my sister, after a number of years—the one who was so kind and considerate to H.P.B. during the old Lamasery times at New York. It was a delightful change to be able to withdraw one's thoughts from present surroundings and recall the days of our youth and the many years of our happy family life with our noble parents. I took her to various interesting places in and about London, often with Dr. Mary Weeks Burnett, and once or twice with Madame Le Roux, a French nun, Mother-Superior of a Spanish Convent, who had been converted to Theosophy by a perusal of our literature, supplemented with the persuasive arguments of my friend Xifré. The first volume of these Diary Leaves being in the press I had to give a good deal of time to proof-reading. On the 9th of July my wanderings about town were interfered with by an attack of gout, but by the next afternoon I had got well enough to drive to the house of my friends, the Earl and Countess of Jersey, for luncheon.

I do not recall any visit which gave my sister more pleasure than one on the 11th to see a beloved friend of mine at Streatham Hill, whose tranquillity of mind and beauty of life is matched by the charms of the grounds about his country place.

Among my notable visitors of that time was Miss Birch, F.T.S., of Southampton, now so widely known as the wife of my good friend, Alan Leo, editor of *Modern Astrology*, and one of the most interested members of our Society in London. The lady has a decided gift for palmistry and, I believe, for psychometry as well. I know quite a number of persons who have been astonished at her power to trace out the varying incidents of their lives in the lines of their hands. It is useless for any one to say that there is nothing in palmistry, or psychometry, or phrenology, or physiognomy, or even Dr. Buchanan's Sarcognomy, for each and all of these are severally indications of the fact that the body of man is constructed by Nature after a plan in which the power of the indwelling entity is commingled with the plastic matter of flesh in such a way that the study of the latter, or rather of the body as a whole, is rewarded by glimpses more or less perfect, according to our developed discriminative powers, of the character of the dweller. The reader will remember that Prof. Buchanan in announcing his system of Sarcognomy, affirms that if a man's head be removed, his character may be as accurately read from the developments of the body, as before. For my part, I hold to the idea which I have expressed before, that, seeing that the Eastern and Western systems of palm-readings are quite different, and yet that equally successful tracings of the subject's life events have been made by proficients in both of the schools, it is not so much the hard-and-fast system of interpretation of the palm-lines as the possession of a psychical insight which enables the palm reader to trace out the vicissitudes of the subject's life. This, Mrs. Leo seems to have.

I took my sister one day to Maskelyn & Cook and saw that infamous libel on our Society, the play of "Modern Witchcraft," about which I have spoken already. As she had a strong personal attachment to H.P.B. and a lasting friendship had been contracted between them, she was as indignant as myself in seeing our mutual friend caricatured in such an unpardonable manner. Richard Harte, who was a New York acquaintance of my sister as well as myself, came for dinner on the 16th July and discussed metaphysics in his usual eccentric style, with Mr. Mead, Mrs. Mitchell, Dr. Weeks Burnett and myself. On the 17th, my friend Xifré arrived from Spain, *viâ* Paris, and charmed our ladies by his finished courtesy, and cheerful conversation. Mrs. Mitchell and I left London on the 18th for Margate where Mrs. Holmes, the animating genius of our local group, extended to us her hospitality, and at 8 o'clock that evening I lectured and answered questions afterwards until bedtime. On the following morning we sat on the jetty enjoying the balmy sea breezes and watching the invalids and other visitors. While the season lasts, no summer resort offers a more delightful atmosphere than this famous place. I was interested in seeing my old American acquaintance J. L. Toole, the comedian, with whom we members of

the Lotus Club used to pass many joyous hours at New York. Watching him being wheeled about in his bath-chair, a man stricken in years and seemingly feeble, one would never suppose that throughout a whole generation he had held without dispute so commanding a position as he did in the world of dramatic art.

On the afternoon of the same day we all went by train to Ramsgate, where Miss Hunter, our local leader, had arranged a meeting of members and inquirers to hear me discourse. The next day my sister and I left for France, *viâ* Boulogne, our kind hostess accompanying us across the channel for the sake of the excursion. We reached Paris at 11 P.M. and put up at my usual place, the Hôtel Gibraltar, then situate in the rue St. Hyacinthe, but now and for several years past at the corner of the rue de Rivoli and rue St. Roch.

During the 10 days that Dr. Burnett, my sister and myself were together, we did much sight-seeing and profited by every opportunity to gain information about hypnotic science and the phase of therapeutics that was specialised by Prof. Charcot at La Salpétrière. The headquarters of our movement in Paris was then in the Rued' Estrées in charge of Madame Kolly, a most enthusiastic F.T.S., whose face is familiar in some of the group photographs of delegates present at London Conventions. She kept our rooms so tidy that it was a pleasure to visit them. Mr. Xifré also turned up in Paris and we had the pleasure of his company for four or five days until he left for Carlsbad to take his usual course of the waters. He took me one day to see a village of Soudanese negroes, that had been set up in the Jardin des Plantes, and a more dirty, stupid and brutal group of human beings I never saw; despite their being Moslems, it seemed to me that they must be capable of every cruelty and treachery in their own country, and one visit was quite enough to satisfy our curiosity. On the 25th my nemesis of accumulated work overtook me, and while the ladies went to the various paradises of the Paris shops, I stayed at home, read thirty galleys of my book and wrote some twenty letters. On the 26th we all went to call on our old colleague, Lady Caithness, Duchesse de Pomar, at her palace in the avenue Wagram. We met there the gifted Madame de Morsier, who had been for years Lady Caithness' indispensable Private Secretary and literary aid on the theosophical magazine, *L'Aurore*, which she published for several years. Madame de Morsier and I were intimate friends and I was always very glad to meet her again. On the day in question she took me to call on Dr. Baraduc, who showed us some remarkable photographs of what purported to be astral light, human auras and cosmic matter in the process of differentiation. Whatever it might have been, the photographs were certainly very interesting. They have been engraved for one of his books on the subject, which have succeeded his first one,

"La Force Vitale," of which he presented me a copy. That evening I dined with Xifré and saw him off to Carlsbad.

On the 27th, armed with an introductory note from my acquaintance, Dr. Babinski, to his successor as Chef de Clinique, Dr. Souques, we visited La Salpétrière, and Dr. Souques, was obliging enough to give my lady companions the opportunity of seeing some of the hypnotic experiments which Prof. Charcot and his chief aid, Dr. Babinski, had shown me on the occasion of other visits. He also made with us an appointment for a second visit two days later. Meanwhile I went on the 28th to the Ecole Polytechnique, on invitation, to see Col. de Rochas make some hypnotic experiments for the edification of some of his scientific friends. I have seen him give demonstrations of the sort more than once and have found them invariably instructive. Being disembarrassed of the necessity of thinking about curing a patient and following out a medical routine, he dashes boldly into the subject from the standpoint of the student of psychology who has no ulterior motive beyond learning something new about psychology. It is a great loss, to us, his fellow-inquirers, that he should have taken pension lately and so broken up his laboratory at the Polytechnique. The several books which he has published are important contributions to this branch of science, and I hope that in his retreat he may produce other books embodying more of his notes of experiment, with the comments which his ripe experience and present freedom from official interference enable him to make.

According to appointment, then, the ladies and I made a second visit to La Salpétrière to see Dr. Souques experiment with one of Prof. Charcot's most famous subjects, known as "Blanche," and with a fresh one. Among several successes the doctor made a failure in a case where I suggested that he should, before calling the sensitive into the room, gaze fixedly at a bright coin laid on the table, and try to keep the picture of it fixed in his mind until the hypnotic girl had entered, when he should attempt to transfer to her mind his visualised picture of the coin and tell her that she might have the coin lying there as a present if she would pick it up. As remarked, the experiment failed and as I told the doctor, because he had failed to keep vivid in memory the coin-image.

We all lunched with the Duchesse that day and in the evening a friend of Madame de Morsier, le Comte de Constantin, a very old experimentalist in mesmerism and clairvoyance, brought to my hotel at her request one of his mesmeric subjects. The best thing she did on that occasion was to read print and writing while her eyes were gummed and bandaged securely.

On the 30th our good friend, Dr. Weeks Burnett left us for England and I took my sister about to see more objects of interest. All this time the publishers were daily sending me rolls of page proofs of my book, which had to be read and returned at once so as

not to keep the press waiting. On the afternoon of the day in question we made a call on a cousin of ours whom I had not seen for forty years, and who, naturally, brought up a thousand and one souvenirs of our childhood. At 9 P.M. on that day Mrs. Mitchell and I attended a seance at Lady Caithness' palace, of what she called her "Star Circle." There was a beautifully decorated little chapel quite in the old gothic style, with a full-length and beautifully painted picture of the hapless Mary, Queen of Scots, in a sort of recess or chancel at the end of the room. Masked sidelights illuminated it so as to impress one with the idea that a living woman was waiting there to receive our salutations: the rest of the chapel was darkened. The Duchesse had been having this performance going on for a long time and seemed to be thoroughly convinced of the genuineness of her relations with the deceased queen through the paid mediums. One of these was a snuffy old woman in a rumpled bombazine dress, who gave messages by raps and table-tippings. One to my address, purported to be from H. P. B. herself, and the Duchesse with an air of perfect conviction asked me if I did not think it was genuine. "Why, Duchesse," said I "you knew Madame Blavatsky intimately, as well as I, and you certainly must be willing to admit that if she were indeed present, rather than give such a stupid performance, she would fling the table to one end of the room and the medium to the other!" Our hostess and I were on such terms of friendship that she took no offence at my candor, but still seemed as if she were not ready to abandon her faith in her employée. The other medium was a rather pretty young woman who wrote very rapidly at a side table while the other performance was going on. When I came to read her essay I found it good enough to put into the *Theosophist* as a sample of the best of the matter which was being given in this famous circle. Here is a paragraph from the paper, which, under the title of "Clairvoyance" will be found in the number of our magazine for April, 1896:

"What more staggering fact is there for human intelligence than that the immensity of the heavens reflects itself accurately at the sensitive end of the optic nerve, and that all the worlds which rush through the starry spaces, with the races which cover their surfaces, may be contained in the human eye, while man sees the creation merely because he condenses and contains it within himself. Thus in each human eye the same phenomenon repeats itself and immeasurable spaces faithfully come to each of us and mirror themselves in this luminous spark."

The next day, on our way back from a visit to Versailles, my sister and I visited a splendid panorama called "L'Histoire du Siècle" a visual presentation of the history of France within the past century. The painting was so well executed and the portraits of the chief personages of the several epochs were so accurate, that one got a very vivid idea of the course of events since the pre-Revolutionary

days of the 18th Century and down to the current epoch, the Republic of Carnot (who was subsequently assassinated). I wish that the time might come when history would be taught in schools by this method, for I am sure that it would be more efficacious than any course of cramming out of dull books.

At the hotel on the evening of the 1st of August we had a second hypnotic seance with Mme. V . . . , M. de Constantin's best clairvoyant. The results this time were much better than on the former occasion. Besides reading with gummed and bandaged eyes, she was made to exemplify the power of fascination by the unspoken command of the mesmeriser, her bodily weight was sensibly increased, and her nervous sensitiveness was changed so that, while her skin was insensible to pinches, touchings and even pricks of a pin or the point of a knife-blade, she could feel acutely every finger-touch or pin or knife prick on the surface of a glass of water placed behind her and out of the range of her sight, after she had held it in her hands in her lap a few moments, so that the water might become saturated with the aura given off from her person. This is always a very interesting and instructive experiment. At the seance in question, not only the Count but I myself also tested the subject. She showed no sign of consciousness when I was pricking her arm and shoulder with a pin, but the moment that my sister, obeying my gesture, thrust a pin into the surface of the glass of water, the woman started and gave a little scream as she would naturally have done when the skin was pricked while she was in her normal waking state. I tested over and over again the power of attracting and repelling her by a mental command. The reader will bear in mind that the mesmeriser in this case was a private gentleman, and that his researches for so many years had been solely for the purpose of gaining scientific information.

The next day was the 2nd of August, and my 63rd birthday. With Madame Savalle, Jules Bois, the author, and M. Bailly, the publisher, we went to Aulnay-s-Bois to breakfast with M. Arthur Arnould, President of our chief Parisian branch, and a very well-known journalist. The breakfast was itself worth remembering because of the superb omelet given us by our hostess. The house occupied a small corner of the Forest of Bondy, known to every school boy for its connection with the tragedy in which a murdered victim's dog picks out of a crowd his master's assassin, who is brought to justice. On the next day, among other things visited, was the famed Musée Grévin, a collection of waxworks that is superior to that of Madame Tussaud. Scattered here and there through the different galleries are life-size effigies of individuals and groups, so placed as to deceive the unwary visitor. One seats himself beside a quiet-looking gentleman who holds in his hand a catalogue and who seems to be occupied in looking at the wax group before him. One asks permission to see the catalogue for

a moment and, getting no answer, turns to repeat the question when, lo! the silent neighbour proves to be a man of wax. In one corner in a passage, a uniformed attendant seems to be taking a quiet nap but on inspection, he too, proves to be wax. So that really one gets a bit bewildered and cannot always distinguish living persons from their ceramic simulacra. As my sister and I were sitting on a bench I noticed that various passers-by scrutinised us closely as if to make out what we were. This provoked my love of fun to try an experiment, so, moving to the other end of the bench and cautioning my sister not to betray me, I assumed a pose and looked at a fixed object with a steady stare; controlling my breath so as to make an almost imperceptible motion of my chest. Presently there came along a party which included a young woman of twenty-odd years, who stopped nearly in front of me, watched me for a couple of minutes, then nudged her cavalier and whispered: "How very lifelike! What a clever piece of modelling. Alphonse, it is really incredible." Then, always keeping a watchful eye upon me, and encouraged by my immobility, she came timidly forward, stretched out her right arm and with her middle finger touched me on the cheek! This was too much for my gravity and I had to smile, but at the touch of the warm flesh the inquisitive young person gave a little scream, flushed up to her hair, and ran away: my sister, who throughout the scene had with the greatest difficulty resisted the tendency to laugh, now gave way to her mirth, in which all the bystanders joined.

H. S. OLCOTT.

"HOW TO BUILD CHARACTER."

THE very idea implied in the building of character is a new one to many people. They usually think and speak of a man as born with a certain character and incapable of changing it except very slightly. They will sometimes think of a man's character having been changed by great sorrow or suffering, as in truth it often is; but comparatively few people seem to realize that it is a thing that they can definitely take in hand and mould for themselves—a thing at which they can steadily work with the certainty of obtaining good results. Yet, notwithstanding, it is true that a man may change himself intelligently and voluntarily, and may make of himself practically what he will within certain very wide limits. But naturally this is hard work. The man's character, as it stands now, is the result of his own previous actions and thoughts. You who are familiar with the idea of reincarnation, with the thought that this life is only one day in the far larger life, will recognize that this day must depend upon all the other days, and that the man is now what he has made himself by his previous development. But he has lived through very many lives, and that means that he has been many thousands of years in training himself to be what he is, even though such training has been quite unconscious on his part and without any definite aim. He has therefore established within himself many decided habits. We all know how difficult it is to conquer habit—how almost impossible it is to get rid of even some small physical tricks of manner when once it has become a part of ourselves. Reasoning from small things to larger ones, we may readily realize that when a man has certain habits which have been steadily strengthening themselves for thousands of years, it is a serious task for him to try to check their momentum and to reverse the currents. These lines of thought and feeling are welded into the man, and they show as qualities which seem to be deeply ingrained in him. Now that he has yielded to them through all that length of time it would seem from the worldly point of view quite impossible for him to resist them, yet it is by no means impossible from the point of view of the occultist.

If, for example, the man has what we call an irritable character, that is because he has yielded himself to feelings of that nature in previous lives—because he has not developed within himself the virtue of self-control. If a man has a narrow, mean, and grasping character, it is because he has not yet learnt the opposite virtues of generosity and unselfishness. So it is all the way through, the man of open mind and genial heart has built into himself these virtues during the ages that have passed over his head. So that we are exactly what we have made ourselves. Yet we have become what we are without any special effort of thought or of intention. In these lives that are passed we have grown without setting any definite object before us, and we have allowed ourselves to be to a great extent the creatures of our surroundings and circumstances. In some cases we may have intentionally formed ourselves upon the model of some one whom we admired, and so that person may have influenced our life very largely for a time. But obviously this hero of ours, whom we have copied, may have had bad qualities as well as good ones; and at these earlier stages it is little likely that we had the discrimination to choose only the good and to refuse the evil. So that we may very probably have reproduced in ourselves his undesirable qualities as well as those which were worthy of imitation. You may see that this is so if you watch the actions of children in the present day, for from them we may learn much as to the probable actions of the child-nature of our own undeveloped souls in the past. You may see how sometimes a boy will conceive a violent hero-worship for some older person, and will try to model himself upon him. Suppose, for example, that the object of his adoration is some old sailor who can tell him wonderful stories of adventure on stormy seas and in far distant lands. What the boy admires is the courage and endurance of the man, and he respects him for the experience and the knowledge which he has acquired in his wanderings. He cannot imme-

diately reproduce the courage, the endurance, or the experience; but he can, and he does forthwith, imitate the outward traits of his sailor friend, and so he will faithfully reproduce the curious nautical expressions, the tobacco chewing and the rolling gait. Much in the same way we also may have been hero-worshippers in days and lives gone by, and we may have set up many an unpleasant habit in imitation of some savage chieftain whose boastful bravery extorted our admiration.

It is very probable, however, that this idea of definitely taking ourselves in hand for the sake of improvement, has occurred to very few of us before this life. There is no question that to uproot old bad habits and to replace them by good ones means a very great deal of trouble and a great deal of arduous self-control. It is a serious task, and the ordinaryman has no knowledge of any motive sufficiently powerful to induce him to attempt it. In the absence of this adequate motive, he does not see why he should put himself to so much and such serious trouble. He probably thinks of himself as a very good fellow on the whole, though possibly with one or two amiable weaknesses: but he reflects that every one has his weaknesses, and that those of many other people are much worse than any which he observes in himself. So he lets himself drift along without making any effort.

Before such a man can be expected to reverse his old habits, and set to work painfully to form new ones, he must first realize the necessity of a change of standpoint, and must obtain a wider view of life as a whole. The ordinary man of the world is frankly, cynically selfish. I do not mean that he is intentionally cruel, or that he is devoid of good feelings; on the contrary, he may very often have good and generous impulses. But his life on the whole is certainly a self-centred life; his own personality is the pivot around which the great majority of his thought revolves; he judges everything instantly and instinctively by the way in which it happens to affect him personally. Either he is entirely absorbed in the pursuit of wealth, and utterly blind to the higher side of things and to the spiritual life, or else his chief object in existence appears to be simply the physical enjoyment of the moment. To see that this is so, we have only to look a round us at the men whom we meet every day, or to listen to the conversations which are going on in the streets or the railway carriages. In nine cases out of ten we shall notice that the people are talking either about money, or amusements, or gossip. Their one idea in life seems to be what they call "having a good time," or, as they frequently put it in still coarser and more objectionable language, "having lots of fun," as though *this* were the end and the object of the existence of a reasonable being, a living spark made in the Divine Image! I have been much struck with this—that the only idea which many people seem to connect with life is that of the sensuous pleasure of the moment—just amusement and

nothing else. That seems to be all that they are able to comprehend, and it appears to be quite a sufficient reason for not having visited a certain place to say that there is no "fun" to be had there. I have often heard a similar remark made in France; there also, *s'amuser bien* seems to be the great duty which is recognized by the majority, and it has passed into a figure of ordinary speech, so that a man will often write to another, "I hope you are amusing yourself well"—as though the pleasure of the moment were the only important business.

To listen to the conversation of these men and women of the present age one would suppose them to be the mere insects of a day, with no sense of duty, of responsibility, or of seriousness; they have not in the least realized themselves as immortal souls who are here for a purpose, and have a definite evolution before them; and so their life is one of shallow ignorance and giggling vacuity. The only life they seem to know is the life of the moment, and in this way they lower themselves to the level of the least intelligent of the animals about them. Man has been defined as a thinking animal, but it seems evident that as yet that definition applies only to part of the race. I think we must admit that to one or other of these two classes—the money hunters, or the pleasure hunters—belong the great majority of the people of our accidental races, and that those whose principal thoughts in life are duty and the pursuit of spiritual development are only a very small minority.

There are many of them who have a recognition of duty in connection with their business, and they consider that everything else must yield to that—even their personal pleasure. You will hear a man say; "I should like to do this very much, but I have my business which requires attention; I cannot afford to lose time from my business." So that even the idea of personal pleasure becomes subsidiary to that of business. This is at least somewhat of an improvement, though it is often very sadly overdone, and you will find many people to whom this idea of business has in its turn become a kind of god which they worship. They are in a condition of abject slavery to it, and they never can let themselves escape from its influence even for a moment. They bring it home with them, they are wholly involved with it, and they even dream of it at night; so that they sacrifice everything to this Moloch of business, and they cannot be said to have time for any true life at all. It will be seen that though there is here a dawning conception of duty it is still only upon the physical plane, and their thought is still limited to the affairs of the day. Very rarely and only in the case of a small number will it be found that this idea is dominated by a light from higher planes; very rarely indeed has the man a glimpse of a wider horizon. This concentration of attention upon the physical life of the passing day seems to be a characteristic of our present race, of the great so-called civilization which at present exists both in Europe and in America. Obviously the man who wishes to do anything definite in the way of

character-building must first of all change this standpoint, for otherwise he has no adequate motive for undertaking so severe a task.

In religious circles this change of standpoint is called conversion; and if it were freed from the somewhat unpleasant canting associations with which it is ordinarily surrounded, this would be a very good word to express exactly what happens to the man. We know that in Latin *verto* means "to turn," and *con* signifies "together with;" so conversion is the point at which the man turns from following selfish ends and fighting against the great stream of Divine evolution, and henceforth begins to understand his position and to move along with that stream. In the Hindu religion they call this same change by the name of *viveka*, or "discrimination," because when that comes to a man it means that he has learnt to see the relative value of objects and to distinguish to some extent between the real and the unreal, so that he is able to perceive that the higher things only are those which are worthy of his attention. In the Buddhist religion another name is given to this change—*manodvaravar jana*, or "The opening of the doors of the mind." The man's mind has in reality opened its doors; discrimination has awakened within it and its owner has brought it to bear upon the problems of life. The man who is entirely wrapped up in pleasure has not yet opened his mind at all; he is not thinking about life in any serious way, but is simply immersed in the lower currents. The business man has developed the desire of acquisition, and is bending all his energies into action for that purpose; but his mind also has not yet opened to understand the realities of a higher life. So this opening of the doors, this discrimination, this conversion, means simply the realization that the things which are seen upon the physical plane are temporal and of very little importance as compared with these other things which are unseen and eternal. It is precisely that which is spoken of in your bible, when you are told; "Set your affection on things above and not on things of the earth ..... for the things which are seen are temporal, but the things which are not seen are eternal." This does not mean in any way that a man must give up his ordinary daily life, or must abandon his business or his duties in order to become what is commonly called a pious or a devout man; but it does distinctly mean that he should learn intelligently to appreciate other things besides those which are immediately obvious upon the physical plane. We all of us at different stages have to learn to do this; we have to learn to widen our horizon. As little children, for example, we appreciate only those things which are very near to us, and we are unable to look far ahead in time, or to plan much for the future. But as we grow older we learn by experience that it is sometimes necessary for us to give up the pleasure of the moment in order that we may gain something in the future which shall be better and greater. In the first place this is usually to gain something still for ourselves; for

many of us it is only by degrees that the true unselfishness dawns. In many cases the little child would spend the whole of his time in play if he were allowed to do so, and it is a matter of regret to him that restrictions should be imposed upon him and that he should be compelled to learn. Yet we universally recognize that the child should learn, because we know what the child as yet does not—that that learning will fit him to take his place in life, and to have a fuller, purer, and more useful career than would be possible for him if instead of learning he devoted himself entirely to the joys of the moment. Yet we who thus enforce this learning upon the child are ourselves doing the very same thing for which we blame the little one, when we regard the matter from a standpoint but very little higher. We also are working for the moment—for the moment of this one life, and we are not in the least realizing that there is something infinitely grander and higher and happier within reach if we only understood it. We are working for this one day only, and not for the future which will be eternal. So that the moment a man becomes distinctly convinced of this higher life and of this eternal future—as soon as he realizes with certainty that he has his part to play in that, naturally his common sense will assert itself, and he will say to himself; "If that be so, obviously these material things are of comparatively little account, and instead of wasting the whole of my time in play I must be learning to prepare myself for this greater life in the future." There at once is the adequate motive whose lack we had previously deplored: there is the incentive to learn to build the character, in order to fit oneself for that other and higher life.

I think that Puritanism which has played such a prominent part in the history both of England and of America, arose chiefly as a reaction against that view of life of which I was speaking just now—the mere living for the careless selfish enjoyment of the moment. I believe that Puritanism was in itself very largely a protest against that, and in so far as it emphasized the reality of the higher life, and the necessity of paying attention to it, it had great good in it. True, it also did much harm—more harm than good on the whole because it did this very terrible thing, that it made people identify religion with sourness and sadness. It made people think that to be good one must be miserable; it degraded and altogether falsified the idea of the loving Father. It blasphemed God by telling the most horrible and wicked falsehoods with regard to Him; it misrepresented Him as a stern and cruel judge, a very monster, instead of a Father full of all love and compassion; and in doing this it warped and distorted Anglo Saxon Christianity, and set a stamp upon it from which it has not even yet recovered. Perhaps the reason of this may be that it made a very common mistake—that it confused cause and effect. It is quite true that a man who has learned to appreciate the higher joys of the spiritual life cares little for those of the ordinary physical

existence. But it is not in the least because he has lost his capacity for joy, but only because he has now realized something so much fuller and wider, that by comparison with it the lower delight has ceased to seem joy at all. When the boy comes to be a man he has outgrown his childish toys, yet he is capable of other and much greater pleasures than those could ever have given him. Just so the man who rises in evolution, so that instead of mere selfish delights he comes to appreciate the far greater joy of unselfish work, will find that his ordinary pleasures are no longer satisfying to him and seem to him no longer worthy the trouble of pursuit. This is because the man has reached a higher standpoint and gained a wider horizon, and the result upon the physical plane would seem to be that he had ceased to be interested in the lower physical pleasures. We must not, however, confuse the cause with the effect, as the unfortunate Puritans did, and suppose that by turning our backs upon the joys of the physical plane we therefore instantly become the more highly evolved men with the wider outlook. It is quite true that because the man has developed he no longer cares for infantile pleasures: it would not be true that the infant by refusing the delights appropriate to his age would thereby become an adult. It is well, then, that we should realize very clearly that it is emphatically a false and foolish doctrine that to be good, men must be miserable. Exactly the reverse is the truth, for God means man to be happy, and it is most certainly his duty to be so; for a man who is unhappy radiates depression all around him, and this makes life harder for his fellowmen.

How then does a man come to make this great effort of trying to build his character, trying to make something of himself? It seems to me that the safest and the most satisfactory path is that which we have just indicated. The man comes to wider knowledge, he comes to understand that there is a grander and a higher life; he sees that there is a great scheme, and that man is part of that scheme. Seeing that, and appreciating to some extent the splendour and the glory of the plan, he wishes to become an intelligent part of it—he wishes to take his place in it; no longer merely as a straw swept along by a storm, but rather as one who understands and wishes to take his share in the mighty divine work that is being done.

There are others whose awakening comes along quite a different line—the line of devotion, rather than of knowledge. They are very strongly attracted either by a high ideal, or by some lofty personality; their love and admiration are excited, and for the sake of that ideal, for the sake of that personality, they make strenuous endeavours to develope themselves. When this devotion is inspired by the glimpse of a splendid ideal it is indeed a glorious thing, and its action is practically indistinguishable from that of spiritual knowledge. When the devotion is to a person it is often also exceed-

ingly beautiful, though then there is a certain element of danger arising from the fact that the object of this intense affection is after all human and must therefore possess imperfections. Sometimes it happens that the devotee comes suddenly upon one of these imperfections, and receives therefrom a rude shock which may tend to diminish or divert the devotion. The high ideal can never fail the man who trusts it; the person may always do so to some extent or in some respect, and consequently there is less of security in the devotion to a teacher. We in the Theosophical Society have had some experience in this direction, for among our students there are many who approach the truth by this road of devotion. When the devotion is to Theosophy, then all goes well; their enthusiasm grows ever more and more brilliant as they learn more of the truth; and no matter how far they penetrate, or which of its many sides they investigate, they can never be disappointed. But when the devotion has been not to Theosophy or to the great Masters who gave it to the world, but to some one of their instruments on the physical plane, we have found that its basis was less secure. Many entered the Society and took up its studies on the strength of a personal devotion to its great founder, Madame Blavatsky. Those who knew her most intimately, those who came nearest to understanding that wonderful, many sided individuality, never lost their faith in her, nor their deep, heartfelt affection and devotion for her; but others who knew less of her were much perturbed when they read or heard of wild accusations brought against her, or when they saw the unfavorable report of a learned society concerning her. Then it often happened that because their faith had been based upon the personality (and upon one which they did not understand) they found themselves altogether overthrown, and abandoned the study of Theosophy for this incarnation. Of course such a position is obviously utterly irrational, for even if all the absurd stories circulated about Madame Blavatsky had been true, the mighty doctrines of Theosophy still remained the same, and its system was still unassailable; but the emotional person does not reason, and so when his prejudices were shocked or his feelings were hurt, he abandoned the Society in a rage, not realizing that he himself was the only one who suffered through his folly. Devotion is a splendid force; yet without an intelligent comprehension of that to which the devotion is felt, it has often led people terribly wrong. But if the man clearly grasps the mighty, Divine scheme of evolution, and feels his devotion called forth by that, then all is well with him, for that cannot fail him, and the more he knows of it, the deeper his devotion will become and the more thoroughly will he identify himself with it. There is no fear of close investigation there, for fuller knowledge means deeper adoration, greater wonder, and greater love. For these reasons it always seems to me best for the man to feel his devotion for the ideals rather than for personalities,

however lofty these may be. Best of all is it that he should base himself upon reason and fact, reason steadily from what is well-known scientifically, to the things not yet known in the outer world. His inferences may sometimes be wrong, but he realizes that possibility and is always ready to change them if good reason can be shown to him. Any such alterations in detail in no way affect the basis upon which his system rests, since that is not accepted in any way upon blind faith, but stands on the secure platform of reason and of common sense. He knows that the mighty scheme of evolution exists, although as yet our knowledge of it may be very imperfect; he knows that he is put here for a purpose and that he ought to be trying to do his share in the work of the world. How then can he go to work to fit himself to take that share?

There comes in the question of the building of character. A man sees himself to be fit or unfit as the case may be; to be fit in certain ways perhaps, but much hampered in others by characteristics which he possesses. There at once is an adequate motive for him to take himself in hand, when he realizes that his life is not for this short and fleeting period only, but for all eternity, when he sees that the conditions of the future days of this wider life will be modified by his actions now. He recognizes now at least that he must so train himself as to be able to do this noble work which he sees opening up before him—but he must not waste his time in idleness or folly, because if he does he cannot bear the part destined for him. He must learn, he must educate and develope himself in various ways in order that he may not fail in his ability to bear his share in the future that awaits us, in the glory that shall be revealed.

As to the stages in which this can be done, perhaps we can hardly do better than listen to the words of one of the mightiest of earth's teachers, whom I quoted to you in a previous lecture. You will remember, perhaps, how I told you that men asked the Lord Buddha, if it were possible, to state the whole of his marvellous doctrine in one single verse; and how he replied in these memorable words:—"Cease to do evil; learn to do well; cleanse your own heart; this is the teaching of the Buddhas." Let us take up the building of character along the lines indicated by the golden words of the great Indian Prince and see how thoroughly his single sentence covered the work of many lives.

"Cease to do evil." Look at yourself carefully and thoughtfully, examine yourself and see what there is in you that stands in your way, that prevents you from being a perfect character. You know well the goal that is set before you; you who have read the Theosophical books know well what is written there of the great Masters of Wisdom—of those men who are almost more than men, and of their glory, power, compassion, and wisdom. There is no mystery as to the qualifications of the perfect man; the steps of

the path of holiness are fully described in our books, with the qualities which belong to each of them. What the Masters are, what the Buddha was, what the Christ was, that we must all some day become; we may therefore put before ourselves what is known of these great characters, and putting ourselves in comparison with them we shall see at once in how very many ways we fall lamentably short of that grand ideal. Lamentably, yet not hopelessly, for these great Masters assure us that they have risen from the ranks in which we are now toiling, and that as they are now, so we shall be in the future; and whether that future be near or distant is a matter which is entirely in our own hands, and rests upon our own exertions.

The attempt to compare ourselves with these perfect men will at once reveal to us the existence of many faults and failings in ourselves which have long ago disappeared from them. Thus we commence our effort to obey the command of the Buddha, "Cease to do evil," by setting to work to eradicate these undesirable qualities. We have not far to look for them. Let us take, for example, such a quality as irritability—a very common failing in a civilization such as ours, in which there is such a constant rush and whirl, and so much of nervous overstrain. Here is a prominent evil which must certainly be cast out. A man often thinks of himself as having been born with a highly strung nervous organism, and therefore unable to help feeling things more keenly than other people; and so he expresses this additional sensitiveness by irritability. That is the mistake which he makes. It may be true that he is keenly sensitive; as the race developes many people are becoming so. Yet the fact remains that the man himself should remain master of his vehicles and not allow himself to be swept away by other disturbances. For this irritability is seen by the clairvoyant to be simply liability to disturbance in the astral body. This astral body is a vehicle with which the true man has clothed himself in order that he may learn through it and act through it. It cannot therefore fulfil its purpose perfectly unless he has it thoroughly under control. As the Indian books tell us, these passions and desires are the horses, but in order to be useful to us they must be under the control of the mind, who is the driver; and this driver himself must also be ready to obey the slightest order which comes from the true man who sits in the chariot directing the movement of these his servants. For the man to allow himself to be swayed or swept from his base by his passions and emotions, is simply to allow his horses to run away with him and to carry him whither they will instead of whither he will. It is for you then to say whether you will allow yourself to be mastered in this undignified manner by these feelings which should be your servants. You have the right and the power to say that this shall not be, and that these unruly horses shall be brought under perfect control. It may be true that for a long time you have

allowed them to have their own way until to yield to them instead of dominating them has became a fixed habit. Yet to learn to manage them is the first step in the upward path ; there can be no question that it will have to be taken, and the sooner it is taken the easier it will be.

It can never be too late to begin, and it is obvious that each time that the man yields himself makes it a little more difficult for him to resume the control later. The irritable man will constantly find himself yielding to small annoyances, and under their influence saying and doing what afterwards he bitterly regrets. Strong though his resolve may be, it is almost certain that again and again the old habit will assert itself, and he will find that he has said or done something under its influence before (as he would put it) he has had time to think. Still if he continues to make a determined effort at control, he will eventually reach a stage when he is able to check himself in the very utterance of the hasty word, and to turn aside the current of his annoyance when it is at its strongest. From that to the stage where he will check himself before he utters that word is not a very long step, and when that has been gained he is very near to the final victory. Then he has conquered the outward expression of the feeling of irritation ; and after that he will probably not find it very difficult to avoid the feeling altogether. When that has been once done a definite step has been gained, for the quality of irritability has been weeded out and it has been replaced by the quality of patience as a permanent possession which the man will carry on with him into all his future births.

C. W. LEADBEATER.

(To be concluded.)

THE MIRROR.

MANY years ago a crowd of drunken sailors were ill-treating an aged Hindu in one of the side streets of Bombay. He was a fortune-teller, and his sole stock-in-trade consisted of a highly polished silver mirror. Their profane requests had insulted him and he would have gone away, but this they would not allow. He was afraid to raise his voice for help, for should the "soldier-man" come that way he would be sent to prison as an impostor, the law of the Englishman being very strict now in the land of his fathers. None but he could utter the words that brought the workings of Fate in living moving pictures upon the surface of his mirror. And though he was the last of his line he would die before he would profane the gift of the Gods, for such the mirror surely was. It had been in his family for countless generations, and there was a tradition in his native hills that a Deva had bestowed it upon a remote ancestor. Soon the crowd around him became more

pressing in their demands, and a few kicks, which however, he managed to avoid, betokened the approach of brutality. The old man, with the philosophy of his race, hugged his beloved mirror to his breast and resigned himself to fate. Just then, two young fellows, seeing the crowd, came over and persuaded the brawlers to depart, with an account of a marvellous juggler some few streets away. With the sudden change of mood peculiar to men in drink, their anger gave way to jollity and they went off in search of the new sensation. The gratitude of the old Hindu was unbounded, he invoked the blessings of all the gods on his preservers. He showed them his mirror and telling them of its wonderful powers eagerly implored them to look. Did he not owe them his life? Had they not saved his one treasure from falling into profane hands? And this was all the return he could give them, for he was a poor man.

Frank Dalton and Ralph Thomas, chums from childhood, were now shipmates on a vessel anchored in the Bay. Unwilling to pain the old man by refusing to allow him to express his gratitude they consented to see what Fate had in store for them. Muttering some prayer over the mirror the old man held it up before Frank. He looked at its polished surface and saw the brightness gradually leaving it. Then it began to shine again, and he saw a ship upon the seas. On, on she sailed, past huge banks of cloud which his sailor's instinct told him were land. Soon the anchor was cast in a mighty bay and he and his friend were in a small boat pulling towards the shore. Now they are in a strange half-built city, and everyone around them is hurrying by with eager, feverish haste. Soon, they too, catch the infection, and are eagerly journeying into the interior of the land, through great forests, over mountains, and across sun-dried plains. Others are journeying also, and they meet many coming back to the sea. Now they are living in tents and there are thousands of tents around them. Thousands of men are there sinking holes in the ground, drawing up the earth by means of buckets, bags, or any contrivance that would answer the purpose. Months seemed to pass in this manner. Then they are journeying back to the strange little city again. And they are joyous and full of hope for the future But meanwhile the city has grown, and they knew it not when they saw it again. Then Frank saw himself established in business in a mighty thoroughfare, and felt that he was prospering. The vast street gave way to a quiet one bordered with trees. He was inside a magnificent house, and there was one he loved, and little ones who shouted with glee when he came home. He saw his loved one growing old, his little ones were tall and stately. He lay upon a bed, they were all around him, and he felt this was the end as the mirror became dark again.

Polishing the mirror with a piece of silk, the old man prayed again and held it up before the other. He too, saw the ship, the land, the half-built city, and the crowds of eager men delving into

the earth. He also was successful in business, but it was a lonely man he ever saw as the pictures moved across the mirror. Then there ran a river by the city; it was night and a man was struggling in the water. Great lights flared overhead from some huge structure. A boat pushed out from the shore, three men were in it, but the man had disappeared and the boat passed over where he had sunk. Yet ere he sank, Ralph saw that it was himself who was the victim. As the mirror still remained bright, the old man told him to look again. Perhaps there was a way by which this destiny would be avoided. He looked and the face of a young woman gazed out at him from the depths of the mirror. Poor she evidently was, but such a world of love and sympathy welled from her eyes that Ralph felt his heart go out to her with the impulse of affinity. "So it is written," murmured the old man. Pressing a few coins into his unwilling hand the friends returned to their ship to find everything in confusion and great excitement prevailing. The marvellous discoveries of gold in Australia had been confirmed and their vessel was under orders to load with provisions and sail for the land of gold.

It was not long before the ship departed, filled with an eager crowd of adventurers. Early one morning the land of promise was sighted, and the two friends saw in the long line of clouds the same picture that had appeared in the old Indian's mirror. They too, were eager to go to the diggings, but the captain took strict precautions in order to keep his crew for the homeward voyage. Our friends, however, had arranged with a passenger to return that night with a boat and take them off. They had no fear of being detected for they now believed implicitly in the mirror. Shortly after midnight their friend rowed gently alongside the ship, and our friends were soon in the boat, pulling towards the shore. Morning found them in a small hotel on the outskirts of Melbourne. In the quaint canvas houses and tents, with more pretentious buildings in course of erection, they saw again the mirrored city. The arrangements for the journey to the diggings were soon concluded, and they set off to the golden hills where fortunes wanted only the taking.

There is no need to dwell upon their life on the gold-fields, eventful though it was. They were lucky, extremely so, and soon returned to Melbourne with their golden harvest. Embarking his capital in business Frank Dalton soon became wealthy and, having married, built himself a magnificent suburban residence. Speculating in land, Ralph Thomas drifted further and further from his old friend. He too, became wealthy, but with prosperity came the grain of that selfishness which was to lead to his undoing. The face that had looked out at him from the depths of the old Indian's mirror was ever in his mind. Yet he found himself hoping that when he found her, as he firmly believed he would, she

would not be as poor as the mirror had presaged. He who had been only a sailor-lad was above marrying a poor girl, and with human fatuity soon brought himself to believe that the mirror, or his eyes, had played him false, and that she who was to save him from a watery grave would prove rich as well as beautiful. This habit of ruminating on the future made him absent-minded and he often indulged in reveries, in which, however, selfish instincts predominated. Having determined to purchase a small property which adjoined a palatial hotel he had built in a rising suburb, his astonishment, disgust, and resentment can be better imagined than described when, on interviewing the owner, she conducted him into a small, but neat sitting-room, where, engaged in writing sat the girl the Fates intended for him. She looked up as he entered with her mother and hope and joy leaped from her eyes. He seemed dazed at first, and thought he was again in Bombay, looking into a brightly burnished mirror, looking into soft pleading eyes. She stepped out from the mirror, and all the honorable feelings of unsullied youth surged through him as he grasped her hand. The touch of her hand dispelled the illusion, and sitting down, he again became the hard man of business. He soon had their little story from them. How the father had died, leaving them only this little property, together with a bundle of now valueless mining shares. How they had struggled to pay the calls, and now, forced by poverty, would sell the little home that meant so much to them. He bought the property and soon took his leave, afraid to trust himself any longer in the presence of the daughter. Day after day, until Mrs. Rayne and her daughter Alice left the place, he would hover about, endeavouring to see her. His heart warmed when he saw her, yet he always avoided speaking or renewing the acquaintance. For a while he strove to forget her; then he sought her out again. She was earning a precarious livelihood by teaching music. Again he haunted the house where she lived, determined one day to speak to her, sternly repudiating such folly the next. Then he plunged again into the struggle for wealth. Success came to him, public honors were thrust upon him, and with every accession of wealth or fame the sweet face of Alice Rayne became more and more repellent. From being angry with himself he became angry with her, and developed a vague idea that she and her mother were conspiring to entrap him into marriage. This he swore would never be, yet Fate threw them together again. His old friend Frank Dalton invited him to spend Christmas with him. Glad of a change, the gloomy, self-harassed man went down to Dalton's with the most pleasurable anticipations. Quite taken out of himself by the hearty welcome he met with, Ralph became very agreeable, and the conversation turned on the old days when they were boys together. Frank and his wife had prepared a surprise for their guest and deliberately turned the flood of talk into topics anent the mysterious. From thence to the old Hindu and

his magic mirror was an easy transition, but Ralph became uneasy and even annoyed as Dalton told the story to his wife. Sending one of the older children for the governess Mrs. Dalton bid them prepare for bed. As the governess entered the room Ralph turned and beheld Alice Rayne. Again the wave of memory flashed over him, Bombay, the Indian, the mirror...and that sweet face. But he quickly put it from him and was only studiously polite. When she had retired Dalton told him of being struck with her resemblance to the face in the mirror, and of selecting her amongst a number of applicants for the position of governess to his children. Ralph would not hear of the resemblance, abruptly turned the conversation, and was even sceptical of Dalton's assurances that Alice knew nothing of the matter. In the morning he pleaded an urgent call and left the house, mentally resolving never to visit Dalton's again while Alice was an inmate of their home.

Dalton, knowing Ralph's fondness for money, soon saw the cause of his unwillingness to accept the alternative of Fate, for both he and his wife firmly believed in the truth outlined in the old Indian's mirror, and Mrs. Dalton was not slow to discover that Alice had more than a passing regard for Ralph Thomas, however much she tried to hide her feelings. So they interested themselves in her welfare, and under Dalton's keen business sagacity certain mines around Ballarat were galvanised into activity. The valueless certificates that Alice still held were transformed into shares that paid handsome returns for all the calls that had been paid upon them, and wealth flowed in upon her.

Meanwhile Ralph Thomas had grown very sombre. His thoughts took a more gloomy cast, and people noticed that he avoided crossing rivers, or going upon the sea. He intruded his depressing presence into society, animated by a feverish desire to find the face that his disordered mind told him he was yet to find. He stood at street-corners and watched the crowds go by. At theatres, balls, and social functions, he eagerly scanned the faces of the ladies present, but even the boldest fortune-hunters were daunted by his grim sarcasm. Then his mind gave way to melancholy, and he imagined himself a much-injured person. And his heart grew soft whenever he thought of Alice, although he now regarded her as an impostor. Soon he found himself pitying her, and the web of delusion was complete. He lost his grim, sarcastic manner, became very meek, and posing inwardly as a martyr, presented the outward appearance of one.

His better nature was evidently asserting itself, and once the dread thought came to him that he was doing Alice an injustice. Slowly that thought took possession of his mind. He indignantly repelled it at first, but it returned again and again, until one day he found himself admitting that this might possibly be the case. He was aroused from his reverie by a policeman who had noticed him

leaning over the side of a bridge spanning the river Yarra. Unconsciously he had threaded his way through the busy streets down to the river, and was horrified to find himself gazing into the black waters which lapped the pillars of the bridge with seductive wantonness: each tiny wavelet as it broke against the pillars seemed to bid him come, and be at peace. Brought back to himself by the touch of the policeman, he called a cab and was driven home. Several times after that he found himself in the neighbourhood of the river. But now he had no fear; in some dim way he felt the end was near. And he was very lonely. Often he dreamed of Alice, but now she always appeared as in the little room where first he met her. Losing all desire for wealth, his mind gradually became calmer, and he resolved to seek out Alice and offer her his hand, telling her the story of his life and the promise of the mirror. For he saw now his folly and knew that gold had obscured love. His reveries though tinged with regret took on a healthier tone, and were no longer morbid.

Filled with this determination he paid a visit to the Dalton's who were naturally much surprised at his appearance. Never had they seen him so light-hearted, so full of promise for the future. Dalton accompanied him to the station when he took his departure, and Ralph told his old friend that after all Alice Rayne was the girl whose face they had seen in the mirror. Dalton vowed it would be no fault of his if they were not soon married, and noted the evident pleasure expressed on the face of his life-long friend. They shook hands as they were wont to do in their old sailor-days, the train moved off, and as Dalton gazed after it a host of unpleasant thoughts took possession of his mind.

Meanwhile, the solitary occupant of a first-class carriage, Ralph Thomas gave himself up to most ecstatic reverie. Marry Alice? Certainly. Oh how blind, how foolish he had been, and how he would strive to atone to her for his indifference. Had she changed much? No, Dalton had said she was just the same, just the same..... And he found himself gazing at the mirror again.....Long, long, he gazed at the sweet face and loving eyes. Eyes that merging met and looked like one deep vault down which he wandered, as it seemed for ages. Far away burned a tiny flame which he strove to reach, and as he wandered on he thought that he too was a flame.....whose destiny was to reach that other. All his illusions fell from him; calm and pure he must be when flame met flame.....Great lights flashed by on either side, the engine whistled shrilly, a murmur of voices sounded in his ear as the train slowly came to a standstill. Grasping his wraps, he opened the door and stepped out into space. Down, down he went into the cold waters of the river, swollen by recent rains. Voices rang out from above and from the shore. Rising to the surface the unhappy man looked upwards, and saw the train standing on the bridge, saw the great lights

burning.....and heard the low chant of the old Hindu as Life's mysteries flashed across the surface of a mirror that reached from earth to Heaven. Kind faces looked up at him from the water, peered out at him from the air. A golden galley with silver sails came sailing o'er the mirror. Strange man-like figures stood in the prow, and from their faces streamed the glory of the rising sun. Sweet voices called him.....the Mother of the World was hushing her babe to sleep, he heard the strains of a music that was not of earth ....and the boat passed over where he had disappeared.

Two days later the body was recovered, and his identity established. Perhaps never again would such an accident take place. It appeared that as the train came on the bridge the driver found all signals suddenly change against him. The station-platform was but a few hundred yards from the end of the bridge, and, not daring to go past the bridge signals he stopped his train fairly on the bridge. The signal man on duty saw the signals altering and at once strove to right them, but the mechanism refused to work until the train had been stopped for fully a minute. Examined afterwards the apparatus was found to be in good working order. On the bridge itself the iron girders constituting the sides were just on a level with the foot-board of the carriages, and there is no doubt that the unfortunate man believing the train to be stopping at the platform, had opened the door and stepped out. The rest has already been told.

* * * *

Far away on the outskirts of Bombay a few miserable huts may be seen. In one of these an aged and decrepit Hindu was crouching over a small fire. Black thoughts filled his mind, for his heart was very sore against the Englishmen who ruled his country. And he marvelled that the gods made no sign. Had they not forbidden him the towns and even put him in prison as an impostor? They were a strange mad race, who feared to know the truth. But for very gratitude he would have cursed them all long ago. And when as now the black thoughts would seize him, there would also come the memory of a brutal crowd, an outraged Hindu, and two resolute young faces. May the gods ever bless them for they were good. Picking up what looked like a battered tin-plate, but was alas, all that was left of his famous silver mirror, he gazed long and tenderly at it. Had they not when he was in prison beaten it up with hammers, and contemptuously flung it at him in heathen glee? When released, he meekly hung around the prison-door, longing, yet not daring to ask for his treasure. How cunningly, lovingly, and wrathfully he had restored it to a faint semblance of its former glory. Muttering his prayer he held it up before him, and saw that it was well with one of his preservers. The other—but the mirror gave no sign and he knew that the gods had him in their keeping. Yet there was a maiden whose fate was bound up with his. The mirror showed a fair woman seated at a table; her head was buried in her hands and she was sobbing. Letting the mirror fall unheeded at his feet he crouched still closer to the fire. Tears could not come into those aged eyes that had looked out proudly and defiantly at poverty and misery, at insult and shame. Slowly the fire died out; he still sat by the ashes. Tears would have been a relief, but they would not come. They never do—when the *heart* is sobbing. His hour had struck.

J. L.

THEOSOPHY AND SCIENCE COMPARED.

[*Concluded from p.* 355.]

AND now, having thus taken some view of the scientific position, in however imperfect a manner, let us in turn examine that of the theosophists, and try to ascertain whether they stand in a position which is any more tenable.

And to begin with it must be stated, as it so often has been formerly, that no member of the Theosophical Society is in any measure bound by any of the statements here made; for all must be at liberty to differ from the conclusions reached, in whatsoever measure they may deem them insufficiently founded or proved. Most of the statements promulgated by theosophists are considered to be no more than hypotheses to those who may not feel them to be of more than that weight; but where individual members have arrived at conclusions which they deem certain, it becomes their duty to assert those conclusions as facts open to challenge. Hence some of them have asserted the existence of the Masters as facts in Nature; but no one is expected to admit the statement as one that cannot be denied—because it cannot be demonstrated as we might with a mathematical problem, and hence no sort of compulsory acceptance is possible.

If scientists call upon us to prove all things before we accept them, or else admit that the matters in debate are purely tentative, so also must theosophists—else could they never claim that Science was a part of Theosophy. But here there comes in a signal difference in the two cases; for Theosophists recognise that what may seem absolute proof to one, may seem quite inadequate to another. This comes of theosophists laying down the proposition that all minds cannot be considered of equal experience—a consequence of their hypotheses of the successive outpourings from the Logos, and of evolution and reincarnation. From these postulates it follows that some will have had millions of years longer in which to evolve their perception of truth than others may have had; and consequently that the degrees in which they will be able to perceive it will greatly differ, so that an exact agreement is not to be expected. One absolute truth we may well suppose there must be; but in this world of illusions we may not hope to find it in its fulness, unless in

isolated instances—more generally we shall perceive but some aspect of it; and therefore some relative truth is about the most we can expect, according to our individual limitations.

But let us suppose, as theosophists postulate, that it may be possible to widen out those limitations in a manner which scientists have hitherto denied; and that it is a fact we are not yet in the full possession of all the powers to which the human mind can and must reach eventually. It will follow that what now appear to be the ultimate ascertainable facts in Science will then no longer be so. For instance, we have heard Professor Tyndall asserting that the ultimate marshalling of the atoms, not to say anything of the construction of those atoms themselves, is beyond the grasp of the human mind, whatever instrumental aid it may have. And that, under his own circumstances, was a quite candid, honest and truthful statement; but some theosophists beg to differ from it—and that not partially, but altogether; and that is the principal reason why his quotation was here introduced. For the theosophists in question assert that, having carried out a certain course of training and experiment, as laid down among the rules of practical occultism, they have had it proved to them that it is quite possible not only to watch the array of atomic action which makes up (for instance) hydrogen gas, but also that they are thence able to discover the nature of the atoms of that gas—how they come to be what they are and how they are. And in proof of these assertions of theirs, they deduce from these experiments what ought to be the atomic weights involved, according to the manner in which chemists at present understand such weights; and our experimenters appeal to the close agreement of the resulting numbers in proof of the great accuracy of the results obtainable on occult principles which, *being* occult, are denied by, and quite unknown to, the official Science at present recognised. Nevertheless these conclusions, certain as they were to those who obtained them, were published with diffidence and in a tentative manner—they were merely put on record in a public print, most likely in order that in future they might be appealed to as proof of the correctness of occult Science, until, in time, the variety called official Science may have made corresponding discoveries which may either verify or confute them.* Thus these proofs were not offered as things which, on the authority of the observers and the nature of the experiments, must perforce be accepted—for, of course, it was known that those who might read them might rarely or never have the means of verification at hand, and could not be expected to accept the results unless in a tentative manner. It is a case where time alone will bring the proof; and to its lapse the experimenters may confidently look forward as the only means for their justification or otherwise. And yet it cannot but seem a pity that, with the means of such verification or disproof possibly at hand or available,

* *Lucifer*, article on "Occult Chemistry."

none of our scientists seem to try them; as, according to their own maxims, we may think them bound to do. On the contrary they appear to ignore them altogether; and must accordingly submit to be forestalled, and thus to form merely the tail-end of the procession of progress, when they might otherwise lead in the van of it.

So, likewise, in regard to that Ether which the scientist has spoken of but cannot demonstrate, but which has been known to theosophists for ages past, and spoken of during the first few hundred years as the Astral Light, in one of its many aspects. And theosophists have maintained that every thought of ours produces a corresponding form in that etheric medium, and have indicated, the manner in which may be cultivated the faculty of seeing these forms as they evolve—so that, by comparing many instances of the same form and its corresponding thought, the verity of the observations may be shown. Of course this also was put forward as a thing which, while proved to those who made the experiments, could not be demonstrated to those who had not the means of repeating them; but then, it is the duty of scientists to cultivate, or at least to examine those means, but—have they done so? It seems they have made some little progress in this direction, because a few years back some one had been making experiments upon the kind of light which is seen floating before the eyeballs when the eyes are bandaged in such a manner as to exclude all other light. It was said that the forms assumed by this seeming light varied according to the thoughts of the observer—that if he thought, for instance, of a certain word, the light took a form which was always more or less in accordance with a fixed type; and if another word was thought of, the form varied accordingly. Meanwhile theosophists had for many years not only asserted something similar, but have published elaborate results very fully illustrated * and no doubt mostly in vain, so far as scientists are concerned. But since the latter seem to have made a feeble beginning, possibly more and better results will follow therefrom.

It has been shown that scientists, like theologians, have formulated their trinity—and, as already said, theosophists do the same. But that of the theosophists, while involving two of the same terms—Force and Matter—differs as to the third. Instead of the Ether of Science, Theosophy postulates Consciousness as the third of the terms which make up the three. Of this triad, consisting of consciousness, Matter, and Force (whose synthesis is to us the one grand total which has been called the Deity by some, and the Unknowable by others), it is said that all which exists has come; and back to It will all that is, be ultimately resolved. And it will be seen that by this substitution of Consciousness as

* *Lucifer*, article on "Thought Forms," and Leadbeater's "Man, Visible and Invisible" are striking examples; also Marques', "The Human Aura."

a manifesting entity by itself, and not as the mere product of living matter as scientists have so confidently asserted, a number of the besetting difficulties of Science are at once got rid of. This fact it has been said, Professor Huxley in his last days perceived—if he did not also adopt. But theosophists do not put their trinity forward as an invention or discovery of modern date: but simply as the translation of an Indian triad into English words, and they proceed to show that it is of the most ancient origin—is, in fact, merely one of the aspects under which the radical cause or origin of all things has been known from immemorial time.

And then, again, Theosophy does not leave us quite in the dark as to what these things called Consciousness, Force, and Matter really are; it does not blankly say "we do not know," as Science has had to confess; for it simply points out the fact that, given that special cultivation of the super-sense at present latent, the true relations of these things will be seen. Then we shall know what Force is, and what Matter is—and another thing also. That other thing is in relation to what Science speaks of as the Laws of Nature—about which she has ascertained so much in regard to their working and their effects—but as to their origin and their true relations to each other, she knows absolutely nothing, and finds herself driven to bow before that Mystery which she repudiates and denies. But if there is a collective Consciousness in all Nature, and not the mere blind and unthinkable Force which science, in the fullness of her ignorance, would have us accept as all-potent, then it is a fair assumption that the laws of Nature are, as Theosophy teaches, the never-failing and infallible expression of that consciousness. As some one has said, the laws of Nature are the Thoughts of Deity; Matter is the basis of Its expression in form, and Force is the means by which that form is moulded. At least that is something like the explanation we may tentatively adopt, while we have not evolved the means of learning more; but no one need adopt it who can find a better one.

And again, to carry our expression somewhat further, Theosophy—or at least, perhaps we had better say Theosophical Science—has long since called attention to what is known as the Law of Periodicity, that by which all phenomenal manifestations recur again and again at stated intervals; each time, when considered over periods of sufficient magnitude, at a somewhat higher point of evolution than in the preceding period. And our modern theosophists have pointed out that this hypothesis as to the ceaseless ebb and flow of nature was recorded ages ago in the books of the old philosophers of India, under the name of the Inbreathing and the Outbreathing of the Great Breath. No one will doubt this who will take the trouble to look into the Indian works; and yet it is only of late years that Mr. Herbert Spencer has formulated the same law, and worked out its expression in that convincing manner which is so

frequently his own. Scientists who have examined this law in some measure, appear to think that it refers to thought as much as it does to material things; and thus, so far as they have at present gone in this direction, they have justified theosophists—only, however, to find themselves re-treading, in its modern limited application, the same path that was traced out long ago by those ancient writers who had reached similar conclusions by—who shall say what road?

Again, science declares that Matter is indestructible, and that its normal quantity in the Cosmos is unchangeable. From this and cognate considerations Mr. Herbert Spencer deduces the permanence, limitation, and constancy of rhythmic force. If the quantity of matter is constant, so also is that of Force, seeing they are interdependent. But all this was long since known, as anyone may see who will look into the many citations from ancient works brought forward by theosophists—only, as usual, the theory has therein a far wider application. Because it says there is a limit also to the conscious units which make up our Cosmic scheme—so much matter, so much force, and therefore so many units of consciousness (called egos) to make use of that matter and force for their further evolution during the great period in which it is theirs to use, ere they pass on to some other similar scheme, and so leave the present matter and force to be re-adapted to some other great swarm of life in its turn. Anyone may see this is not a new theory—they need go no further back than the Arabian writers of the IXth, Xth and XIth centuries, who in turn were but the transmitters of knowledge far more ancient than any they could call their own.

Science, as it is known at the present day, will have to come to the same conclusions, once she shall admit the existence of consciousness as an entity by itself; and therein she will once more exemplify the theosophical law of the periodic recurrence of ideas, of knowledge, of science, in many ages past and to come. Some of her representatives are now clamouring for a recognition of the fact that the Ego—the monad or unit of consciousness—is not extinguished as an individual entity when its physical body dies; and that means that the mass of consciousness which lies behind the veil of material nature is of a unitary or atomic description—that is, it is made up of a definite number of monads—which is just what the Arabs, and Plato before them, and the Indians before Plato, had long since taught.

Thus Science to-day but re-asserts what various forms of Philosophy had done in former days, and what Religion had likewise taught. If proof is wanted on that head, it were easy to refer to a certain Eastern work which most people know something of, wherein will be found the statement that "the thing which was, it is the thing which shall be, for that there is no new thing under the sun"—only to this we may add from those Theosophic sources which have not undergone so much "amendment" as that old book, to figure

again and again in many forms, each one more and more evolved as it comes down the long waves and currents of Time. For the "thing" meant—*in one aspect* at any rate,—is the human Ego, that which is ever new, yet which again and again "shall be" upon this our physical plane, as the inevitable periods of its reincarnation come around. It is the thing which was, the thing which is, and that which shall again appear, even so often as it may find good to do so in the course of its long pilgrimage from its Divine Source even unto the great day "Be with Us," when it shall again return thence for its rest, before it shall, by the cyclic law, start forward once more on its ceaseless migrations.

If we have to show some of the weakness of Science, in order that we may not be put down by an authority it does not always possess, yet we can on the other hand bring forward its triumphs and successes as proof of theosophic teachings which were known long anterior to the discoveries of science as it is to-day. We must all honour the great discoveries which have been made by scientists—their ceaseless labours in the cause of truth—and while we may regret their weaknesses which retard scientific progress, we must ever remember they are those which are common to all humanity; no matter whether we are dealing with scientists, theosophists or others by whatever name called.

It is the apparent certainty and conclusiveness of scientific attainment, the accuracy of its working in certain directions, and the correctness with which, along those special lines, it produces its results, which have produced a false sense of infallibility on the part of those who look not much below the surface of things. They jump to the conclusion that all which is labelled scientific is of equal value; that the tentative hypotheses of Science, the experimental, ideas of great men, have all the value of exact and fully demonstrated determinations, or if not that, are at the least of vastly more value than the ideas put forward by others less celebrated. Naturally one is apt to think that the merest hypotheses enunciated by a shining light of Science or of her latest discovery, must be of far more value than any score of ideas taken from ancient sources; and very much inclined to think that it is only the chance coincidence of those ancient notions with the modern theory, which gives them any value at all. Hence that mock-superiority which declines to look into anything raked up from the past, which may in any degree seem to conflict with modern Science, and to use the latter as the great criterion and infallible standard of comparison by which all things are to be judged. People forget that modern Science owes so much of its perfection to ancient thought; and that not all the glorious galaxy of modern scientific talent has been able to add one scrap of value to such a book as that produced by Euclid in the School of Alexandria—which, of all other works, has led to the greatest accuracy of our modern methods.

Our scientific men do not understand (however they may suspect) the periodic nature of thought and of attainment; and that the ideas which were current in the earliest time known to them were but the unconscious memories of former achievements, as they were also the seed of those which we have at present. Neither do they always bear in mind that the quantity of knowledge contained in ancient works, which has been verified and confirmed by modern discovery, is a constantly increasing total. If they noted these things in sufficient measure, they would be less anxious to get rid of the old ideas in favour of the new; and in place of doing so, they would try to see where those ideas might be made of use in hastening the recovery of lost knowledge.

Modern Science has cast endless contempt and ridicule upon such things as Alchemy, Astrology, Wizardry, Magic. She has refused to look at such things as Mesmerism and Clairvoyance, until the popular clamour of their successes has reluctantly compelled her to do so in some feeble measure. She has denied with contemptuous scorn that there was any faculty which could see through a piece of board, as somnambules have been well known to do. Yet she has hailed with enthusiasm the Rontgen ray, the most practical form of clairvoyance; she has had to swallow the leek altogether in regard to Mesmerism;* she is now agitated over the fact that one of her strongest assertions, as to the sheer impossibility of making gold, is declared to be overthrown, and the Alchemist justified at last. She has had to admit that her new art of Hypnotism (which is only Mesmerism re-named) explains and proves the reality of Medieval Magic, and that the law of cycles has largely justified the astrologer; for she has dealt in the numbers which seem to rule the periods of famine, of war, of the crucial periods in trade and commerce; and in fact she has had in so much to take the place of a mere verifier and demonstrator of the knowledge which preceded our time, that she herself may fairly be looked upon as only a reappearance or reincarnation from the past; only gradually recovering the memory of that which she had possessed in former ages!

Science, being an integral part of that grand total of human attainment to which Theosophy belongs, should not war with the latter, but endeavour to work with it. These things should go hand in hand, not stand opposed to each other. Theosophy has ever taught that the personality of man was the enemy of spiritual progress if allowed to become the master, even while it was designed to serve the purpose of a temporary instrument for its attainment; and it is the personality of the scientist which is so often the bar in the pathway of re-union. Dismiss that feeling of egotism which produces an attitude of superior knowledge where it does not always exist, and leads to a contempt for things ancient, simply because they are not modern. Admit that Truth is eternal, under whatever

* Cf. "Secret Doctrine," II., 165, n. e.

guise it may temporarily be found; and in place of trying to make it appear like error because it is not new, try to find how large a measure of *fact* it contains, after the cover of apparent error has been pierced and—understood.

It is in this way that it seems as if the most benefit is to be derived by both sides, for both are trying to reach all of truth that they can by their respective roads. It is useless for either to deny that the other possesses methods of value—that is only quarreling about the means, while the end is lost sight of. And if that end is to be obtained in the most perfect measure, it will be much less by the opposition and contradiction, than by the comparison, of Science and Theosophy.

S. STUART.

THE "PHILOSOPHY OF ISLAM." *

"WHAT is it to us, if you become the Stars of Heaven, when you have shaken off Islâm!"—remarks Sir Saiyid Ahmad when addressing the students of Aligarh College.

This, then, lies at the basis of all thought underlying Islâmism.

That Islâm should ever be the first thought among its followers, that its power may be kept virile in the hearts of its young men, and, that very life itself is less dear than the upholding of the Prophet's Law.

Now that comparative religion is steadily doing a mighty work in breaking down barriers existing between one creed and another we turn to Islâm and search for what it too has to offer to the world as a common link with the older creeds.

The great movement created by the Sufi Mystics was looked upon by their less learned co-religionists as something to be condemned and avoided rather than followed.

Those that braved the opinions of the orthodox—and the orthodox of most creeds are content to stick to the husks of their religion, and refuse to be persuaded that they contain a solid kernel that can be shared with all alike—those I say, were the truest exponents of Islâmism, not in its exoteric but in its esoteric sense. These have ever kept alive the secret traditions and teachings—making that whole-souled devotion to Islâm the strongest factor amongst even its most fanatical and ignorant followers.

One of the latest investigators on these lines has just put forward a small book with the view of inducing others to discuss the deeper meanings, and search for the more inner side of the cult he follows. Khaja Khan, an earnest seeker after truth, has been diligently gathering together all the scattered jewels of his creed and stringing them on the chain of occult teaching, so that we may

* By Khaja Khan.

learn the true aspect that creed presents to the thoughtful and unbiased mind. It seems to have been his endeavour to weld together the best presentment of the most spiritual side, including its historical aspects, and place them before his readers for fair and just criticism. He tells us that *Tasawwuff*,

"is a subject that people fear to teach from a public platform, the common feeling being that it is a species of knowledge that descends from breast to breast—a torch handed down from the Murshid to his Murid, teacher to disciple—and not to be proclaimed from the housetop." "Even Imam-i-Ghazzali who wrote so much on the subject, did not think it expedient to unveil the whole truth."

The author asserts that *Tasawwuff*—which by the way he tells us is the name of an indescribable state of mind or ecstasy—is no mere sheaf of doctrines, but aims at the moral elevation of man, and not by mere discussion.

"But the man who is once admitted into the inner court no longer discusses—he realizes the truth and is absorbed in it."

He then explains that "the book of Islâm contains *ayat-i-muhkamat* (firm verses) and *'ayat-i-mutashabihat'* (obscure verses), in interpreting which, so many sects have grown up in Islâm."

He states that though the Cosmology of Muslim Philosophers is crudely based on one side on astrological data, and on the other on inconsistencies and cross-divisions in statement, "The best philosophers of Islâm are connected with its researches in the realm of mind, or spirit, and with a knowledge of the Supreme Being, who is at once the Manifestor and the Manifested, as Zâhir and Bâtin." He unifies *Tasawwuff*, Sufism or, as he also calls it, Theosophy, as a system of philosophy handed down by the Prophet only by word of mouth, and tells us its principles were not codified till the time of Shaik Muhiu'ddin-ibn-i-Arabi, 560—688 A.H. "The Prophet taught it to his chosen disciples, who, in their turn handed down the torch of knowledge to those whom they considered fit to hold and transmit it." He derives the name given from Suf—a woollen garment worn by the Prophet and his followers, Sufis. Another derivative, which I venture to consider the more correct, is *Ahlai-safa*, "men of the bench,"—some 400 men who had no worldly interests, but resided in chambers of the mosque at Medina, there living on their earnings from the growth and sale of timber. These appear by their lives to have been a very holy fraternity.

They were also called *Mukurnabins* (friends of God) and were so known for 600 years in Turkestan. They were also called *Sâbirins* (patient men) and *Abrars* (virtuous). Others state that these terms did not come into existence till 200 years after the Prophet's death.

The author proceeds to explain the various sects which arose. The prophet's first four disciples are called by some the four Pirs or spiritual guides, two of which, Hasan and Husain, were his sons.

Others again consider the Pirs as outside the family of the Prophet. Be that as it may, from these four Pirs, fourteen systems called *Khânwadas* arose. The general scheme of thought underlying all was the same, but differed in the mode of *Azkars* or practices. One sect was termed *Jadiahs*—the creationists—holding that the essence of Alam (the world) was extraneous to the essence of God. The second sect, the *Shâhudians*, considered that *âlam*, the world, is a reflection of God; a third sect, the *Wajudiahs*, consider there is only one essence and that, the God "in whom we live and move and have our being." There are two sects in this latter school, one maintaining that there is one essence, '*Wâjud*, and one entity; while the other declares for one essence and two entities—otherwise the differences are slight.

"With the Sufi the essence is all one of the created and the Creator. The Creator as long as he is *Bâtin* (unmanifested) is Creator, but when He becomes Zâhir (Manifested) He assumes limitations"—thus becoming the created; at least an aspect of Him becomes limited.

"In the first stage Unity is real and diversity is relational."—In this stage he is "without the condition of anything." *It is* a stage where imagination cannot be exercised. *He is* beyond all knowledge—"They call it Ahdiyat." "In the positive definition of His attributes in the Sura-i-Iklas, He is called Ahâd and Samad—Independent One. In the negative definition He is Unbegotten and Unbegetting."

One point apart from the subject-matter itself strikes the critical mind, and that is, how very thin the writer of this Philosophy of Islâm makes the line between what theosophists call the Personal God and the Absolute Essence of all Being. There is a sense—it may be only in the critic's own mind—of degradation, so to speak, of the Supreme to a more mundane level. I may be wrongly reading the text but that idea comes in strongly, when noting the importance given to the "attributes," rather than to the "Essence" of Godhead; perhaps, after all it is but a quibble of words, as so many misunderstandings are.

The Logos of our world scheme is but one manifestation of the Supreme in limitation; and has, of necessity, "attributes" limiting the Divine Essence to that extent for the time being.

To quote one sentence to make the author's view clear:

"The attributes have ever been manifest and considering Him as ever without His attributes will be a flaw in Him."

He then states, however, that there were seven primary attributes and we wonder if the author means so to name the seven great Planetary Spirits. These seven primary attributes, he proceeds to tell us, are again multiplied to twenty-eight, and that the Universe is a manifestation of these twenty-eight names or attributes,

"Then in His knowledge each *ism* or name took its particular shape, and they were called *Ayân-i-sabita*—literally the "fixed forms."

"The first name that was manifested was the *badi*—the Master Builder or Great Artisan. When God willed to manifest His name, forthwith came out Absolute Reason. When Absolute Reason, the servant of the name *badi* (Lord or *rab*) saw its own potentialities it prayed to its *rab* for a companion. The name 'First Cause' came into activity and manifested Absolute Individuality—*Nufs-i-Kul*, *i.e.*, the Great Pen."

"The Spirit grew into form and the form developed into matter. When Spirit displayed weight and cohesion it became mineral. When the mineral displayed the faculty of growth, it became vegetable, possessing the qualities of absorption, assimilation, coloring, etc. When the vegetable displayed locomotion it became animal, and when the animal displayed understanding it became man, possessing moral and spiritual qualities."

The Author states that the above views were held to have been derived from the Greeks but underwent changes at the hands of Ibin-i-Arabi, but others say they were an outcome of Avicenna's speculations. As another expression of the same thought Khaja Khan then quotes from a letter, written from one of these mystics to another of the fraternity.

"When the King of Love wished to remove the curtain from His glory, and display His attributes, and to play love with Himself, the light of His essence effervesced and broke in two. One became nebulous. The light that effervesced became fire; when fire became alloyed it became air, and when air became heavy it turned to wind; when wind became heavy it turned to water; and from water, froth; from froth came out earth; from earth grew bodies, till Adam became a mirror to reflect his Self. For without a mirror there could be no reflection."

Khaja Khan suggests that this looks like the Nebular Hypothesis propounded by Laplace and Kant, but that it does not give an insight into the anterior of the nebulæ.

He then tells us, that in the "Siratul-a-Takmil," by Muhammed Kamil, is given what appears to be the Secret Doctrine taught by certain Pirs in the Ceded Districts of Madras. That God's Essence is not known. His names and attributes alone are known in the world by manifested signs. "He who understandeth his own essence understandeth his God." In the beginning the state was one of superconsciousness—it is called *Ha-'nuth*."

"The object of God in creating the world being to make Himself known, *Insan-i-Kamil*, or the perfect man, is one who knows Him and no one can know Him unless he annihilates his self, or is prepared to believe that his self is non-existing—the Self of God only existing. To realize this truth he has to travel the thorny path of 'dying before his death.'"

This is evidently the doctrine of Karma and does not fit in with what we are led to suppose Kismet stands for; since the author goes on to explain that unless a man dies before his death annihi-

lates his self or merges that self into the Universal Self—he is responsible for his actions as long as the duality remains. Good and bad actions leave an impression on the nature of man which is the *mizán* or balance, or self-recording machine spoken of in the Quran. "These have their effect both in this world and in the world to come."

"To be in the world but not of the world requires a great mind, to preserve the balance in travelling over the bridge *pul-surat*, spoken of as spanning over hell on the road to heaven, needs greater steadiness of feet. The bridge is described as sharper than the edge of a scimitar and more shaky than the wind."

We are here reminded of what the "Voice of the Silence" refers to, as the perils of those passing through the astral plane, and the guard all have to place on their footsteps while crossing its treacherous path.

Khaja Khan has endeavoured to show that some few of the philosophers in Islâm believed in metempsychosis if not in even re-birth. He names Ahmad-ibni-Habith, and his disciple Ahmad-ibni-Yubus, Abu Moslem of Khorassan, Ahmad-ibni-Zakariah and others.

The verses he quotes from the Quran favoring more metempsychosis than reincarnation.

"Oh may we warn you of a still worse recompense than the one that was meted out to those who were cursed and who became pigs and monkeys."

This, he concludes, refers only to transgressors, whereas transmigration appertains to the period after death.

He quotes, Moulana Jelaluddin Roumi, however, and according to that writer, re-birth is more in evidence:—

"We have grown like grass, often,
Seven hundred and seventy bodies have we taken.
From the organic we developed into the vegetable kingdom;
Dying from the vegetable we rose to the animal,
And leaving the animal we became man.
Then what fear that death will lower us.
The next transition will make us an angel;
Then we shall rise from angels and merge into Infinity.
Have we not been told, all of us will return to Him?"

Muslim Sufis we are told, believe in circular movements—"The seed germinates into a green sapling, this developes into a tree, blooms and blossoms and the finale is again the seed itself—so is *saluk*, or travelling of man towards God."

Can we not trace behind this symbology the cycle of the downward and upward arcs—veiled in a few short sentences, but perceptible to those who have learned some fragments of the occult truths. But Khaja Khan adds, this is not the view of all Sufis for some say:—

"When death comes to any one of them, he says 'O preserver, send me back, that I may do good works in the world, which I am leaving;'

the answer will be 'never;' there will then be '*barzak*' or delay in the condition of the soul till resurrection, or till they are raised again."

He comments on this by saying, 'that the chief argument in favor of transmigration of soul—as he terms it—is that the majority of those who suffer and who enjoy have not purchased this joy and suffering for themselves. "If there were no transmigration"—the author evidently confuses this term with re-birth—"their suffering and enjoyment have not been justly dealt out to them."

In speaking of the ethical side of Islâm, Khaja Khan says, that Islâm like other religions, begins with the purification of morals which prepares the way for the purification of the desires, and exaltation of the soul. He also explains the meaning of, and reason for, the Prophet of Arabia ordaining the five duties to be performed.

(1) The saying of the 'Kalima.'
(2) The 'Namaz.'
(3) Fasting or 'Roza.'
(4) 'Zakat.'
(5) 'Hujj.'

'Kalima,' the formula "There is no god but God, and Muhammed is His Prophet."

The Arabs of *pre* Islâmic days believed in several gods, servitors of the one God—and who, they thought, required their worship and propitiation, so that, 'Kalima' struck at the root of Polytheism.

'Namaz'—prayer and its postures—to symbolize that the whole of creation appears in prayer, trees standing, quadrupeds bending, creeping animals prostrating, all of which he tells us are combined in Muslim prayer, prostration being reserved only for the Deity. The prostration of respect towards religious teachers and kings being against the inner teaching of Islâm.

'Roza'—fasting—to place all men, rich and poor on the same footing and practically to teach them the nature of hunger and thirst.

Zakat, is the contribution to the national fund for the benefit of the poor, the cripples and the blind—one-fortieth of incomes above a certain limit being set apart by all for this purpose.

Then comes the annual pilgrimages to Mecca—'Hujj'—compulsory on a person in health and with necessary means. This likewise places all men on the same footing; poor and rich have to share, dress and live in the same way on their journey. The author's explanation seems to lack any attempt to spiritualize to any great extent the Islâm ritual. But he states that if such ritualism be observed and man's belief in God and His attributes confirmed, the devotee becomes fit to practice 'Ishan' or *contemplation*. He rightly says that if this ritual is utilized for the attainment of perfection it is a safe if slow road for the bulk of humanity—the more perilous yet withal surer, has been reserved for those following the path of contemplation or 'Ishan.'

Khaja Khan quotes from Gulshani Raz, in reference to the paths, designated the "Safarul-Hukh," or travel of Truth downwards, and the Travel of the created, or 'Safarul-abd' by evolution upwards.

"He is a traveller who passes on without haste
And he comes pure from self as fire from smoke.
Know his journey is a progress of revelation from the contingent
To the necessary, leading away from darkness and defect.
He travels back his journey, stage after stage
Till he attains the grade of the perfect man."

and again from the same poet—

"He finds life after dying to self again.
He runs another course from his end to his beginning."

In speaking of the various mystic sects or occult students of Islâm, the writer gives at length the various practices of each sect. Thus, vociferous devotion, intended to preclude thoughts from wandering, which was the main practice of the Chistiya sect founded 1238 A. D.—636 A. H., by Khaja Murnuddin Chishti. The 'Zikri Kafi' of silent devotion practiced by the Qadriyah order had been previously founded in 1165 A. D.—561 A. H.

The practices of the Chistiya sect seem more or less what is called in India Hatha Yoga—since it has evidently included hypnotism, mesmerism and the like, with training of breath and body. It seems a later growth on the earlier mystic teachings; though 'Namaz' or prayer with postures and 'Roza' or fasting were at all times a great feature in Islâm worship. The author concludes that a vast accretion of foreign element has been imported into Mahomedanism and given quite a different basis of morals; brought about, as he affirms, "When the people went in quest of the esoteric meaning of the Quran and sought extraneous aid in doing so." I have not touched upon the historical development though this part of the book contains much of interest to the student; and conclude by saying that whatever the Muslim worshipper embodies in what has in recent times been called *Tasawuff* is, in itself, but the striving of the greater souls born into that movement to search for and embody in their lives and teaching, those esoteric mysteries, without which no creed can hope to survive or take any stand in the future evolution of the world.

Fio Hara.

CHRISTIAN DOCTRINE AND REINCARNATION.

IT has been said that "in its essence religion is divine and eternal, but in its historic form as it appears at any given age, it is subject to change, because subject to the law of evolution." That is, viewing religion in its broadest sense, including in it its developed doctrines: which are only essential from a secondary point of view, necessary as formulas of thought for the ratiocinating intellect but laid aside in those supreme moments when the *essence* of religion is experimentally realised; when the enfolding Presence of That which is above and beyond definition is momentarily apprehended, and enswathes the soul.

Religion in its essence is a matter of revelation and consists in the inner witness of the Spirit of God in the soul of man, wherein duality disappears and unity is consciously realised. It is the varied degrees, the diverse nature and character of this inward soul-experience of God, of communion with the Highest, that is the basis of formulated doctrines. All forms of belief which have not this fountain for their source, are wanting in a living vital root. Again to quote, "The highest certainty is that of God's presence in man. The God within is the vital power of religion. This internal witness is the ultimate ground of our religious convictions." But the individual does not develope and mature the concepts of his religious beliefs in pure subjectivity, but in the light and by the aid of the collective religious consciousness and experience, within which area, his evolutionary life is set.

Hence the development and growth of doctrines of religion, their intimate relation to its essence, and yet their secondary nature and ever changing outward form.

In attempting to interest in the cardinal theosophic principles, those upon whom the Christian doctrines of salvation have a vital hold and are a dominating influence in their lives, it is often difficult to find a point of union between their present beliefs and convictions, and the new ideas which are appealing for consideration and acceptance. Perhaps in no case is this difficulty more fully felt than in that of reincarnation. At first sight it seems to have no relation whatever to those doctrines of the faith which have become to them the living principles and motive power of their lives.

The doctrines of Baptism, of Regeneration, of the New Birth and life flowing from it, of Resurrection, &c., are viewed as having an intimate relation to each other; their operation is held as initiating and carrying on to completion and full fruition the process of salvation from a condition of spiritual death and estrangement from God, to that of reconciliation and union in the divine life and love. With such views and convictions present in the consciousness there

appears to be no room for the idea which is presented in the theory of many earth-lives; it seems to appear as an excrescence on a completed and satisfying system or scheme of human salvation and perfection.

In the following discussion I attempt to show that if we look deep enough, if we put aside the materialistic accretions which too often overlay the Christian doctrines, we shall not *only find* that there is a place for more lives than one, but that it becomes a necessity of belief to the full understanding and the experimental realisation of the great truths which are embedded in these doctrines.

If we trace them through the various lines of instruction and consider what they were intended to convey, we shall find in each case that their higher spiritual teaching and significance blends each with the other. We hope this union and oneness will in some measure appear as we proceed. Each of the doctrines represent an initiatory and a continuous act and action, *terminating* in the fulfilment of a high purpose and intent. We wish to take those indicated above, into consideration on this line of thought, and to show the impossibility of attaining their true end, of realising their full intent, in any one earth-life. Unless indeed that life be the climax of many previous ones, as we may conceive it to have been in such advanced and perfected souls as the Lord Buddha and the Lord Jesus.

The doctrines we are about to consider are very precious to the Christian heart; they cover a large area of his cognitions, having an intimate relation to his diverse states of consciousness. Baptism reveals the necessity of cleansing and the desirability of purity; which is accomplished by immersion in the three symbolic elements of Water (the purifying element), blood (*of suffering and self-sacrifice*), and fire (for final cleansing and *inspiration*). Regeneration looks backward to the old life in the flesh as well as forward to that in the Spirit. It embodies the soul's change of attitude, its point of departure from the material to the spiritual life. The awakened consciousness, the realisation of the presence of the New Nature, or Man, or Life, gives a vivid recollection of the soul's experience of the corruption of primitive Nature, of the Old Adam, the sensual life from the dominance of which he is now inwardly impelled to escape. The doctrine of Resurrection raises ardent expectations of a realisation of the new conditions of a perfected and glorified humanity, and of deliverance from the old state of conflict of flesh and spirit; and intensifies the yearning induced by a keen realisation of the mortal and imperfect condition of the present life, for the "glory that shall be revealed"—those permanent conditions which are the antithesis of the present, and which are summed up in the soul-thrilling and noble word, Immortality!

What I wish is to enter into the thought of such an one who has made these realities of the faith an integral part of his thinking

life; whose hopes and affections are bound up in what they mean to him; that I may be able to show him the impossibilty of attaining to all they mean during one brief earth-life. That perfection in knowledge, virtue, and graciousness of character is yet a long way before him: that the rich ripened fruit of wisdom to be obtained in the process of becoming what these doctrines indicate can only be realised in its completeness under the varied conditions of mortal life again and again repeated.

Baptism has always occupied a prominent position in Christian belief and practice. Of it, says the Anglican in his catechism, "Wherein I was made a member of Christ, a child of God, an inheritor of the kingdom of heaven." Various of the Christian sects who practise the older rite of immersion, upon a confession of faith by the candidate, claim the mystic words of St. Paul as the foundation of their belief in its efficacy—"Buried with him (the Christ), by baptism into death, that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life." Though the symbol may sometimes loom too largely, yet doubtless the mystic value it shadows forth is in some measure apprehended and becomes food to the inner life. A sympathetic interpretation of either mode or view of the place it holds in the economy of salvation, necessitates, together with a mystical interpretation of a material act, the idea of a process looking backward to past states of life and conditions of consciousness, and forward to a future of purity, of graciousness of character and power of life. Perhaps the chief idea in the Anglican rite, and of those who practise the same mode, is that of corporate relation, induction into the Church of which the child's parents are already members; while that of those who practice adult baptism is, chiefly, personal union with the Christ, and relationship through Him to the Church in her earthly pilgrimage and future glory. Also a consciousness on the part of the candidate, of an unsatisfactory and imperfect past life from which he turns away, looking toward the good of a perfect future, already realised by his faith in union with the Christ.

If we look to the records of the life of the great Christian Exemplar we find that Baptism occupies a central place in it. Reference has already been made to the threefold symbol of water, of fire and blood, the cleansing and purifying process, and the sacrificial oblation. All were considered necessary parts of a process having in the first place, as its goal, the perfecting of the Christian Saviour. Some ancient MSS. giving an account of the Baptism, state that fire appeared on the waters of Jordan, which perhaps among other ideas was indicative of the consummation of the purifying process in the Divine Candidate, as further testified to by the *Bath Col*, "This is my beloved son, hear Him!" Again, it is stated of him in the epistle to the Hebrews that he was "made perfect through suffering, that he might be a merciful and

faithful High-priest in things pertaining to God." That is, by virtue of the fullness of his life's experiences, he became a Saviour and Helper of others in the long process of trial and suffering incident to the soul's pathway to purity, perfection and God. The fact as stated in the records, of a more full measure of spotless purity being attained during his earthly pilgrimage, in no way lessens the idea of his high nobility and the perfection of his character upon entrance into his last earth-life. However imperfect, from the critical view of them, the genealogies of Matthew and Luke may be, what was intended to be set forth thus early in the Christian Dogma was, that this condition had been attained and enjoyed by him anterior to his final manifestation in our flesh, which at its best is tainted with hereditary defilement. This view is also in accord with the statement placed in his mouth in St John "Verily, I say unto you, before Abraham was, I am."

While the ideal is held as the pattern which is the aim of the Christian life, the oft repeated mistake is allowed to pass, of viewing the Christ-life and experience as an independent and isolated incident. In a universe where all manifested life is linked together in an eternal becoming, and where human beings are destined to a unity, the evolution of His life cannot be separated from ours. He is in regard to us "the first-born among many brethren," and he having passed through all the past and present stages that we have and are passing through, therefore has been literally "tempted in all points like as we."

If we take this Exemplar of the Christ-way of salvation, if we behold Him crowning many earth-lives with love and devotion and a supreme self-sacrifice, thus accomplishing salvation as the "first born among many brethren;" and if we accept it as the purpose of the Divine love that "we shall be like him," that we shall "enter into His glory;" we shall perceive the impossibility of its realisation in any other way than that of repeated lives in contact with temptation and suffering, eventually victoriously surmounted in the triumphing power of the Christ-life within, even as He. Therefore in order to the completion of the Christian believer, reincarnation becomes an obvious necessity to the fulfilment of the baptismal vow.

W. A. Mayers.

(To be concluded.)

THEOSOPHICAL FEDERATIONS.

"Our little systems have their day,
They have their day and cease to be."

FEDERATION is defined as the act of uniting in a league: and as instances of Federation we have such widely divergent institutions as the United States of America (and also the united Cantons of Switzerland and the Commonwealth of Australia), the Presbyterian Church and the Theosophical Society. Such Unions as these are examples of a Democratic system of government, probably the most elastic and least inconvenient system of government in existence, and eminently suited to the most prominent characteristics of the present day; for under this system there is room for great exercise of individual liberty and freedom of action, conjoined with union for specific purposes; rising from the individual self-governing and self-respecting man to bodies of such men and to the union of those bodies in one organization. They are beautiful instances of the power of mind over matter; of man, left to the freedom of his own will by the retirement of the Divine Kings of old, voluntarily submitting to the law, and making for unity and harmony on the upward arc of the cycle of human evolution; and as such are to be loved and supported. They are capital training ground for humanity.

The Theosophical Society is a world movement; it is not entangled by a creed, nor hampered by a nationality; rather is it a means for breaking down those barriers between man and man, and between families of man. And though we may be ardent patriots, and strong supporters of our particular religion, in all probability there is in every member of the Theosophical Society a touch, or more than a touch, of cosmopolitanism, that in his higher nature makes him a citizen of the world, a *planetary* spirit.

Thus though the Society has been sectionalised, and the sections are largely limited by national boundaries, this differentiation is simply a detail of administration of affairs, and does not affect the principles underlying the movement. For the Society *is a movement* as well as an organisation; and though it has no creed it has underlying principles. It is not purposeless. Thus we find that Europe, a conglomerate of nations, formerly one section of the Theosophical Society, now has many, largely national, as the French, German, Italian, Scandinavian, Dutch and British, and other national subdivisions may take place. For purposes of government such subdivisions are good; but there is always a danger attaching to them nationality may override a higher principle. We find that the bonds of the Christian religion, a religion of Love and Peace, have

not been strong enough to keep the nations of Europe from warring with each other. Europe remains the world-centre of war and strife, and from it the cancerous growth spreads into all the corners of the earth. The separation of Europe into national sections therefore had in it an element of danger. This has been recognised, and now we hear of a Federation of European Sections, a European Congress; the first of which is to meet in the country in which is the meeting place of the international tribunal of peace, Holland. The particulars of this Congress are given in the February number of the *Theosophical Review*, and in the February number of the *Vâhan*, the organ of the British Section. It is intended for those who are "practically interested" in the "International Idea," according to a circular issued by the Secretary to the Congress; and the general aim is to strengthen the bonds between Theosophists of the constituent countries. The work proposed is divided in the following manner:—

Section A.—Brotherhood— (*a*) Historical. (*b*) Philosophical. (*c*) Practical.	Representing the 1st Object of T. S.
Section B.—Comparative Religion, Mysticism, Folklore, &c.	Representing 2nd Object of T. S.
Section C.—Philosophy.	
Section D.—Science (including Borderland Sciences.	
Section E.—Art.	
Section F.—Administration, Propaganda, methods of work, &c.	
Section G.—Occultism.	Representing 3rd Object of T. S.

Papers on all these subjects, to be read at the Congress, are called for.

The British Section, in the same number of the *Vâhan*, gives a list of the names of an International Federal Committee, showing that that Section has taken the matter up warmly. The Congress is a most important affair and every one should wish it the utmost success. It meets at Amsterdam probably in the coming summer.

The January number of the *Theosophic Messenger*, the organ of the American Section, contains an account of a meeting in San Francisco of a Federation of a somewhat different character. While in Europe we have a Federation of different Sections, in America there is a Federation of a number of Branches within a Section. The continent of America being so vast, it is not surprising that Branches in various parts of it should feel impelled to associate themselves within the large area, so we have in San Francisco a meeting of delegates from Branches on the Pacific side of the continent under the name of the Pacific Coast Federation, with Mr Leadbeater as Chairman. He gave some interesting information

regarding such Federations. They were in no sense to be regarded as governing bodies, they were meetings intended for the helping of Branches and members to do more and better Thosophical work, and to enable members who could not attend the Sectional Conventions to get some idea of what a Convention was like and how helpful it was.

The first federation he said was formed in England. "The Branches in the north of England joined themselves together in a little federation, not in the least interfering with the work of the Section, but simply gathering as a Branch or a number of individuals might gather, in order that they might do more work." The example was followed in the Eastern part of America. A federation was formed of the Branches in the neighbourhood of Boston. They come together twice a year and have very pleasant gatherings. The Branches in Montana have made the same arrangement and find it a very great assistance.

The March number of the *Vâhan* reports the holding of the Ninth Annual Convention of the South-Western Federation of English Branches at Bath on January 27th and 28th. It was one of the most successful that has been held. The attendance was larger than on any previous occasion.

Nor has India been behindhand in this good work. In the Report of the General Secretary of the Indian Section read at the recent Convention at Adyar, among the noteworthy features of the year's (1903) activity are—"The forming of three different Federations of T. S. Lodges:—

"The Bhagirathi Federation" in Bengal;

"The Federation of the Tamil Districts," and

"The Madras Central Districts Theosophical Federation" in Madras, which is a sure sign of interest at the various ares of the circle.

And all these Federations—of Sections, and of Branches within Sections—are signs of interest and signs of life: signs of the great vitality in and behind the Society; signs that the work of the Society is going to expand and increase with the coming century, that it is a growing organism and that it is not going to die, nor become ineffective. And that means there is still a need for it in the world; its work is not yet done. Theosophical ideas are permeating the mind of the world, and one might think that that being so, the necessity for the existence of the Society might cease, and there might be a voluntary winding up of its activity and its affairs; its members might then fall back into the ranks of the various old associations, churches and what not, to which they had formerly belonged, and many still belong.

But these signs of vitality show that such a thing cannot be; the Society must work out its logical and inevitable results as an organisation, and grow with the growth of the twentieth century,

adapting its constitution and methods to the needs of its members and of the times; changing its constitution if necessary, retaining it if no change is needed.

At present it exists as a Democratic body: its world centre, its Headquarters, at Adyar, Madras: Headquarters not belonging to any one Section, but the physical centre for all. The spiritual force flows in from higher planes, and from that point of view its centre is everywhere, its circumference nowhere. Seated in the hearts of all its members, and in Those Great Ones who gave it spiritual being. *They are behind it, we are for it*, and there is not a member on whom some share of the responsibility does not rest, and whose actions and whose thoughts have not some weight in the making of its Karma. We have some great Teachers in the body of the Society and they are continually pointing out the way we should go and the means we should take to enable us to travel on that way. More than ever it becomes us to heedfully study and live according to the directions given in the past and in the present in order that the intentions of the Lords of Life with regard to the evolution of humanity may be understood and carefully and scientifically and lovingly brought to a successful issue. This may be done by union, co-operation, brotherhood and devotion; and all these Federations are signs of a growing solidarity that no powers of evil will be able to overthrow.

F. DAVIDSON.

THE IMPOSSIBLE.

I WAS carried in my dreams back to the times of the early Middle Ages in the North of Germany.

An old Prince, sunk in deep meditation, was seated in a small room; he had just finished his early dinner and the sunbeams gleefully danced through the coloured window panes on to the shining silver plates and golden cups on the oaken table. But in spite of the cheerful surroundings the old gentleman was a prey to melancholy. A tall, spare man in clerical attire entered the room, holding an old book in his hand.

"Welcome, Reverend Sir," the old Prince exclaimed. "What have you there?" he continued, pointing to the old volume; "pray be seated."

The tall man, who was the old Prince's Chaplain and Librarian, took humbly the offered chair, bowing low to his master.

"Your Highness," he began slowly and solemnly, "I have found a most remarkable book."

"The saints be praised! Let us hear what it contains."

"Prophecies, Your Grace, most peculiar prophecies," and he began reading:

"*To God alone be praise and glory for ever and ever. New times shall come. The Light within man shall shine forth. The day shall come when the nations will rebel against His Holiness the Pope and consider that they neither need the holy church, or the Mother of God or the intercession of the Saints for their salvation.*"

"Heresy, heresy," exclaimed the old Prince, adding musingly, "well—who knows?" a cunning smile stealing round his lips. (*Why* he smiled I could not understand; perhaps at the wine he was slowly sipping—perhaps at some amusing thoughts.) The Chaplain continued:

"*I speak the truth. The time shall come when the nations will rebel against their worldly masters and they themselves shall rule.*"

"Stupidities!" interrupted the Prince, banging his fist on the table, "d—d stupidities! How can the people rule? Does not your book also say that they will oust God himself from his throne? There must be law and order! The rabble rule for themselves? No? *It is impossible!* I will not hear any more....."

* * *

And the dream carried me on to the end of the eighteenth century. I was still in the same castle and in the same little room, but many changes had taken place.

An elderly gentleman, whom I easily recognised as a descendant of the old Prince, was seated in the cabinet (as the room now was called), smoking, while reading a newspaper. A knock was heard on the door and a scholarly looking man, wearing eye-glasses, entered, carrying the little book I have already mentioned.

"Well, my learned friend," the elderly man said affably, "have you found anything remarkable?"

"Yes, indeed, Durchlaucht, I have found a small book which contains some very remarkable prophecies—allow me to read you some of them."

His Highness consented and listened to the above repeated words.

"Well," he said, "I should like to know whether my Grandsire had read this. The first part of the prophecy has already been fulfilled and the latter part will probably be so also. Is there anything else in the book?"

The Scholar continued: "*Verily I say unto you, the time will be when people shall be transported by land and sea by aid of steam instead of horses or sails.*"

"Sublime," said His Highness. "The energy of the fire being converted into steam there is indeed no limit to its powers." And he nodded approvingly as if he understood all about it.

The Scholar read on:

"*And they will have lights without fire. The people in the old world will be able to communicate with their brethren in the western hemisphere through signs. Sound shall be conducted by wire so that they will hear each*

other's voices at a distance of several miles. The vibrations of melodies shall be preserved and ring forth centuries later."

"But, my dear doctor," the Prince said impatiently, "this is pure nonsense! Light without fire! Conversation from Europe to America! Preserve the sound of words! How could this be done? What I am saying *now* could thus be repeated centuries *hence*! No, the Eternal has as yet reserved to himself some prerogatives. There are limits which man *cannot* pass. *What you have said is impossible!* Let us speak of something else!"

* * * *

Again my dream carried me to other times but not to other places. I was still in the small chamber but at the end of the nineteenth century. The room, which had been transformed into a laboratory, filled with crucibles and retorts, was evidently occupied by an alchemist.

A strongly built man was reading within. A servant entered with the little book saying, "Herr Professor, I have found this little volume in the archives and brought it. . . . ."

"Very well," the gentleman interrupted, and the servant disappeared. It suddenly dawned on me that this man also was a descendant of the old Prince.

The Professor opened the book and began reading. The more he read the more startled he seemed: "Strange—*very* strange!" he muttered, "Telegraph, Telephone, Phonograph—all as the Seer prophesied." And he continued reading:

"*Verily I say unto you, the time will come when man shall know that there is only* ONE *material*, ONE *energy*, ONE *law*. Certainly," he said, "and this has hitherto only been a speculation;" and continuing he read: "*Spirit is the substance of everything. When they find Christ within themselves the time for the sensuous man is past and a genus of spirit-men shall rule over the earth. As the carnal man rules over the animals through the power of the soul, so shall the new man rule through the power of the spirit. Then shall the veil which divides the visible from the invisible world be rent; then shall the great chain of God's visible and invisible children glorify the Sabbath in common. To God alone be praise and glory; Amen!*"

"What rubbish is this? God, Christ, Spirit, Spirit-men? *Impossible—altogether impossible!*" And Herr Professor threw the book on the fire.

E. S.

DEATH OF SOLOVYOFF.

LETTERS from an esteemed friend at Moscow give me full particulars respecting the death in a hospital in that city, of Svesvolod Solovyoff, once the pretended warm friend of H. P. B., but later the author of one of the most scurrilous books against her that has yet appeared. Barring its literary excellence, the contents only brought shame on him, and showed him up as a false friend, a mercenary spy and a traitor. Profiting by his victim's enthusiastic love of her country and her compatriots, and her childlike trust in those who had gained her confidence, he stuffed her with accounts of bogus visions and other psychical experiences, drew from her fantastic "confessions" of bad acts, such as specialists in psychical research report as universal among psychics;* kept notes of everything, and when the occasion presented itself put his dishonor into book-form and sold it at so much a volume. While he was living I loathed his private character too much to take any notice of him or his writings; now that he is dead I do not pursue him with any thought of vindictiveness; I just refer people to his own book, which mirrors his personality or, if it is not procurable by them, to the critical notice of it in the *Theosophist* for June 1885 (p. 597). It would not have been worth my while to mention him again but for the fact that the only person, save the attachès of the hospital at Moscow, to visit his mortuary chamber, to follow his corpse to the grave, or to cast a flower or utter a kindly prayer for him, was a lady Theosophist; and she induced two others to go with her to the cemetery. A devoted admirer of H. P. B., she felt the same horror of Solovyoff as many more of us, but when standing alone in the room where his distorted corpse lay, and sitting in judgment on herself she drove away the angry thoughts that possessed her, and brought her mind into the frame of compassion and forgiveness; and brought her mind into the frame of compassion and forgiveness; after which came the resolution to pay his remains the outward respect which is universally, throughout civilized countries, shown the dead. She tells me that the thought that I should have wished her to do this, and that H. P. B would also approve, helped her to act theosophically. She did right, and I thank her on behalf of us all for it. As for Solovyoff, let the veil of oblivion hide him and his misdeeds from our sight.

H. S. O.

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* *Vide Theosophist*, December 1899, Suppt. on "The Mendacity of Hypnotic Subjects," with reference to the great work of Dr. Fouveau de Courcelles: "L'Hypnotisme."

Reviews.

THE MONETARY QUESTION.*
ZUR WAEHRUNGSFRAGE, DENKSCHRIFT. †
LA SITUATION MONETAIRE EN 1897. ‡

The above three treatises by Mr. J. M. Boissevain, fellow of the London Institute of Bankers, Member of the Council of the Institute of Statistics of Amsterdam and Correspondent of the Society of Political Economy at Paris and of the Manchester Statistical Society, deal with the monetary question from the point of view of the 'bimetallist.'

The first named essay, which is translated into English, gained for the author the prize offered by Sir H. M. Meysey-Thompson, Bart., at the Paris Monetary Congress of 1889. It gives an exceedingly lucid exposition of the theory of Bimetallism. The author's hope, that Bimetallism might be introduced by international agreement, has not been realised so far, individual states inclining more and more towards the Gold Standard; the subject continues however to be of vital importance and the above books can be confidently recommended to any one who wishes to enquire into the monetary problem, of which the author has evidently made a life-study.

The purport of the books is to show "that simultaneous adoption of a bimetallic system by France, Germany, the United States, Holland, Belgium, Italy and England under the following conditions:

(1) Free mintage of both gold and silver without expense to the public;

(2) Full legal tender power for gold and silver in a certain proportion to be fixed by the said nations,

is the only basis on which it is possible to obtain monetary unity in the commercial world taken as a whole; that it is at the same time a system which will ensure in the best and most certain manner the stability of the value of money so far as that can be attained, and which will, better than any other, give us a monetary organisation sound in itself and whose efficiency is likely to be permanent."

Since the adoption of the gold standard in different countries and the consequent demonetisation of silver, we are face to face with a heavy fall in the value of silver relatively to gold, a fall which has been of serious consequences to countries with the silver standard like British-India (before the recent enactment which makes gold legal tender) and has led to great fluctuations in exchange, detrimental to trade and to

* Macmillan & Co., London, 1891. † Hermann Walther, Berlin, 1895.

‡ Guillaumin and Cie, Paris.

* The above books have been presented to the Adyar Library, by Mr. Boissevain of Holland, a noted financier and financial writer, whose son is now at Adyar, pursuing his studies in Oriental literature, for which he has special qualifications. Although the subject of "Bimetallism" is outside our field of interest, this personal element leads us to call attention to the merits of the books under notice.

investments in such countries. Bimetallists hold that their system is the natural means of again raising the value of silver and of obtaining a fixed ratio between gold and silver, a ratio which is not artificially and arbitrarily fixed by law and therefore unnatural and unsound. The "Bimetallists in no way claim that law creates the value of the money metals and can in consequence establish a fixed ratio between them. They recognise quite clearly that whatever may be the monetary system of a country, from the moment that the minting of the money is free and unrestricted, the value of it conforms to that of the unminted metal and that the ratio of the value between this metal and consequently also minted metal and all other commodities, is simply the result of the forces of supply and demand, which exercise their influence on either side. At the same time they claim that the choice which the Governments of different countries make between the two precious metals for use as money, is of the greatest importance in determining the value of these metals and for this very reason, because it is this choice which determines whether these metals are more or less in demand. They further add, that from time immemorial to the present day the use of the precious metals for money has so preponderating an influence on the demand for them in general, that practically it is this demand which settles their ratio of value to other commodities."

* * * *

The author's arguments, supported by statistics, are singularly clear. He enters at some length into the question, whether the modifications between the two metals proceed from a rise of gold or from a fall of silver, and for his part he comes to the conclusion that it is gold which has risen, the investigation of the money market showing clearly that gold is scarce and the supply insufficient for the requirements of all the states with the gold standard. Through the adoption of the gold standard in so many countries silver has been thrown on the market in large quantities, the monetary link between gold and silver has been broken, and "to re-establish it now in the commercial world as a whole, it is necessary to restore it in each several parts of the whole which will at the same time be the means of establishing it more solidly. The whole East and many other countries use for the greater part of their payments nothing but silver money, and so long as the commercial world is divided into two parts—countries with a gold and countries with a silver standard—the maintenance of a large proportion of silver coin in countries where free coinage is only granted to gold, would always be in theory a heresy and in practice a real danger."

We have quoted from the first named book, but all the three books deal with the same subject on somewhat different lines; they are very readable and written in a broad, dispassionate spirit. We may finish our review with the concluding passage of the 2nd treatise:

"No nation can live for itself alone, without relation to the rest of the world, desiring neither to help others, nor to receive help. This has become absolutely impossible. If then we desire to have international economic peace we must begin by re-establishing the union between gold and silver in order to have again an international means of exchange. On economic grounds this is the essential condition of peace as well as of progress and development of the general prosperity."

RELIGIOUS BRUTALITIES.

The author of the pamphlet before us—Mr. Labhshankar Laxmidas, of Junagad—in his "appeal to English humanitarians," says: "Your great nation was the first to grant legal protection to animals, and as a student of your national humanitarian movement, I know what far-reaching good has resulted from your persistent self-sacrificing advocacy of animals' rights. I therefore pray that you may be pleased to read the following correspondence on frightful cruelties perpetrated on helpless animals, in the sacred name of religion, and under the sanction of the law in India, and to do what you can to collect and submit such facts to the Government of India as may induce them to repeal or amend the Section under which the brutalities I complain against are perpetrated with impunity."

The correspondence reveals a shocking condition of affairs, and it is to be hoped that certain laws herein referred to, which now disgrace the statute books of India, may be amended or repealed.

THE OPENING OF THE GATES.*

BY JAMES MACBETH.

An idea of the scope of the author's work may be gained from the following, taken from the Preface:

"The style of composition, herein named a Mosaic of song, I have adopted so as to be free of the usual impediments of a work which is essentially of the dramatic order in the opening periods.

It divides itself into fourteen periods or phases of the soul's existence.

In the thirteenth period the third person becomes the first person, and so continues.

The parts of influencing forces are sustained by various voices thus:—

The Voice *from Above, or the Voice of the Angel.*

The Voice from Around, or the Voice of the Soul of Humanity.

Voices from the Past, or the Voices of Inborn and Inbred Tendencies and Influences.

The Voice from Within, or the Voice of the Simple and Unbiassed Manhood.

The Voice of Truth and Reason, or the Word of Wisdom.

The Voice of the Inner Man, or the Voice of the Spirit-born and Angelic Man who can appreciate Love.

This Voice is also heard in the Songs of Love's Victory.

I give this work to those who will read it, because I must.

For I declare that it is not all mine, but it was given me to compose it.

For ten years I have withheld it from publication, and now at last I have fulfilled a duty, not to the many but to the few.

For I know that only they who possess, or aspire after, the life of the Spirit, can receive what is here uttered.

But if I succeed in giving even a little good to the few, then indeed is my one desire fulfilled.

Throughout this work, the form, whether it be rugged or smooth, uneven or measured, is the creation of the Spirit, and serves it. Thus do I only follow the order of Nature."

There is much breadth and depth of thought and feeling manifest in this work. It is admirably brought out and contains 319 pages.

W. A. E.

* Kegan Paul, Trench, Trübner & Co., London.

CANTILENOSAE NUGAE.*

We acknowledge, with many thanks, the gift of Vol. I. of the poetical works of D. W. M., Burn, M.A. of Dunedin, N. Z., bearing the above title. It opens with a beautiful poetic dedication to his beloved wife, and contains a numerous collection of poems on miscellaneous subjects. Though our space is limited, we are tempted to quote the closing stanzas from the poem to the "Lustrous Stars:"

Ye beam like Mother's eyes
  Upon her child—
There Love hath no disguise,
  Is undefiled:
And but the brighter for
  The human dew
Of tears that brim them o'er;
  The soul shines through.
Beneath you now once more
  A little child
Am I, heart brimming o'er
  As when she smiled—
My Mother—ere I'd nod
  And sink to dreams:
O tell me, stars—does God
  Look down your beams?

Such lines need no praise. The book contains 200 pages, is printed on superior paper and is nicely gotten up.

We have also received, from the same author, a pamphlet containing a poem of twenty pages, entitled.

"ODE FOR PEACE DAY."

Being written near the close of the Transvaal War, it will be of special interest to all Britons.

W. A. E.

COCOANUT PLANTING.

"Thennai" or cocoanut tree, is the name of a Tamil treatise with illustrations and statistics by Mr. G. Rajagopal Naidu, Agricultural Inspector, Mylapore, Madras, late Superintendent, Lashio Farm, Burma, and author of a very useful and instructive publication, "Vyavasâya Vilakkam."

The book is introduced to the public with an apt motto on the title page, viz., 'India's need is improved agriculture,' and is dedicated to Honorable Mr. J. N. Atkinson, I. C. S. It is written at the request of the Honorable Mr. Justice S. Subrahmanya Aiyer Avergal, C.I.E.

The book is divided into seven chapters, as perhaps the number, from the Hindu standpoint, augurs prosperity. The first chapter treats of the majestic grandeur of the tree in tropical vegetation, and the author in a convincing and interesting manner attempts to prove the cause of

* Eden, Remington & Co., publishers, London.

its introduction in the offerings made to gods, and concludes that the tree is rightly called the *Kalpaka* of the earth.

The next chapter treats of the anatomical parts of the tree, and the third deals with the origin and distribution of cocoanut trees. The points to be observed for seed selection and nursery raising are wisely noted. The next chapter deals with suitable soil, fence, shade, growth, weeding, irrigation and manuring. Considerable attention is devoted to the discussion of these points which are often neglected by cocoanut cultivators. The regular observance of the instructions contained in this chapter will, we are sure, lead to increased produce from the tree, which quickly and gratefully responds to the kind treatment given to it. The fifth chapter deals with the multifarious uses of this graceful palm. The next chapter treats of the pests and their treatment, and the final chapter gives a summary of the above, useful for busy men who find no time to go through the book with care and patience.

In our opinion, the book is written in a chaste, simple and idiomatic Tamil, intelligible to every Tamil-knowing person. Several suggested points for the improvement of cocoanut cultivation convince us of the marked ability of the author in the free handling of the subject attempted by no one else in any language current in India. The book is an embodiment of profitable practices found in the several cocoanut growing countries and shows the author's thorough mastering of the literature available on the subject. He seems to have also practically studied in cocoanut growing centres of this Presidency, both by experiment and observation. We hope every educated Indian will follow the footsteps of the author in improving the several crafts practised for livelihood by his ignorant neighbours. This book deserves to be translated into English and the chief Vernaculars and we can confidently recommend it to the notice of persons who interest themselves in cocoanut trees both for pleasure and profit.

The book can be had of the author, or his publishers, Messrs. Goodwin & Co., San Thomé, Mylapore, Madras, for one Rupee a copy.

G. K.

BRAHMACHARYA by Romesh Chandra Chakravarti. An excellent publication like the "Sanatana Dharma series" No. II. The book is issued from "The City Book Society," Calcutta, 64, College Street. Price, cloth Rupee one; paper, annas twelve. The book deserves to be in the hands of every Hindu student who neglects his religion.

PRINCIPLES OF RELIGION, MORALITY, HAPPINESS, HEALTH, ETC., by Durga Prasad. A useful book issued by the Virajananda Press, Lahore. Price 4 annas.

DAILY PRACTICE OF THE HINDUS, by Mr. Srisachandra Vasu, B.A., F.T.S., the author of Pânini's Ashtâdhyâyi with English translation, a catechism on Hinduism and other useful works. A neat pocket edition of 231 pages of useful information. Price Re. 1, To be had at Panini Office, 40, Bahadurganj, Bhuvanesvarî Asramâ, Allahabad.

Pamphlets acknowledged with thanks:

"Theosophy"—being No. 1. of a series which is to be issued by the Rangoon Theosophical Society.

Received from G. A. Natesan & Co., Publishers, Madras:

"Ranade and Telang"—appreciations by the Honorable Mr. G. K. Gokhale, C.I.E., and Mr. Dinshaw Edulji Wacha, recent President of the Indian National Congress—with portraits. Price 8 annas.

"Lal Mohun Ghose and his Work"—by one who knows him. Price 2 annas.

"Hindu Social Reform on National Lines," by Rao Bahadur M. Rangachariar, M.A., for free distribution. An interesting lecture.

"The Madras Hindu Association," its aims and objects, and an account of its inaugural meeting. This is noticed further in this month's *Theosophist* Supplement.

The Three Truths of Theosophy," being Vedanta Series, No. 4, by Mr. Srisachendra Vasu, B. A., F. T. S., a small pamphlet of 16 pages.

An Essay in English on a saying of Kabir, by Babulji Sadasiva Senjit. Printed at the Family Printing Press, Bombay, a pamphlet of 40 pages. Price 4 annas.

"Infant Feeding," a small pamphlet of 23 pages.

A tract on "Iswara Bhakti," published by the Sarada Branch T. S., Puttur, South Canara in Canarese language.

A tract on "Bhagavadbhakti" published by the Sarada Branch T.S., Puttur, South Canara, in Canarese language.

"Srî Ramakrishna Vijayam," by Mahesa Kumara Sarma, in Tamil, forwarded to us by M. Kuppasawmi Aiyar, No. 218, Thambu Chetty Street, Madras, with a Photo of Ramakrishna Paramahamsa, the Guru of Vivekanandaswami, whose interesting life it contains. The book was printed at the Madras Ripon Press. Price annas 6.

MAGAZINES.

Revue Théosophique. Commandant Courmes sends out with commendable promptitude the monthly parts of his *Revue Théosophique*, and the February number brings us to the 14th year of the publication. We have never sympathised with those superficial critics who are disposed to undervalue our foreign contemporaries whose pages are filled for the most part, with translations from our English magazines, to the exclusion of original contributions. For it is undeniable that the best Theosophical writings, with occasional exceptions, appear first in English, and, to our notion, it is far better to give as wide a circulation as possible, to them, instead of dealing out to the reading public, essays of less value written by beginners. The February number of the *Revue* contains, besides translations, the concluding chapter of Dr. Pascal's admirable exposition of the subject of "The Law of Destiny." His book finishes with an eloquent paragraph to the effect that the "more our vision widens, the more apparent injustice loses its domain, and we may be certain that when we have reached the summit, judging with precision the relations of things within themselves, we shall have the absolute proof of that which the heart replies to the reason: that the Divine Goodness is Infinite, and that all criticism of its actions comes from ignorance. The Wisdom of the Logos has foreseen everything."

Bulletin Théosophique. We are glad to see that the Reverend C. George Currie, once the most eloquent pulpit orator of Philadelphia, but now, for several years a resident of Paris, was to give a lecture in

English at our Paris Headquarters, 59, Avenue de La Bourdonnais, on the 4th ultimo. The presence of people of the quality of Dr. Currie, and his most excellent wife, in the group of our French workers, gives the movement such strength as to guarantee for it a long and useful activity.

The removal of the Count and Countess Prozor, from Geneva to Weimar, Germany, has temporarily weakened their Branch, the Dharma, as regards membership, but the activity of the working members is incessant. Their plan is to give the first half-hour of the meeting, to the readings of some selected book, not by one person, but by the President and other members by turns. This plan has a tendency to prevent monotony.

At the election of officers the following were chosen: President, Mr. Selleger; Vice-President, Mr. G. Fazy; Secretary, Mr. J. D. Reelfs.

The Fraternité Branch at Marseilles has elected Mr. Diannoux President; Banquis, Treasurer; and Mr. Labully, Secretary.

At Sofia, the capital of Bulgaria, there is active work going on in our Branch under the inspiration of that young colleague Mr. S. Nickoff, of whom very pleasant memories are preserved by those of us who met him at Adyar some years ago. At the recent election Captain Ftitcheff was chosen President and Mr. Sophronius Nickoff, Secretary.

Mr. W. Metford, the genial President of the "Philalethes" Branch, Geneva, writes very hopefully and satisfactorily of the brotherly peace and concord that exists in the Branch, and in its relations with its sister branches. The meetings are held punctually and active work is always going on.

Sophia (Spain). It is a pleasure to see our Madrid organ making its monthly appearance in its new and sober dress: the old cover was a trial to the nerves. The February number which, like its predecessors, might serve as a college class-book of elegant Spanish, is filled with judicious selections from the writings of our best known authorities, which are followed by a translation of a chapter of H. P. B.'s "Caves and Jungles of Hindustan."

Theosophia (Dutch) has in its February number: "The Theosophical Ideal" by the Editor; "Clairvoyance," by Mr. Leadbeater; "Studies in the Bhagavad Gitâ," by 'Dreamer'; "On Civilisations" by J. D. Ros, "The Congress of the European sections," by Mr. Cnoop Koopmans, "The Secret Isle," by Michael Wood; "The Headquarters of the T. S. at Adyar," by J. W. Boissevain (with pictures and plan); "Free Will and Necessity," by Annie Besant; "A Question on Astrology," by Mr. Leadbeater; "Theosophical Movements" and "Golden Verses."

Theosofisch Maandblad of, D.E.I., for January, deals with the proposals made by J. van Manen about the organization and reorganization of the Branches in Java. After some articles about Lodges, the Monthly Financial matter, Theosophical Books and the T.S., Mr. Van Manen gives some statements about membership, a Report of the T. S., in 1903, and of his work in Java. Added in a paper containing questions about the organization of the Dutch East Indian Branches, to which all the members are invited to fill in the answers.

Our American Journals, *The Arena, Mind*, and *The Phrenological Journal*—which have just reached us—are as usual, very interesting

Theosophy in India (March) opens with "A Word on Sex," by T. S. Ganapati Aiyar, and D. K. Bisvas follows with, "How can the existence of different bodies of a man be demonstrated to a common man? Under the general heading of Theosophy in creeds and nations, Mr. F. Davidson gives a very readable paper on "Theosophy and New Zealand." Mrs. Besant's eighth lecture on Mr. Myers' great work on "Human Personality," etc., next appears, and the series on Problems of Metaphysics, by 'Dreamer,' is continued, dealing in an able manner with the subject of "Validity." Then follows the Official Report of the 13th Annual Convention of the Indian Section and a most carefully compiled List of Branches, by Babu D. K. Bisvas whom we, at Adyar, regard as a model official in every respect.

Acknowledged with thanks:—No. VII. of the *Upanishad Artha Deepika Series—in Tamil (the Taittiriya)*, *The Vâhan*, *The Theosophic Messenger*, *The Light of Reason*, *Banner of Light*, *Harbinger of Light*, *Health*, *The Indian Review*, *Indian Progress*, *Prabuddha Bharata*, *The Maha-Bodhi Journal*, *The Indian Journal of Education*, *Christian College Magazine*.

CUTTINGS AND COMMENTS.

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

The "Theosophist."

We copy the closing portion of a friendly notice of our magazine, which appeared in *The Theosophic Messenger* for February:

"While the pages of the magazine are open to contributors from every land, every number contains one or more articles from some native of India which are of especial value and interest because they present views and information not readily obtainable elsewhere.

In 'Old Diary Leaves' from the pen of the Colonel, we have a continuous history of the Theosophical Society from its organization. The first and second series of these papers have been published in book form, and every Branch should have them in its library.

In order to keep in touch with the movement, to realize its wide-spreading and growing influence, and its organic oneness; to promote the 'International Idea,' and diminish ignorance and prejudice, members should read *The Theosophist*. Branches that are really in earnest in their work will take some means to secure it for their reading-room."

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"Adept, High Caste Yoghi and Master Lama."

It is well known that no true occultist of the right hand path ever advertises any so-called magical powers he may possibly be in possession of, but we suppose the *superlative extravagance* of the following advertisement which we copy from one of our exchanges is intended to be overwhelming. The dodge of sending his literature free "while it lasts," has not the ring of originality about it, and is quite transparent,

Hindoo Magic and Indian Occultism.

"Doctor.....Adept, High Caste Yoghi and Master Lama of the Temple of Hage Ka, Delhi, India, who is the Initiated and Wonderworking Medium between the Great Concealed Adepts of India and the Western Student of Occultism, has been granted the Sacred Right to place in the hands of all sincere and interested Occult *Students Illustrated* and Valuable Literature which contains accurate and Secret Knowledge of the Inner Circle of the *Hindoo Adepts* and Master Lamas. This instructive and intensely interesting literature also pertains to Hindoo Magic, Adeptship, Witchcraft, Personal and Vital Magnetism, Psychic Diagnosis, Black-Art, Magic and Sorcery, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonial Magic, Invocations, Conjurations of the Spirits of the Astral Plane, Mediæval Theosophy, Philosophy of Disease and Medicine, also Clairvoyance, Propelling Astral Body, Occult Influence, Mediumship and Occult or Thaumaturgic Powers, to Bind, to Constrain, to Appear and Discharge Evil Spirits. The Nature, Possibilities and Dangers of Spiritism, Magical Art, Demonology and Witchcraft, Mundane and Sub-Mundane Spirits, Methods Used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Auras, Clairvoyance in Dreams, Magical Powers, Evil Desires, Astral Entities, Black Magic, Cosmos, Cure of Obsession, Curses, Chaos, Elementaries, Earth Bound Spirits, Haunted Houses, Mumia Used in Witchcraft, Mumia of Criminals and Suicides, Magnus Limbus, Karma, Images, Love Charms, Lying Spirits, Prophecy, Psychometry, Remedies against Witchcraft, Vampires and Witch Trails, etc., etc. Rarely, if ever, will the Student of Spiritism Clairvoyancy and Occultism have the opportunity of obtaining such handsomely illustrated literature as this Master Lama has been granted the right to place in the hands of every sincere and interested Student of Hindoo Magic and Indian Occultism. Dr..... will send this literature while it lasts to Interested Persons only—Free. Address, Doctor... Adept and High Caste Yoghi....."

Correspondents will of course be notified that the present edition of the book of instructions is just out of print, but a course of lessons in the above mentioned magical arts and sciences can be given to "sincere and interested students" for the paltry sum of twenty-five—or perhaps ten dollars.

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The Bharat Dharma Mahâmandal.

One of the most important Hindu religious organisations in India is the "Bharat Dharma Mahâmandal." In recognizing the fact of the present degradation of India the efforts of the Society are directed along several lines, which include the "propagation of the Hindu religion, reform in the management of Hindu religious and charitable institutions, dissemination of Hindu learning, collection of Hindu sacred books," and Social Reform along strictly Hindu lines. On the purification of the Hindu religion and the dissemination of suitable education among all classes depends the advancement of India. These are the two levers which shall yet uplift her people.

The *Indian Mirror*, in commenting on the above mentioned Mahâmandal says:—

Those who are able to discern the signs of the times see a brighter era dawning upon India. All great movements in the past owe their rise to circumstances similar to those existing at present. The Hindu religion, which has withstood so many shocks, will assuredly come out triumphant in the final struggle. At each critical period of its history, there has arisen an Avatâr to guide it safely through the struggle. Thus, with the dawn of Kali Yuga, arose Srî Krishna, the eighth Avatâr of Vishnu, whose sublime teachings, as embodied in the Bhagavad Gîtâ, are

held in profound veneration throughout the civilised world. If the Hindus had observed those teachings as strictly as they should have, they would have been spared all the woes of later times. But they did not. The gods, however, were not unmerciful, and they again sent down an Avatâr to repair the damaged fabric. This was Lord Buddha, the ninth Incarnation of Vishnu—the founder of that great religion of humanity, which is followed by two-thirds of the human race to-day. Buddhism was only another manifestation of Hinduism which was then fast falling into decay, and so Lord Buddha was the reformer of the Hindu religion, and not its destroyer, as erroneously supposed by some people. The tenth Incarnation of Vishnu, as every Hindu knows, will be Kalki, whose advent will close the Kali Yuga. It will thus appear that religion has been the sole means of India's regeneration, at each epoch of her history. The religion of Lord Buddha, like Hinduism, had fallen low in India owing to the corruptions which had sprung around it. The tenth Avatâr will rise and join the broken pieces together, and raise one mighty fabric of the Hindu religion. In the meantime, we notice, with no small pleasure, the signs of a religious awakening in all parts of the country. It seems as if the gods have taken compassion again on the degenerated Hindus of the present day.

One of the practical steps taken for the revival of the Hindu religion, is the establishment of an Association, called the Hindu Association, in the capital of Southern India. The object of the Association has met with a chorus of approval from all sides, and we feel sure that, under the guidance of its able leaders, the Association will fully justify its existence. A similar movement, we are glad to note, has been started in Bengal, under the auspices of the Bharat Dharma Mahâmandal, which is an organisation almost on all fours with the Hindu Association of Madras. The head-quarters of the Mahâmandal are located in the sacred city of Muttra—the birth-place of Srî Krishna. The Bharat Dharma Mahâmandal has been established under the most distinguished auspices, and it counts among its trustees and representatives some of the leading Chiefs, nobles and gentlemen, distinguished alike for their learning and piety, as well as the Sankarâchâryas of the four Muths in India.

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Col. Olcott's visit to New York.

The Chicago correspondent of *The N. Z. Theosophical* Magazine, referring to Col. Olcott's address before the N. Y. Branch, during his visit to that city last year, says:

"He spoke of the time when the Society was founded in New York, and of how it had spread to so many countries, saying that he intended putting up in the great hall at Adyar a small flag to represent each country to which the movement had extended.* He said that it had always been his great desire to keep before the minds of the members the eclecticism and international character of the movement, to uproot from their minds all limited, national, or local feeling, all idea that the movement belongs particularly to one country or to one place. Further, he said: "Ours is a scheme of practical philanthropy, and the best way in the world to preach Theosophical doctrine and bring people into the Society is to set them an example of consistent Theosophical acting and living."

The Editor of the N. Z. Theosophical organ, in commenting on the President-Founder's address says:—

"To my mind that is one of the best points in this fine address, to live Theosophy in our daily life, taking it with us into our business or social life, and letting those around us and the world, when-

* This was done, at our December Convention.

ever we come in contact with it, realize what a grand and beautiful thing is this Theosophy of which we talk."

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Panchama Education.

That Panchama children are very intelligent and improve rapidly under suitable educational methods is no longer a matter of doubt, having been abundantly proven by the remarkably high percentage of passes shown in the Government examination reports for several years past. The four free schools, thus far started by Col. Olcott, and now under the superintendence of Mrs. N. A. Courtright, are doing excellent work. The following note which was written in the visitor's book recently, by the Inspector of Schools, Central Circle, Madras, speaks for itself:

THE MYLAPORE SCHOOL.

"Paid a surprise visit on Feb. 22nd 1904 and found everything in excellent order. I was very pleased with all that I saw of this well-managed school—but especially with the drawing, girls' drill and English lessons. The furniture and building are most suitable, the school looks cheerful and bright and affords a most pleasing contrast with most of the Primary Schools I have visited.

(Signed) ARTHUR MAYHEW,
Inspector of Schools,
Central Circle."

One serious drawback in our Panchama Schools is the irregular attendance, which is largely owing to the extreme poverty of the parents, who keep their children out of school whenever there is a chance of having them earn an anna or two to eke out their scanty support. Sometimes these children become too weak, from lack of nourishment, to perform their class duties, and require immediate attention. It has, therefore, been found necessary in the H. P. B. Memorial School (where the greatest poverty prevails), that the pupils may be in fit condition to study, to distribute one rice-cake daily, to those of the infant standard only. Of these cakes 1,007 were thus distributed during January and February last, at a cost of Rs. 4-4-6. The pupils at the Damodar Free School (the number present being 135) were recently given one full meal of rice and curry, the total expense being, Rs. 6-3-5.

How to improve the condition of these lowest classes in India, is a very difficult problem. Caste distinctions are very severe, as will be seen from the following, which appeared in the *Madras Mail* some time ago:

Caste Oppression in Southern India.

A correspondent of the *Pioneer* gives some instances of caste oppression in Southern India which confirm the popular opinion that the most educated Province of India still remains the "benighted Presidency." The case of non-caste people being debarred from using a Post Office situated in a Brahman quarter has already attracted some attention. But it is much less remarkable than the instance in which a low caste witness was made to stand 80 yards away from the Court presided over by a Brahman Magistrate and give his evidence through a peon who was kept trotting backwards and forwards between him and the bench. The Brahmans in North Malabar closed a school opened for the children of Sudras by dismissing from their service the parents and guardians of every boy and girl that went to the institution. But the most common

outward and visible sign of the superiority of the South Indian Brahman is seen in the denial of the use of foot-paths, to non-caste pedestrians. Not only are the latter excluded from the foot-paths but they are forced to hide behind the nearest bush until my lord, the Brahman, has passed by. This, be it noted, occurs not in the remoter parts of the Native States, but in British Territory and in large towns. At Calicut recently a non-caste man was unmercifully beaten for the crime of walking alongside a Nair. The *Pioneer's* correspondent seems to think he was lucky in getting off so lightly. While this sort of man's inhumanity to man flourishes on Indian soil, the Congress press is all agog to pillory any suggestion of high-handedness toward Indians in the Colonies. The Government of India, the British Parliament, and even the Crown itself are constantly besought to employ all their powers to secure for Indians unlimited liberty where they are not wanted, while in their own country these very same "victims" may be liable to be thrashed for crossing a Brahman's shadow. Evidently what is a crime in the British Colonist is a virtue in the South Indian Brahman. The palpable insincerity of the Congress press in these matters, however, is much less surprising than the endorsement which their protest frequently receives in Anglo-Indian papers.

It is much to be regretted that the Brahmans *as a body*, have not manifested the slightest inclination to extend a helping hand to their weaker brethren of the lowest classes in India. What private educational aid they have had, so far, has been rendered by missionaries and theosophists. Humanitarians of the latter class, in distant lands, have contributed most of the money thus far spent in establishing and supporting the four schools started by Colonel Olcott, and it is his intention to found three more, as soon as sufficient funds and properly qualified native teachers, especially the latter, can be obtained.

Friends of the movement now and then send a little money to be used judiciously in special cases of famine, and thus we are able to mitigate in some small degree, the load of ignorance, poverty and suffering under which these poor people are crushed.

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National Brotherhood. Where is it?

Brotherhood among nations seems at present quite conspicuous by its absence, and the fires of hatred are raging, as may be seen by the following, contributed by the *Daily Mail's* war correspondent, along with others of a similar kind gleaned from the Japanese press:—

Bellicose Russia! You always break the peace of the Far East. In the name of Heaven and humanity, Japan must cut you down.

Cowardly Russia! In the name of peace you stole the lands which Japan bought with the blood of her sons.

Braggart Russia, the thief of the world! You flaunt your eagle flight boastingly. Your Czar called a peace conference: you break the peace.

Poor Russia! You are like a blind serpent. History repeats itself. The Roman Eagle, ruined and disgraced, is the forecast of the fate of this Eagle.

Foolish Russia! Divided at home, how can you hope to conquer another land? You are like a group of crows. (This is a supreme insult. The flock of crows represents, in Japanese popular similitude, the acme of brainlessness and cowardice.)

The same poet declares, "Go ahead, go ahead our bravoes! Our flag of the Rising Sun, lighting the whole world, will fly from the walls of the castle of Peter and Paul at St. Petersburg. The flag of the Rising Sun embodies our hopes. There is peace under the sword. There is peace within the smoke of the guns."

Russia's angry feeling towards England is shown in the subjoined extract from the *Grashdanin*, an organ which is supposed to represent current views in Government circles in Russia :

All the impudent and vile acts which England has perpetrated during the past months against Russia are too manifest to every one of Russia's many millions of people to need recording in any Blue Book ; and Russians of all ages, even children, and of all conditions, are permeated with hatred against the English and with the thirst of revenge. Nor is there one Russian who does not grasp the fact that we have to do not with the Japanese, who are unworthy of Russian blood and Russian hatred, we have to deal with England, and all the hatred, all the force of the Russian spirit thirsting for blood is directed against England. Voices have long since made themselves heard in Moscow crying, "We are giving millions for the war against the Japanese but we will give whole milliards for a war against England if only the Czar will say the word" And these words are repeated by the entire Russian Empire, by every city, every hamlet, every soldier, every Russian man. Animated with this sentiment, let the whole Russian Press speak out and then, perhaps, our diplomatists will be inspired to talk with the English Ministers in the language of English cynicism, of English impudence, and at every sound of such language all Russia will stand up breast to breast as one man for our adored monarch, and will not recoil from any sacrifice when the struggle longed for by all Russia has begun against her one secular enemy.

Dark as is the present outlook, a fraternal union among nations must surely come, some time, and difficulties be settled by arbitration rather than by the sword. Probably when Russia and Japan have exhausted their resources, negotiations will be resorted to and some settlement made, such as might have been arrived at before the war, had patience instead of passion been in the ascendant.

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Vibrations and Emotions.

In dealing with the "interchange of vibrations caused by love and hate emotions" Mrs. Besant writes thus in February *Theosophical Review* :—

"The return of evil intensifies it, while the return of good neutralises the evil. To stir love-emotions in others by sending to them a stream of such emotions, so as to stimulate all that is good in them and to weaken all that is bad, is the highest use to which we can put our emotions in daily useful service. It is a good plan to bear in mind a list of correspondences in emotions, and to practise accordingly ; answering pride by humility, discourtesy by compassion, arrogance by submission, harshness by gentleness, irritability by calmness. Thus is a nature built up which answers all evil emotions by the corresponding good ones, and which acts as a benediction of all around, lessening the evil in them and strengthening the good.

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"The Planets and the Weather."

In a communication to the *Times of India*, of March 8th, Mr. G. E. Sutcliffe, after alluding to the conjunction of Mars and Jupiter during the latter part of February, as modifying the state of the weather, continues :

There may be however, a further cause which has contributed to the recent meteorological disturbance. For some time back two European Astronomers have been on the track of two ultra-Neptunian planet which no telescope has yet been able to discover. They have located them by means of their perturbations of comets in the same way as Adams and Leverrier located Neptune by the perturbations of Uranus.

The outermost of these planets, according to Professor Forbes, is situated in longitude 182 degrees and has a period of one thousand years. The inner one as calculated by Herr Grigull is in longitude 359 degrees and has a period of 360 years. If these positions be correct the two bodies are about 180 degrees apart and the line joining them is close to the Sun's centre. Moreover, it lies across the equinoctial points of the Earth's orbit so that at the present time we may be cutting the lines of force joining these bodies, and this fact may have added its quota to the recent rainfall.

Assuming the correctness of the assigned positions, Mars, Jupiter and Grigull's planet formed a triple conjunction on February 25th. We crossed the line joining Mars and Forbes' planet on March 1st, about which time the heaviest rains took place, and shall cross the lines of Jupiter and that body on March 11th, whilst on the 23rd we shall cross those joining the same body and the Sun. Hence if these planets really exist I should expect them during the present month to show some marked meteorological or seismic effects.

We have not space for his further remarks concerning the recent unique and rare planetary arrangement which appears in the form of an immense cross.

***

The following parody, copied from the *Animal's Defender* is worth perusing :—

Abou Ben Adhem.

Abou Ben Adhem, wise with life's increase,
Awoke one night—not from a dream of peace,
For sorely on his faithful spirit weighed
The pangs of all the creatures God had made ;
And worst, man's power abused, man's charge betrayed
He listened, till it seemed the very stones,
To shame man's cruel hardness, made its moans.
But vain the speechless, agonised appeal,
While sage and saint seek only human weal.
Then to the watcher, sad for human blame,
The Angel, with the Record, tempting, came ;
He stood and said, "Dost thou not envy then
These who have loved and served their fellow-men ?"
Ben Adhem saw a long and shining roll,
Heroes and Martyrs, Prophets of the soul,
Great Preachers, Statesmen, moulding freedom's laws,
And grand Reformers brave in duty's cause,
"All these," said Adhem, "these have wrought and planned
For man, already rich in brain and hand :
Who pleads for those whom few can understand—
Our dear dumb brothers, piteous-eyed and meek ?
O, that I were the tongue for them to speak !
Nay, not for me let Fame her laurels bind,
Nor Faith her palms ; but if thou wilt be kind,
Write me as one who fain would choose his lot
With those whom man despised and Heaven forgot ;
Who found in fields and woods his friendly teachers
And ever loved his lowliest fellow creatures."
The Angel wrote and vanished. The next night,
He came and showed, high on his roll of light,
The names of those who served their own race best ;
And lo ! Ben Adhem's name led all the rest.

***

Higher ideals of Health.

Spiritualize your whole body by constantly keeping your mind open to pure and high thought, if you would have perfect health, perfect strength and perfect power to do and achieve.

Let the Holy Spirit—the omnipresent eternal Spirit—flood your whole being, vitalizing and energizing all the atoms, molecules, cells and nerves of your body, if you would know the joy and bliss of perfect health.

The body wears out and becomes diseased from lack of the spiritualizing and energizing potency of Spirit; it is in the calm of the blessed Silence that the influx of Spirit is refreshing and recreating.

A spiritualized mind means an open mind, and this means a perfectly clean, pure, sweet and healthy physical organization.

The whole secret of spiritual healing is to fill the whole temple (body) with Love, Light and Life. Let the soul, the inner man, vibrate with the great God within instead of with external things, and you will be so flooded with Life, eternal Life, that disease and weakness will cease forever.

Spirit refines everything it touches; in contact with it atoms and cells become finer and finer and adapted to the highest expression of Life—health.

Within the soul is all health, all strength, all power, all force and all knowledge. Rouse the mind and look within for all that makes for perfection.

Men go to drug stores and doctors, and suffer for years, when a few moments in the Silence with God would lead them to the Path that leads to perfect health and eternal bliss. One earnest moment with God will change the whole course of life. Such is the mighty power of Spirit. God is Spirit.

Look to the Ancient Physician (and he is always within the soul), and to no one else, if you would have perfect health and hold your body for a great period of years, and pass gently to the Higher Life with ripe old age instead of disease.—Ex.

***

The Languages of India.

The Government of India has been taking measures, for several years past, to ascertain the number of spoken languages in Northern India. Though this investigation is not completed, some important facts have been ascertained which one of our Indian contemporaries presents as follows:

The Census of 1901 does not cover the whole of India, as for some of the wildest and most polyglot tracts no language figures are available. Even allowing for this, no less than 147 distinct languages have been recorded as the vernaculars of the Indian Empire. They have been grouped as follows:—those belonging (1) to the Malayo-Polynesian family, (2) the Indo-Chinese family which includes the Monkhymer, Tibeto-Burman and Siamese-Chinese sub-families, (3) the Dravido Munda family which includes the Munda and Dravidian groups, (4) the Indo-European family which includes the Eurasian and Indo-Aryan branches, (5) the Semitic family, (6) the Hamitic family, (7) the unclassed languages of the Andamanese, Gipsies and others. The Tibeto-Burman sub-family claims no less than 79 varieties. The Semitic and Hamitic languages have been classed as vernaculars, owing to their being spoken in Aden. The rest belong to India proper. The Indo-Chinese languages are found in the Himâlayas, Burma, and North-Eastern India; the Dravido-Munda ones belong mainly to the South and Centre of the Peninsula; and the Indo-European to the North-Western Frontier, Punjab, Bombay, Bengal, Assam, and the country between the State of Hyderabad and the Himâlayas.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XXIII.

(Year 1895.)

AT the house of Dr. Baraduc on the following day I met at lunch one of the most interesting men whom I have seen in France, a Dominican friar, whose white woollen robe and intelligent face reminded me of the description given of that great historical personage, Apollonius of Tyana. And, by the way, how majestically looms up against the background of history this incomparable man. The friar was an intimate friend of the family of my host and discussed with me for hours together and in the most amicable tone about these well-educated ascetics of different religions, a something of unworldliness and high aspiration, which leaves a lasting impression upon the minds of those who come into contact with them. No wonder that princes show them homage and the greatest merchants and other capitalists place themselves at their feet to receive instructions. I have met many in my time—Hindus, Buddhists, Parsis, Mahomedans and Christians, all of whom made me think better of humanity; but towering above them all, and excelling them in sweetness of expression and speech and the resplendency of spirituality, stand our Teachers and Masters.

* 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is also ready, or almost ready for publication. It is uniform with Vols. I. and II. and illustrated. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Cloth 8vo. Price 6s. or Rs. 4-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

What stronger contrast could there have been to this encounter with the worthy friar than the pictorial history of one of the most revolting pictures in the annals of the race, the panorama of the Bastille incident of the French Revolution, wherein we saw a glimpse of our humanity in its wildest, most murderous aspect: the mob shouting and fighting, volunteers enlisting, Marat and Hebert, those head devils of anarchy, looking on unmoved at the raging of the storm which they had helped to bring about. My sister and I went on the same evening to the Robert Houdin conjuring show, originally founded by the great French conjurer himself, and since his death kept up by his pupil and successor, a man with a Scotch name which now escapes me. The tricks shown were extremely good and puzzling. We had table-turning and lifting by unseen agencies, and communications given by a human skull and an artificial detached hand that rapped out what they had to say on squares of thick plate glass brought forward in the aisle among the audience. Of course it was an electrical trick. We sat where we had a good view of the thing but neither of us could form any idea as to the nature of the mechanical appliance used. I have always been fond of these exhibitions and two days later took my sister to see another show of the kind at the Theatre Isola. The puzzle offered us on this occasion was an exhibition of thought-transference which, though doubtless a humbug, was sufficiently surprising as may be inferred from the test which I gave the performer, M. Albertini. I told him to get his female subject, Mlle. Zmyka, to leave the stage, take her seat in a certain chair in the audience and say "Vive la Republique!" Without any apparent communication between them she obeyed his unspoken order, came and sat in the designated chair and cried, not what I had told him, but "Vive la France!" I fancy that this was really more satisfactory than if the right word had been spoken, for in the latter case some written paper might have been surreptitiously shown her, whereas, in changing the word it would look as if she had caught the thought but not the exact words called for.

Amid our pleasure-seeking I was obliged, now and again, to let my sister find her way about alone while I stopped at home to work off accumulations of office business. Thus, on the 8th of August I stopped at the hotel to write a chapter of "Old Diary Leaves." On the 12th my sister and I left Paris for Brussels, that coquettish town whose gay appearance has earned for it the nickname of "Little Paris." For the information of whom it may concern I may say that living there is cheap and that for a large and comfortable room in a hotel close to the station the charge is only Fcs. 2·50 per day. There was another round of sight-seeing for us, notable among them the Museum of Antiquities, in a tower of the XVth Century, where one can see relics of the ancient time, including household furniture and utensils, which enables the student of history to visualise quite easily pictures of the every-day life of our ances-

tors. After a successful season at Earl's Court, London, the proprietors of the "Spectacle of Venice" had brought it over and installed it at Brussels. It was a most realistic reproduction of the "Bride of the Adriatic," her bridges, canals, gondolas, piazzas, shops and monuments. The whole was lighted up by electric lights, and there was the splendid band of a Bersaglieri regiment and a superb orchestra from La Scala, with no end of fantoccini (puppet shows), street singers and processions of gay masqueraders.

The next day came the sobering break of proof-reading of galleys and plates for my publishers. I have travelled so much and in so many lands that I never am content to follow in the beaten track of your "personally conducted" trippers, but wander hither and thither in search of interesting sights, unusual people, cheap restaurants and cosy hotels where one can live economically: one has only to have command of a couple of languages besides English to get on well in any part of the world. These remarks are *apropos* of a note that I find in my entry for the 14th of August. I took Mrs. Mitchell to a restaurant patronised by working men where one dines abundantly and in a clean place for 60 centimes—say six annas, or six pence. Then there is a constant amusement offered gratis to the impecunious traveller, in the shape of the street fairs which one sees in almost every continental town. All is noise, movement and glitter, the shops overrun with articles to eat and to wear, and in side shows are to be found those "freaks" that our former colleague, W. L. Alden, has so humorously described. Pasted in my Diary is a hand-bill of "The Living Skeleton, surnamed the Modern proteus," whose case, if we may believe the advertisement, "has upset all the savants of the principal Faculties of France and Berlin." I should think it must or else our men of science must have only rudimentary imaginations, for here is the feast of wonders which he offers, to his patrons:

1. The statue man;
2. The abdomen man;
3. The obese man;
4. The tortured man;
5. The hanged man;
6. The skeleton man;
7. The dead man,
8. Interruption of the circulation of the blood

9. The stoppage of the heart-beats and the circulation of the blood in all parts of the body. "The most astounding thing to science is the voluntary stoppage of the beating of the heart while the man is speaking." Surely a man who can change himself from a Daniel Lambert to a Calvin Edson, have himself tortured, hanged and killed, and after all that come up smiling, is something to see.

Two days more of sight-seeing and we then went on to Antwerp which we reached in barely an hour by rail. That evening we had the good luck to see the Place Verte, or Green Square, illuminated, and to hear the music of one of those well-trained military bands,

which afford so much pleasure to the populace, who, on the continent of Europe are quite able to distinguish good from bad music. On the next day we heard mass at the great Cathedral and saw Rubens' magnificent "Descent from the Cross." Our friend Dr. Weeks Burnett, attracted by my sister, for whom she had conceived a strong friendship, arrived from London, and during the next three days we made our outings together. Another day of heavy proof-reading followed, and as soon as I was free I took the ladies to see the Steen Museum, a very fine collection of historical and other antiquities. In the evening we all went to a clattering fair, where the usual distractions were offered, but where two of the soberest members of our Society, *viz.*, Dr. Burnett and I, had rides on a gorgeous merry-go-round, to the equal astonishment and amusement of my sober sister, who could never have thought of so compromising her personal dignity. To tell the truth we, others, would not have done it but for my prankish fancy to see such an embodiment of high respectability and sobriety of demeanor as Dr. Weeks Burnett, flying around on a hobby-horse. It was not so easy a matter for me to persuade her and she made it a condition that the P. T. S. should mount the horse next hers, which I, nothing loath, did, and away we went, to the sound of a screeching steam-trumpet and steam-propelled barrel-organ!

On the 20th we tried to start for Hamburg Bad, but on arriving at the station found that we had been deceived as to trains and had, perforce, to pass the night at a neighbouring hotel. Dr. Burnett had bade us good-bye at the station and we were sorry to lose the sight of her then fresh and bonny face. We reached Hamburg late that evening after changing cars three times, but the welcome we got from our friend Mrs. Tracy, and the delightful supper and beds more than compensated us for the disagreeable experience of the day. At these watering places the best of the daily life is in the early morning when the fashionable invalids throng the parks around the mineral springs of health-giving, pungent waters. Hamburg was then in the height of the season and the lovely park was crowded with celebrities of all sorts and kinds, from royalties down. His Majesty Edward VII., then the Heir Apparent, was an assiduous health-seeker, and drank his mineral water from the bubbling spring and promenaded the avenue and mingled with the gay throng with evident zest. The two days spent at this place were full of interest to both of us but, if it had not been for parting with the dear friend who had invited us there, we should have been quite content to put the scene behind us. For the fashionable world is, at bottom, a wearisome and stupid thing; to enjoy it one must be ignorant of what constitutes the real pleasure of life. On the 25th, in the early morning, we reached Berlin and were put up in the house of a Lutheran Pastor in Grossbeerenstrasse, near what I think is decidedly the most original and effective urban decoration I ever saw. I refer to

that artificial hill which has on its summit a church at which special services connected with the army are held. The mound is planted with forest trees, here and there clusters of bright flowers are placed, and a little mountain brook tumbles from the top to the bottom over boulders, through pebbles, and from small shelves of rock the water drops in silvery veils. A stranger would be ready to take his oath that it was a natural hill in the midst of a great metropolis, whereas, in point of fact, every cartload of soil, every tree and flower and every zig-zag turning of the (artificial) streamlet has been placed where it is by the cunning engineers who designed this unique monument to the memory of the brave sons of the Fatherland who had fallen in battle. My illusions as to the hill were all dispelled by the revelations of the engineer himself, a member of our Theosophical Society.

This being my first visit to Berlin I was naturally led to make the comparison between it and Paris, with whose physical aspect I was so familiar. To summarise my impression I may say, while the former city cannot be compared for magnificent monuments with the latter, and it has nothing to even remotely hold its own with the Avenue des Champs Elysees—no city has that—the impression it gives one is much more restful and domestic than the gay metropolis of France, where domesticity is hidden from public view behind the fronts of enormous apartment houses and so deceives most strangers into the belief that in France the "home" is almost unknown, a most erroneous assumption, for in no country are the domestic ties warmer and stronger than there. To me Berlin seems a town of private residences, and therefore, being an American, most attractive. And yet a pleasure-seeker may find as much amusement as his heart craves, and if one wishes to see amusement shared by the whole family, assuredly one should go to Germany. The beer gardens are an unfailing subject of interest to the traveller for, while the father smokes his pipe and talks his politics, or commerce, or science with his male friends, the mother knits and listens and looks after the children who are playing around her with their toys. Surely this is an immense improvement over our brutish ways of solitary drinking in saloons while the family are left at home to pass the time as best they may. And one of the sights of the world is a German public park, say the Thiergarten, on a Sunday, with every table occupied, every path and avenue crowded with moving throngs, and two superb military bands, stationed at two points, which play alternately the choicest pieces from the operas and minor composers. I was greatly struck by the chest developments of the German women, which offered a very striking contrast with what one sees in England or America; they look like a race of natural mothers and housewives.

On the evening of the 30th there was a full meeting of our Berlin Branch, or rather as full as could be expected in the summer sea-

son when many were *out of* town. I spoke in English and was interpreted in German by a talented *young* actor named Reicher, son of one of the most distinguished tragedians of the day. He had been partly educated at New York and spoke our language with great correctness. One of my pleasantest acquaintances at Berlin was Mr. B. Hübbe, brother of that dear old friend and colleague, Dr. Hübbe-Schleiden, whose home it was a charm to visit. Our movement goes slowly in Germany, not because of their lack of capacity to understand our philosophical teaching, but, as I have elsewhere remarked, because mysticism degenerated into a sort of childish pretention unsupported by personal spirituality, and got its deathblow for the moment in the mummeries of a horde of petty societies which aped the spiritual powers that they did not possess. The national mind has now reacted into commercialism and we must, perforce, wait patiently for the German pendulum to swing back to its natural place in the arc of high thinking.

Our visit to Berlin came to an end on the 2nd of September, when my sister and I left for Amsterdam *viâ* Hannover, reaching there at 8 p.m. after a dusty and fatiguing ride. Of course, Mr. Fricke, who never neglects a duty but makes it a pleasure to do it, met us at the station and took us to a clean and nice hotel, where we were soon made to feel the affectionate interest of our colleagues in the gift to my sister of baskets of lovely flowers, sent by Mesdames Meuleman and Windust. The next day Mrs. Windust came and took us by train to Haarlem, where we heard the great organ—in my boyhood counted as one of the wonders of the world, but now overshadowed by sundry others—played, rather badly. And on the 4th Mr. Fricke conducted us on a steamboat ride to a quaint inland Dutch town, where we had refreshments and the amusement of seeing the queer clogs and dresses, and brick-paved streets, and high-peaked gables, and sluggish canals, all of the most pronounced Dutch type. On the 6th I was laid on my back by an insidious enemy that I now recognise as gout, which effectually stopped my gadding about. It seems absurd that I should have anything the matter with me, but until Dr. Nanjunda Row of Madras, had the happy inspiration to experiment on me with the new German remedy, Urosine, I was now and again reminded by a swollen and painful foot that not even this granite-and-iron body of mine could be counted on for an indefinite old age. On the day in question, with much pain and the help of some men, I managed to get from my hotel to the Amsteldijk Headquarters, where a large meeting of our members was held in my honour.

We left Amsterdam for London *viâ* Hook of Holland on the 6th, I, using a pair of crutches, without which I could not have moved a step. On the boat I slept on deck, as my foot was too bad for me to go below. After an uncomfortable night we got to Headquarters in Avenue Road the next morning and were warmly welcomed. I had to keep my room all day and so was prevented from going to the station to see Mrs. Besant off for the North on a lecturing tour. Gout did not prevent me, however, from reading my book-proofs or carrying on my correspondence. One day I read 92 pages, and another 250 of the book, which brought me to the end of the main text and left nothing but the Index to prepare. On the 19th all was finished, and now the publisher's part of the work would begin.

I see that I had a good many visitors in those days and some very interesting discussions and conversations. On the 17th I had the pleasure of sending to the good Dr. Zander, of Stockholm, the engrossed Charter for his Scandinavian Section of the T. S. I cannot pass over without notice certain experiences at the time, which were very fascinating and yet at the same time open to much criticism from the close student of psychical science: I mean experiments in tracing up past incarnations of some of our leading entities. Nothing could be more probable, to say the least, than that the principal agents in our theosophical movement, which we have reason to believe to be overlooked and directed by certain Personages, should have had mutual personal relations and with the unseen Personages in question at different epochs of the past. The moment one accepts as reasonable the theories of karma and reincarnation, and at the same time the concept that entities are no more confined to certain countries or families in *perpetuo* than the individual drops of water in a fountain to the fountain basin, we can see clearly enough how, when an entity develops to the point of potential efficiency as an aid to evolution, it would be directed to reincarnate in that place or family where it could at the same time give most useful help to others and earn for itself the best chances to work out its collective karma. For instance, I have seen a long table of successive reincarnations of a certain entity which had developed a peculiar capacity for art; each time that it passed into incarnation it used its innate faculty to produce art forms, thus acquiring more proficiency, and at the next stage taking that faculty into incarnation where it had more or less chance to earn artistic renown as the environment happened to be more or less favourable: this environment changing at each stage according to the moral and intellectual and even spiritual influences which lay behind it. This does not mean that a painter, musician or sculptor should go on uninterruptedly, becoming greater in his art at each succeeding rebirth, for the entity was not confining itself entirely to the one art faculty, but functioning in the family, the state or otherwise, according to its developed attractions. So would it be with the religious tendency, or the faculty of invention, of war, of literature or of Government: the entity, given the necessary circumstances, would fall instinctively into the groove built for it by past experience. This by way of commentary upon a variety of readings in the akâsic records which were made for me at London

at the time specified. Among others whose evolutionary careers were traced was myself, and it was certainly a fascinating picture that my psychometers painted from the records in the Book of Chitragupta. Far be it from me to pretend to the ability to discriminate between the truth and the delusion in these narratives; not having the developed psychometric gift myself, I can only lay away these stories in a back chamber of my memory and wait for time to show which is right and which wrong. This subject is so interesting that I shall just leave it at this point and make the continuation in the next chapter.

H. S. OLCOTT.

"HOW TO BUILD CHARACTER."

[*Concluded from p.* 402.]

MEN have many failings which they hardly notice, yet if they carefully examine and judge themselves by sufficiently high standards they can hardly help seeing where they fall short. One of the commonest of all failings is self-conceit. It is so natural for a man to wish to think well of himself, to emphasize in his mind those points in which he considers he excels, and to attach undue importance to them, and at the same time to slur over almost without thought the many other points in which he falls far short of other men. This self-conceit is a quality which needs to be carefully watched and steadily suppressed whenever it shows its head, for it is not only one of the commonest of all, but it is one of the most difficult to master; for when conquered in one direction it reappears under some new guise in another. It is subtle and far-reaching, and it disguises itself very successfully; yet until that is eradicated but little progress is possible. Another weed which must be relentlessly torn up is that of prejudice. So often we are exceedingly intolerant of any new idea, of any other belief than our own; we are set and firm and dogmatic along certain lines, and unwilling to listen to truth. Many a man who thinks himself free from intolerance because he has no special religious belief is just as dogmatic along his own materialistic lines as the worst religious fanatic could be. Often scientific men regard religion of all kinds with easy tolerance, considering it perhaps as something only fit for women and children. Perhaps he looks down with amused superiority upon the horror with which one religious sect regards the opinions of another, and wonders why they should make so much fuss about a matter which can hardly be of serious importance one way or the other; and yet at the very same time he has certain fixed ideas with regard to science, about which he is just as bigoted as are his religious friends in their fixed beliefs. It does not occur to him that there is a bigotry outside of

religion, and that in science, as well as in faith, a man's mind must always remain open to the advent of new truth, even though that truth may overthrow many of his own preconceived ideas. Very often this vice of prejudice is in reality a subtle manifestation of that self-conceit to which I previously referred; the set of ideas which the man has adopted are *his* ideas and for that reason they must be treated with respect, and any thing which tends to conflict with them cannot be entertained for a moment, because to receive it would be to admit that he might have been mistaken. Many a man has within him pettinesses, meanness, narrowness of mind, the very existence of which he has not suspected; yet these qualities will manifest themselves when circumstances arise which call them into action.

Very often, even when a man sees the manifestation of some such undesirable quality within himself, he will to some extent excuse it by saying that it is after all natural. But what do we mean by this word natural? We mean simply that the majority of mankind would be likely under similar circumstances to display such a quality, and so the man in whom it manifests is simply an average man. Yet we should remember that if we are definitely trying to take ourselves in hand and to build our character towards the high ideal which we have set before us, we are raising ourselves distinctly above the average man, so that what is natural for him will not be sufficient in the higher life which we are now trying to live. We must rise above that which is natural to the average of the race, and we must bring ourselves into a condition in which that which is right and good and true shall be the natural course for us. We must eradicate the evil, and replace it with good, so that it is the expression of the latter which will instinctively show itself when we act without premeditation. If we are trying to realize the higher life, trying to make ourselves a channel through which the divine force may pour out upon our fellow men, then emphatically that which is natural as yet for the majority will be entirely unworthy of our higher aspirations. Therefore we must not excuse faults and failings in ourselves because they are natural, but we must set to work to make that natural to us which we desire to have within us; and this development also is entirely within our own hands.

Sometimes the easiest way to carry out the command, "Cease to do evil," is to commence by trying to obey the second one, "Learn to do well." If we wish to conquer an evil habit it is sometimes easier and better for us to make strenuous efforts to develop within ourselves the opposite virtue. What are the qualities which are most necessary for us? If we can examine the matter without prejudice we shall assuredly find that very many of those which go to make the perfect man are as yet sadly lacking in us. Take first of all the very important quality of perfect self-control. The vast majority of

us are certainly deficient in this respect, and this fact shows itself in a dozen ways. The irritability of which I spoke previously is one of the commonest forms in which lack of self-control shows itself. There are other and coarser passions, such as the desire of the drunkard, or the desire of the sensualist, which most of us have already learned to control, or perhaps we have eliminated them from our natures in previous lives. But if any relic of such coarser passions still remain with us in the form of gluttony or sensuality, our first step will be to bring such desires absolutely under the control of the will. In such cases as this the necessity is obvious to every one; but in many other cases which we do not so readily perceive, our lack of self-control may show itself. Suppose that some trouble, some sorrow or suffering comes to a man, very often he allows himself to be greatly worried or profoundly depressed by it. Instead of maintaining his attitude of calmness and serenity, he identifies himself with the lower vehicle, and allows himself to be swept away. He must learn to take a firm stand—to say to himself; "These forces from without are playing upon my lower vehicles, affecting perhaps my physical body or my astral body, but I, the Soul, the true Man, stand above all these things; I remain untroubled, and I will not allow myself to be disturbed or moved by them." Another instance which is painfully common is the way in which a man will take offence at something which another says or does. If you will think of it, this also shows a strange lack, not only of self-control, but of common sense. What the other man says or does cannot possibly make any difference to you. If he has said something which has hurt your feelings, you may be sure that in nine cases out of ten he has not meant it to be offensive; why then should you allow yourself to be disturbed about the matter? And even in the very rare cases where a remark is intentionally rude or spiteful—where a man has said something purposely to wound another—how foolish it would be of that other to allow himself to feel hurt. If the man had an evil and spiteful intention in what he said, he is much to be pitied, since we know that under the law of divine justice he will certainly suffer for his foolishness. What he has said need in no way affect you; if a man strikes a blow on the physical plane, it is no doubt desirable for you to defend yourself against its repetition, because there is a definite injury; but in the case of the irritating word no effect whatever need be produced. A blow which strikes your physical body is a definite impact from outside; the irritating word does not in any way injure you, except in so far as you may choose to take it up and injure yourself by brooding over it or allowing yourself to be wounded in your feelings. What are the words of another, that you should let your serenity be disturbed by them? If you allow yourself to care about what he has said, then it is you who are responsible for the disturbance created in your astral body, and not he. The man has done

and can do nothing that can harm you; if you feel hurt and injured and thereby make for yourself a great deal of trouble, you have only yourself to thank for it. If a disturbance arises within your astral body in reference to what he has said, that is merely because you have not yet perfect control over that body; you have not yet developed the calmness which enables you to look down as a Soul upon all this and go on your way and attend to your own work without taking the slightest notice of foolish or spiteful remarks made by other men. If you will gain this perfect calmness and serenity, you will find that your life is infinitely happier than before. I do not put that before you as the reason for which you should seek this development; it is a good reason truly, yet there is another, a very much higher reason in the fact that we have work to do for our fellow men and that we cannot be fit to do it unless we are calm and serene. It is always best that we should keep before ourselves this highest of all reasons for self-development—that unless we do develope ourselves we cannot be a fit and perfect channel for the divine power and strength. That should be our motive in our effort; yet the fact remains that the result of this effort will be very greatly increased happiness in our work. The man who cultivates calmness and serenity soon finds the joyousness of the divine life pervading the whole of his existence. To the clairvoyant who can see the higher bodies the change in such a man is very remarkable and very beautiful to see. The average man is simply a centre of agitated vibration; he is constantly in a condition of worry or trouble about something, or in a condition of deep depression, or else he is unduly excited in the endeavor to grasp something. For one reason or another he is always in a state of unnecessary agitation, usually about the merest trifle. Although he never thinks of it, he is all the while influencing other people around him by this condition of his astral body. He is constantly communicating these vibrations and this agitation to the unfortunate people who are near him; and it is just because millions of people are thus unnecessarily agitated by all sorts of foolish desires and feelings that it is so difficult for the sensitive person to live in a great city or to go into any large crowd of his fellow men. If you will look at the illustrations of the effect of the various emotions as shown in "Man Visible and Invisible" you will at once realize how a man in such a condition of agitation must be causing great disturbance in the astral world about him, and you will see that others who happen to be in his neighbourhood cannot remain unaffected by the influence which pours out from him. The man who gives way to passion is sending out waves of passion; the man who allows himself to fall into a condition of deep depression is sending out in all directions waves of depression; so that each of these men is making life harder for all those who are so unfortunate as to be near them. In modern life almost every man has many little circumstances which worry

him, which tend to stir up irritability within him ; almost every man has sooner or later some cause for worry and for depression ; and whenever any one of us yields to either of these feelings the vibrations which we send out will assuredly tend to accentuate the difficulties of all our neighbours. Such vibrations will make it more difficult for those about us to resist the next accession of irritability or depression which may come to them ; if there are germs of these qualities in them, the vibrations which we have so wrongly allowed ourselves to send forth may awaken these germs when otherwise they would have lain dormant. No man has a right to commit this crime of throwing obstacles in the way of his fellow men ; no man has a right to yield himself to depression or to give way to anger—not only because both these things are evil for him and wrong in themselves, but also because they directly do harm to those around him. On the other hand if we can cultivate within ourselves serenity, calmness, and joyousness, we shall make life easier instead of harder for all those into whose presence we come ; we shall spread about us soothing vibrations, we shall make it easier for our neighbours to resist worry or trouble or annoyance, and thus we shall help to lift the burdens from all those who are about us, although we may say never a word to them. Every one will be the better because we are serene and calm, because we have realized the duty of the soul. Here, then, are some very useful qualities which we may seek to build into ourselves—the qualities of self-control, happiness, and calmness. Let us learn that it is our duty to be happy, because God means man to be happy. Therefore it is that the man must not let himself be swept off his feet by the waves of thought and feeling about him, but must stand firm as a tower to which others may cling who are still affected by these waves. So shall divine strength flow through him to those others, and they too shall be rescued from the stormy ocean of life, and brought into the haven where they would be.

Other virtues which we should build into ourselves are courage and determination. There are many men in the world who have an iron determination within them about certain things—a resolution that nothing can shake. They have resolved to make money, and they will do it—honestly, if possible, but at any rate they will make it ; and these men usually succeed—they do make it to a greater or less extent. We who are students of a higher life think of them as very narrow in their outlook, as understanding very little of what life really is. That is quite true, yet we should remember that they are at least living up in practice to what they understand. The one thing of which they feel certain is that money is a great good, and that they intend to have plenty of it ; and they are throwing their whole strength into that effort. We have convinced ourselves that there is something higher in the world than the gaining of money, that there is a vaster and a grander

life, the smallest glimpse of which is worth more than all mere earthly gain. If we are as thoroughly convinced of the beauty of the higher life as is the worldly man of the desirability of making money, we shall throw ourselves into the pursuit of that higher life with exactly the same resolution and enthusiasm with which he throws himself into the pursuit of gold. He neglects no possibility, he will take infinite pains to qualify himself to pursue his object better ; may not we often learn a lesson from him as to the one-pointedness and the untiring energy with which he devotes himself to his one object ? True, the object itself is an illusion, and when he gains it he very often finds it to be of but little value after all ; yet the qualities which he has developed in that struggle cannot but be valuable to him when the higher light dawns upon him, and he is able to turn his talents to a better use. In this development of resolution the study of Theosophy helps us very greatly. The Theosophist realizes profoundly the *infinity of work* in the direction of self-development which lies before him ; yet he can never be depressed, as the worldly man sometimes is, by the feeling that he is now growing old, that his time is short, and that he cannot hope to attain his end before death puts a period to his effort. The student of occultism recognizes that he has eternity before him for his work, and that in that eternity he can assuredly make himself exactly what he desires to be. There is nothing that can prevent him, nothing that can limit him. Certainly he finds around him many limitations which he has made for himself in previous lives ; yet with eternity before him all these limitations may be transcended, his end may be accomplished and his goal will be attained.

There are so many people who are anxious to know what the future has in store for them—so many that large numbers live upon this desire. Any astrologer or clairvoyant who thinks he can predict the future is certain to have immense numbers of clients ; even the veriest charlatan seems to be able readily to make a living by the merest pretense to the occult arts or to prevision. Yet in truth no one need trouble himself in the slightest degree about his future, for it will be exactly what he intends that it shall be. The student of occultism will not seek to know what the future has in store for him ; he will rather say, " I intend to do this or that ; I know what my future development will be, because I know what I intend to make it. There may be many obstacles in my way, put there by my own previous actions ; I do not know how many there are, or in what form they may come ; I do not even care to know. Whatever they may be, my resolution is unshaken ; whether it be in this life or in future lives, I shall mould my existence as I like ; and in knowing that, I know all that I care to know of that which lies before me." When the man realizes the divine power which resides within him he cares little for outward circumstances ; he decides upon what he will do, he devotes his energy to it and he carries it

through; he says to himself; "This shall be done; how long it will take matters nothing, but I will do it." It will be seen therefore that courage and determination are emphatically virtues which are necessary for the student of occultism.

Most of all man needs to develope the quality of unselfishness; for man as we find him at present is by nature terribly selfish. In saying that we are not casting blame upon him for his past; we are simply trying to remind him that there lies before him a future. The Theosophist understands very readily why this fault of selfishness should be so common among men, for he realizes what has been the birth and the growth of the soul in man. He knows that the individual was slowly, gradually formed through ages of evolution, and consequently that the individuality is very strongly marked in man. The soul as a centre of strength has grown up within the walls of self, and without these protecting walls the man could not have been what he now is. But now he has reached the stage where the powerful centre is definitely established, and consequently he has to break down this scaffolding of selfish thought which surrounds him. This shell was a necessity, no doubt, for the formation of the centre; but now that the centre is formed the shell must be broken away, because while it exists it prevents the centre from doing its duty, and from carrying out the work for which it was formed. The man has become a sun, from which the divine power will radiate upon all those around him, and this radiation cannot be until the walls of selfishness have been entirely broken down. It is not wonderful that it should be hard for man to do this, for in getting rid of selfishness he is conquering a habit which he has spent many ages in forming. It had its use and its place in these earlier stages; as one of the Masters of Wisdom once put it; "The law of the survival of the fittest is the law of evolution for the brute; but the law of intelligent self-sacrifice is the law of development for man." So it comes that man needs to transcend what was formerly his nature and to build into himself the quality of unselfishness, the quality of love, so that he may learn very gladly to sacrifice what seems his personal interest for the good of humanity as a whole. Let us beware that we do not misunderstand this. I do not mean by that any development of cheap sentimentalism. Men who are new to this study sometimes think that it is expected of them that they shall attain to the level of loving all their brethren alike. That is an impossibility, even if it were desirable; and to see that this is so we have only to turn to the example of the highest of men. Remember that it is related of Jesus himself that he had his beloved disciple, St. John, and of the Buddha that he was more closely attached to the disciple Ananda than to many others who possessed greater powers and higher advancement. It is not demanded of us, it is not intended that we should have the same feeling of affection towards all. What is

perfectly true is this; that such affection as we now feel towards those who are nearest and dearest to us, we shall presently come to feel for all our brother men. But when that time comes our affection for those whom we love best will have become something infinitely greater than it is now. It will mean that our power of affection has grown enormously but not that it has ceased to be stronger in one case than it is in another—not that all the world has become the same to us. What is important for us now is that we should regard all mankind, not in a hostile attitude, but in that friendly attitude which is watching for an opportunity to serve. When we feel deep affection or gratitude towards some person we watch constantly for an opportunity to do some little thing for him, to show our gratitude, our respect, our affection, or our reverence. Let us adopt that attitude of ready helpfulness towards all mankind; let us be always prepared to do whatever comes to our hand—always watching for an opportunity to serve our fellow men, and let us regard every contact with another man as an opportunity of being useful to him in some way or other. In that way we shall learn to build into our character these most important virtues of love and unselfishness.

Another most necessary quality is that of single-mindedness. We must learn that to make ourselves a perfect channel for the divine forces must be the great object of our lives, and must always be the deciding factor in any decision that we make. When two paths open before us, instead of stopping to consider which of these two would be best for us individually, we must learn to think rather which is the noblest, which is the most useful, which will bring most good to other men. When in business or in social life we take some step which appears advantageous for us we should ask ourselves in all sincerity, perseveringly "Can this thing, which seems as though it would bring good to me, do some harm to some one else? Am I making an apparent gain at the cost of a loss to some other man? If that be so then I will have none of it; I will not enter upon any such course of action. For that cannot be right for me which brings harm to other men. I must never raise myself by trampling down others." Thus we must learn in everything to make the highest our criterion, and steadily, little by little, to build these virtues into ourselves. The process may be a slow one, but the effect is sure.

Nor must we forget the third line of the Buddha's verse, "Cleanse your own heart." Begin with your thoughts; keep them pure and high, and assuredly your actions will follow along the same line. What is required is intelligent adaptation to the conditions of the true life. Down here on the physical plane we have to live in accordance with the laws of the plane. For example we know certain laws of hygiene, and the intelligent man adapts himself carefully to them, knowing that if he does not his life will be an

imperfect one and full of physical suffering. Every cultured man knows that to be the merest common sense; yet we see daily how difficult it is to induce the ignorant and uneducated to comply with these natural laws. We who have learnt them adapt ourselves to them as a matter of course, and we should realize that if we did not do so we should be acting foolishly and if we suffered from such action we should have only ourselves to blame. We who are students of occultism have through our studies learnt much of the conditions of a higher and grander life. We have learnt that just as there are certain physical laws which must be obeyed if the physical life is to be lived healthily and happily, so there are the moral laws of this higher and wider life, which it is also necessary to obey if we wish to make that life happy and useful. Having learnt these laws it is once more simply a question of intelligence and common-sense in living according to them. It is with a view of adapting ourselves to them that we watch ourselves with reference to these qualities of which we have spoken. The wise man takes them one at a time and examines himself carefully with reference to the quality which he has chosen, to see where he is lacking in it. He thinks beforehand of opportunities for displaying that quality, yet he is always ready to take other unexpected opportunities when he finds them opening up before him. He keeps that quality, as it were, in the back of his mind always and tries perseveringly from day to day, and every moment of the day, to live up to his highest conception of it. If he thus keeps it steadily before him, he will very soon find a great change coming over him; and when he feels that he has thoroughly grounded himself in that, so that its practice has become a habit and a matter of instinct with him, then he takes another quality and works in the same way with that.

That is the method of procedure, yet we must be careful in doing that not to fall into a very common error. You may remember how the Buddha advises his disciples to follow the "middle Path" in everything, warning them that extremes in either direction are invariably dangerous. That is true in this case also. The ordinary man of the world is simply asleep with regard to the whole of this question of the cultivation of character; its necessity has never dawned above his horizon, and he is absolutely blankly ignorant with regard to it. That is certainly one extreme and the worst of all. The other extreme is to be found in the constant morbid introspection in which some of the very best people indulge. They are so constantly mourning over their faults and failings that they have no time to be useful to their fellow men; and so they cause themselves a great deal of unnecessary sorrow and waste much strength and effort while making but little real progress. A little child who has a piece of garden for himself is sometimes so eager to see how his seeds are growing that he digs them up before they have really started in order to examine them again, and so effectually prevents

them from springing at all. Some good people seem to be just as impatient as is such a child; they are constantly pulling themselves up by the roots to see how they are growing spiritually, and in this way they hinder all real advancement. Self-examination and self-knowledge, are necessary; but morbid introspection is above all things to be avoided. Very often it has its root in a subtle form of self-conceit—an exaggerated opinion of one's importance. A man should set his face in the right direction, he should note his faults and failings and strive to get rid of them; he should note the good qualities in which he is lacking and endeavour to develop them within himself. But when he has thus formed this firm resolve, and is doing his best to carry it into effect, he can well afford to forget himself for the time, in the service of his fellow-men. If he will but throw himself into earnest unselfish work, in the very act of doing that work he will be developing many useful qualities. Having controlled the mind and the senses, let him think often of the highest ideals that he knows; let him think what the Masters are, what the Buddha was, what the Christ was, and let him try to mould his life towards theirs; let him work always with this end in view, and let him try to raise himself towards "the measure of the stature of the fullness of the Christ." Remember how he told you, "Be ye perfect, as your father in heaven is perfect." Remember also that he would never have uttered those words if it had not been possible for man to fulfil that command. Perfection is possible for us because immortality is a fact; we have all eternity before us in which to work, and yet we have no time to lose; for the sooner we begin to live the life of the Christ, the sooner we are in position to do the work of the Christ, and to range ourselves among the Saviours and the helpers of the world.

C. W. LEADBEATER.

MORALITY AND KNOWLEDGE.

IT is a mere platitude to say that people of all classes should be moral, clean of life, and honest of purpose. It is a needless setting up of print to say "Be good if you wish to be happy." People will continue to *be* exactly as they *are*, subject of course to a modification resulting from our exhortation. In all societies formed to prosecute some purpose, benevolent, scientific, or political, a certain degree of morality will be taken for granted and no mention made of ethics in connection with it, and so long as a certain average standard is maintained, all is well and ethical questions may not appear. And as in the general march of progress in knowledge and the raising of the standard of that amongst the masses, an improvement in moral conception will run with it, men are not generally concerned about

the machinery saves perhaps many of his mates from a similar fate; by being witnesses they are spared being actors. We *are* our brother's keeper mainly for the reason that we are all bound in one big debt to the other by a mutual vicarious redemption. As our individual harvests brought in the end to God will be different, so also the episodes in error and suffering will be different. All in the end will probably have sinned and suffered as much as each other, but no two quite alike. There are times when some of us are busier getting experience than others, and a plunge into the slough of sin has been a needful episode with all of us in most of our past lives, and when all is weighed, if it be true that the greatest sinners make the greatest Saints, it will be because *they know more*. This should not sanction any effort to compress the greatest amount of transgression into one life with an eye to a rich harvest. It will not be wise—nature always provides for checks against this—death or madness stops that course.

"'Tis only a fool who rushes in
Where Angels fear to tread."

For each of us there is a line of safety beyond which disaster awaits us, but I believe that it is legitimate for us all to work up to that line as closely as we can. Strong characters will go pretty close to it, and maintain a constant 'pull' upon themselves to keep there, and so glean the very utmost out of their time on earth. A weaker character is content with keeping far below it; he will be safer, but his harvest will be poor, or at any rate his stages on the great journey will be short. The determined student, bent on "taking heaven by storm" will seek to lengthen out those stages to the utmost, short of breaking down. What the breaking strain of each of us may be is a matter for each to decide for himself, but most of us keep very safely below it. The present stage of evolution is probably one of transition, preparing for a new advance—that advance will be in the direction of what has hitherto been considered occult; avenues either ridiculed or unrecognised forty years ago are now being trodden by the feet of schoolmen who would consider a study of the "Secret Doctrine" a waste of time. Education is raising the standard of knowledge required for even the common callings of life. The A. B. of the British navy to-day requires to be a well informed fellow in mechanics and natural law, and the petty officers are scientific savants compared with their prototypes of Trafalgar. I know a lad who missed a position in a grocery store the other day; it was given to another who knew something of electricity. So great appears to be our pace just now that by analogy we find it hard to accept the idea that such ages have gone by since Atlantean times. Nothing but the ebb and flow of the sub and family races will make it at all reasonable to us.

At the end of the great journey we shall have reached Divine Wisdom, and to the great body of us it is clear I suppose that we

reach this only by transmuting into Wisdom that knowledge which is therefore the passport to the future which awaits us. And in looking at the great task allotted each of us, there is no need for gloom or despair; life is not all a grim compulsion, much of it is a gentle and pleasant leading. For each of us there is a great deal of the journey done by the sunlight and flower-strewn glades, the road goes not always through the ash-strewn valleys and the deadwood swamps. And one of the most beautiful provisions of the Evolutionary Scheme is the capacity for finding interest in the various occupations of life with all whose natures are still sweet and wholesome. For these natures schooling is by a Kindergarten method, the lesson is learned but it is without the frowning overseer or the upraised rod. It is true that there are some lives which seem to be sternly driven, but the ash grey valley leads into the green glades again even for these. The task is great but it is broken up into small portions for us, very small if we wish to have it so, and lest we should miss anything, we are led to 're-discover' arts which were deemed lost. It is said that we have lost the art of mixing the colours such as Phidias and the ancients used and the making of glass of ancient Muram—never fear, nothing is lost, it is all in the A'kâsha and the mind of our teachers, we shall resume that art again when the time is ripe, and carry it a bit further.

The great fact of the A'kâsha lies of course over the boundary line of occult knowledge, and any man who moves towards that, places himself at once under the laws of a higher morality, in harmony with all Cosmical processes which make for Unity. The Adwaitee Yogî seeks this higher knowledge by realization of Unity. Following this course and seeking the same good for all as for ourselves we end by becoming constitutionally moral. But for all of us there cannot be any doubt of the need for moral safeguards before we attempt to cross this boundary line. We not only feel this need ourselves but nature herself erects barriers of protection against ourselves. No wise parent thinks of giving small children matches and gunpowder for playthings, but when our boys and girls grow up they may be trusted. Nature is equally wise, for her elder children she will raise the veil which for the infants she keeps close drawn.

It is needless to furnish new definitions of morality. The morality of the nature of each one of us is the outcome in totality of all that has gone before, but in each life as it comes on the boards, that nature is brought out by this teacher or that, by this or that environment. Our moral ideals are determined by character, not by those who voice them for us. Every great poet, every great philosopher, every great artist, places all humanity under debt to him as adding something to that moral atmosphere we all breathe from our childhood. As Ruskin points out, the intellectual standing of all Europeans is to be gauged by the degree in which their minds

and conduct have been brought to the standards of Shakespeare, Homer, Dante and the great ones. I hold that, this being so, the moral standards cannot then be low. Do we require any sanctions for morality ? It is part of the blue sky over our heads. Injunctions for love and kindness are written on every page of human intercourse—but of course there are questions of degree—yet in his way the African savage will read them and conform, just as will Herbert Spencer or Thomas à Kempis. Everywhere are beginnings. Even that miserable type of morality, that of expediency, expressed very well by that passage, " He that giveth to the poor lendeth to the Lord," has its uses to those who yet look for some reward.

On every side there are standards of morality formed for us below which we cannot fall, and much above which, the general run of people do not reach. In the home, in business, in public life, there are alike standards formed for us. The very honor amongst school boys, or even amongst thieves if you will, has its restraints, and so, leaves *some* mark in the national life, and that judge is the wisest who judges his cases by the standards fixed by the environment of the case involved. Truth, falsehood, cleanliness, honesty, are all comparative terms. We cannot as yet apply the high standard of the Bhagavad Gîtâ to a London or New York Counting house. In our business dealings with each other we all know that we are not telling each other all we know—we allow certain concealments in business, which, judged by the " Gitâ," would be deemed falsehoods. But to attempt to enforce the latter standard on the Corn or Stock Exchange at once we feel would be paralysis. As the broker and the soldier both have their special code of honor and their own passports to accepted integrity, so in the national life is there a certain standard of morality by which all things come to be judged. In a nation full of growth and vitality this standard is constantly being pushed up—in the declining races it also declines. For a definition of all-round morality suited to English minds I like nothing so well as Ruskin's in his lecture on the relation of Art to Morals. It is too long to quote here, as containing a somewhat lengthy hypothetical proposition, but the essence of it is that our conduct under the close approach of death, undictated by any fear or hope of the hereafter, would be an exact measure of the morality of our nature. Ruskin has left behind him a considerable legacy for our ideal of morality, and he will be of great use to every one of those who would reach out to the exalted standard of the Gîtâ, laid down by Theosophy for all those who would tread the occult path to knowledge. He says there are two unquenchable human instincts : the love of Order and the love of Kindness. By the love of order we deal with the earth, dress it, build on it and live by what we get out of it, and to obtain order we deal with all dissolute forces in others and in ourselves. By the love of Kindness or the love of Love we are impelled to deal rightly with all other lives, which

covers every form of mutual help and ends in self-sacrifice. Owing probably, to his conventional environment as much as to his own spiritual limitations, which compelled him to see everything through English spectacles, Ruskin will never stand with men who are universal guides like Socrates or Emerson, yet his value to his own age will always be great. And every man like Ruskin who, taking passion as he finds it, seeks not the tearing of it out, but its right training, must be taken as one of our guides for the day in which we live.

Doubtless with most earnest people on joining the T. S., their standard of morality is pushed up, sometimes far above practical service, and in their efforts to aspire to their highest ideal they are often impractical in dealing with the world at large. We have in the knowledge given to us by the Masters of the Ancient Wisdom that which is of fruitless value, for others as for ourselves ; and we see that the one safe road to possess it is by conquest of the lower nature. We must all make that conquest by degrees. Anything in human life which makes for the elimination of selfishness should be encouraged. Selfishness cannot be shaken out of all men by like methods, those methods must be suited to the age of the Soul. What would be an act of remarkable self-denial in one would be of no occasion for comment in another, and it is for us to place just such examples before people as they may reasonably be expected to reach.

The conclusion to which one must come when considering the relationship of morality towards knowledge is, that knowledge bringing ever increasing power, it is necessary that morality should set up ever increasing safeguards ; and we can every one of us supply our quota to the pressure on public opinion in this direction. We can do this by insisting on greater purity of life and of motive, first in ourselves and then in any others whom we may assist to place in positions of trust or responsibility. The fraudulent man of business, the ignorant quack doctor, the log-rolling politicians, are all here amongst us because we leniently and weakly tolerate them, when we might by our collective pressure compel their reformation. It is for us all to exercise this pressure everywhere. Induce all the people you can to avoid the storekeeper who adulterates, the workman who does shoddy work, to cry down all who in prominent positions in business, schools, churches, or public life, are unclean or dishonest in their lives. The standards of both commercial and political morality are so low because we are collectively content to pass them so, but the time is coming when that contentment must be given up or serious disruptions must ensue. There is sufficient danger in the inherent tendency of us all to get as much as we can of the good things of this world for our own use, and with this tendency still alive in us to go out to the study of occult things, without allowing flagrantly immoral conduct to flourish in

our midst, and with it all in full force to march forward unconcerned into those later chapters of the knowledge of the Aryan race which the coming centuries will unfold. In this pleasure and money-loving age the trail of the serpent is drawn over most of the glimpses which the man of to-day allows himself into the promises of the future. For instance, in discussing the possibilities of radium, so much before us of late, few have been the articles which have not touched upon that aspect of them which deals with the turning of base metals into gold. There are times to smile and times to frown, and only if all of us are true to our responsibilities can we face without fear the knowledge of the future that awaits us.

W. G. JOHN.

CHRISTIAN DOCTRINE AND REINCARNATION.

[*Concluded from p.* 426.]

I HAVE dwelt thus fully (in last month's issue) on the human career of Jesus because he is rightly taken as a pattern to which all his followers, all Christians have to be conformed; and it is our conviction that nothing short of the highest perfection, of a full and complete character can meet the requirements of the case. This position, from the Christian point of view, being unassailable, the necessity of many lives in the bonds and conditions of material life becomes evident. To introduce a magical change, to hold the sudden transformation of an immature believer in Christ to the Divine ideal of fulness and completion is contrary to all experience as well as opposed to the indications to be gathered from all Nature's processes in every field of observation.

Let us turn our attention to the doctrines of Regeneration and of the New Birth and their issues. From whatever line of thought we examine these familiar truths we find that they point backward to the past and forward to the future: there is no fixed point to which their operation is confined, though there are generally crises in the experience of the soul which superficially viewed appear to have that aspect. They are related to what in Christian terminology is known as, the Fall of Man from a state of primeval purity and blessedness; and by the ancient philosophers as a passage through chaos, a dim chaotic and immature condition, to one of light, order and beauty: while the modern theosophic presentation which answers to these ideas is, the descent of Spirit into the primeval Matter, or the involution and evolution of the soul. However viewed, facts of universal experience are represented; we are all conscious of the collision of the forces of good and evil within us; a Divine energy making for purity, holiness and righteousness. A regenerative Power proceeding from Him in whom we recognise a Divine Fatherhood or Over-soul, ever working through matter to spirit, from evil

to good, from humanity as it now is, to a pure and Godlike state; from the conditions of our chaotic and disorderly world to the blessed condition of a regenerated humanity, and the blissful and harmonious life rendered possible thereby. Giving our thought for a moment to the world without and around, we have a vivid illustration of the principle that Regeneration is a continuous operation; that as in the individual soul, so also in the larger life of the world, the same spirit, the same life is ever struggling, working for its uplifting and purification. We look backward to a lost golden age, and forward to that Paradisiacal condition toward which we make such slow progress, but of which we never lose the hope of attainment; since we hold that good is stronger than evil, consequently our faith abides that the Kingdom of God will be realised in its time.

In the light of these facts regarding the process awaiting accomplishment, and the small progress made towards the realisation of the larger corporate life and experience of man, let us consider and contrast the theory of only one earth-life, of our personal presence in only an infinitesimal part of the world process of becoming (of the regeneration and redemption of this pain and sorrow stricken world, which is waiting—often dumbly—for deliverance from the bondage of evil), with that of many, with their attendant inward struggle and victory, and communion in sorrow, suffering and labours of love in the world of human life; and I think we must be convinced of the inadequacy of the former, and of the primal necessity of the latter in order to the attainment of the objects for which our earthly pilgrimages are provided.

Let us isolate in our thought a single individual who begins his career in one of the simplest and meanest of human lives conceivable, and then follow it from life to life on our earth, watching his gradual accumulation of ever varying experiences, resulting in a gradual and constant increase of knowledge and of power of adaptation. The repeated collision of pain and pleasure, of sorrow and joy, of good and its opposite, and the consequent growth of character on lines of geometrical proportion, until the highest, purest and noblest we are able to conceive is attained; and we have before us a picture and a pattern which it behoves each of us to realise; and also, of the high purpose of the ages in regard to all the sons of God on this man-bearing planet.

Let us now attempt to visualise a small portion only of our world's burden of human life, say, the last half of the nineteenth century. Think of the vast mass of humanity which have lived and struggled in and through this period. Think how few, how very few compared with the myriads, were the perfected ones after the pattern which we have visualised above. Think of the impossibility of the task, and of the inadequacy of the time for the regeneration of this vast, and on the whole, degraded and sinful mass of

humankind who lived out their term during the fifty years selected for illustration. Think again, of the gracious purposes of the Divine Love as postulated by the Christian faith—an all-embracing love, therefore including every individual who lived during those fifty years. Think of the fact that each one down to the most degraded is present to the Divine consciousness as fully and completely as the Perfected One, or the some fifteen or twenty hundred millions : that it is its purpose that all shall share the Divine Grace and Love, shall eventually realise the Divine ideal ; and you must be convinced that the end can only be attained by each individual in many ever varying lives during the rolling ages of the future. The more facts are weighed and considered, the more illogical and unthinkable it becomes that the end can be attained in any other way than that of repeated lives under the ever varying conditions which the doctrine of reincarnation assumes.

Perhaps there is no Christian doctrine which presents greater difficulties to bring into line with reincarnation than that of the Resurrection. Doubtless in the very materialistic mode of interpretation of the soul-invigorating truth there are presented very serious obstacles which have to be removed ere assimilation is possible. That it very early obtained a rather gross and too literal form in the early Christian Church is, I think, beyond question. It would take us too far from our present purpose to attempt its discussion on the basis of the Christian Scriptures. We have to remember that they rather represent the opinions and beliefs of the Church Fathers of the third generation of Christians than that of its founders.

The reconstruction of the same gross bodily form which is outworn in any given life, and returned to its elements—in the case of the righteous, sublimated and glorified, and in that of the unrighteous, corrupt and vile—is unthinkable to the man of average intelligence of our time. None the less also is that of the sharp division of humanity into two classes of diametrically opposed qualities and tendencies, the one section all evil and the other good ; the one fitted for destruction and the other for glory and honour ; as we have them graphically presented in the well-known Gospel parables. In these highly coloured pictures of resurrection, the supposed general uprising and division of humanity into two sharply defined divisions as of tares and wheat, of sheep and goats, is depicted. This categorical division into two classes, and two only, and their final destination, on the one hand to glory, honour and immortality, and to horrible sufferings eventuating in death and destruction on the other, may have appealed to the lower instincts of the lowly developed of other periods, but is now an unthinkable process to the average intelligence of mankind. It owes its inception to the ideas of other ages, wherein the notion

of the actions of oriental despots played a principal part in guiding the conceptions of a degraded imagination.

The true resurrection and judgment is not public, general and outward, but private, particular and inward. It is not a separation of particular personalities, but rather a " dividing asunder of a soul and spirit " a discrimination of the thoughts and intents of the heart : a crisis when the opposing forces of evil in the lower nature are deposed and destroyed by virtue of the spirit and power of the higher life. The idea of the " day of judgment " as an universal crisis, a time of outward marvelous manifestations of power, with reference to some set and foreordained event is a fiction of a debased imagination.

That the gross body of flesh which in its lower functions is so repulsive to the higher instincts, and as an instrument of the soul, the true self, so limiting, should be outgrown and eventually cease to be of service to the inner man, is a natural and necessary corollary to the Regeneration and New Birth of the soul. The growing and purified spiritual Man must have a fitting instrument or vehicle whereby to express himself, and the consciousness of this want, this vital need, has given birth to the Christian doctrine of the Resurrection.

Of course it will be seen that I am writing from the standpoint of Christian doctrine, and therefore I do not introduce the astral, mental, buddhic and other vehicles of consciousness—for the technical knowledge of which we are indebted to the higher clairvoyants, strengthened with hints vouchsafed by glorious Ones from the higher planes of being.

While there are the crude and materialistic aspects of the doctrine of the resurrection in the Christian scriptures, to which reference has been made, there are also the more spiritual, as in St. John's Gospel, where it is stated that for those who believe in the mystic ' Son of God ' the resurrection is an already accomplished fact, such having already passed from under the power and dominion of death, unto Life Eternal. St. Paul also in I. Cor., XV., largely discourses to the same effect. And again in the Epistle to Collosse he states : If ye then are RISEN with the Christ, show forth the gracious fact by having your affections centred in those things which are *above* this transitory life, where the Christ already is, in glory, possessed of the fulness of power and love ; having entered into the inheritance of the Saints in Light Supernal.

The first idea in relation to the resurrection is, completion and finality ; and from the point of view of our earthly limitations, of expansion of being, of freedom, of entrance upon the real life, of consummation of our destiny ; of complete deliverance from the burdensome clog of flesh with its conditions of mortal existence, and entrance into the glorious regions of Immortality ; and also of all that is contained in being clothed with it as a garment. It is

understood as the entrance into possession of the fulness of power ; says the Christ, " Ye shall sit down with me on my throne, even as I am seated on my Father's throne," and again, " Ye shall be Kings and Priests unto God ; and shall reign over the earth."

These declarations intuitively and mystically understood open a glorious vista, reveal the accomplishment of the purposes of evolution in our lives on the earth, the harvest of the earth being completely garnered, and the lessons it can teach all learned ; the soul having now completed its majority and entered into possession of its eternal inheritance ; the time for the consummation of all the lower processes of being having arrived. But alas ! who of us are worthy to speak of these anticipations, of these substantial realities !

From this brief survey of the doctrines of Baptism, of Regeneration, of the New Birth, and the crowning one of Resurrection, it must be apparent that they cannot be experimentally known in their fulness, that they are shorn of the best part of their glory and power as means to the transformation and redemption of the soul, if they are connected with one brief life only. Especially must this be so in the case of an average human being with so few or even no opportunities for the realisation in his experience of the great spiritual facts which these doctrines indicate.

I venture to assert that not until the Christian Church realises the importance of the fact of reincarnation will she understand and rightly appreciate these cardinal doctrines and the high spiritual and mystical truths and teachings which they contain.

W. A. MAYERS.

THE OTHER SELF : A STUDY OF CONSCIOUSNESS.

THE assertions that are made by Theosophists, mystics, and many other students of Occultism in its many aspects, as to the existence of a dual consciousness in Man—that the human being, to outward seeming only one personality, is in reality composed of at least two seeming entities, more or less distinct from each other—has no doubt appeared to most people, when first it is broached to them, as at the least, a very extraordinary hypothesis. But this superficial view of the occult proposition as to the existence of an inner as well as an outer consciousness will probably, upon further reflection and study, give way to some degree of uncertainty as to the absolute unity of the apparent mind of our daily experience ; since it will then appear that many great thinkers have stumbled more or less vaguely upon the idea of a sort of " double-mindedness " or dual appearance of mentality. Moreover, this more or less dim perception of an occult truth is, as might be expected, by no means exclusively of modern date ; for we find that it has occupied the attention of philosophers in most former times—the sages of Greece, who were

the illuminati of the Athenian schools, presenting a notable instance in the case of Plato, and his views concerning " Reminiscences " and " Innate Ideas," which things, as he understood them, did not seem to him to be accounted for upon any hypothesis which dealt merely with the more obvious facts of ordinary memory and present life as concerned with a single form of the mind. He therefore seems to have adopted the idea of an inner or permanent Ego, and an outer or temporary one ; of which perhaps we may look upon the first as the perfect model, and the second as its more or less imperfect reflection. Or, putting it in another aspect, perhaps we may say that this inner consciousness cognises all that reaches the outer one, while the latter is not cognisant (as a rule) of the inner and true mind which lies behind itself.

That many succeeding writers in Europe adopted a similar theory—one which was current in India long before the Greek times, and in all likelihood thence derived by the speculative philosophers of the latter nation—is sufficiently evident from a perusal of the writings of the later alchemists and other mystics. These works, as treated upon the analogical and allegorical canons of interpretation now current, are explicable upon the hypothesis of a second or inner self, but upon no other ; and when we look further afield, such a theory is found to be not exclusively the property of writers upon occultism and mystic subjects. This is shown by the fact that it is very clearly indicated in the works of certain poets and romancers. So Goethe's Faust speaks in the well-known lines to the materialistic philosopher—the man of the outer senses only—in the endeavour to point out the falsity of that position :—

> " *One* sense alone is conscious in your heart,
> Be happy and avoid to know the other.
> But in my heart, alas *two* souls reside ;
> Each from the other tries to separate.
> One clings to earth, with passions and desires
> And fond embrace ; the other breaks her bounds,
> And rising upward, spurns the dust of earth."

In these lines the poet seeks to show that " everyone whose spirituality is not blinded by a total immersion into materiality, or entirely lost, feels that his material body is inhabited by at least two spiritual elements, which follow different attractions and differ essentially from each other."* And the idea which thus finds expression in the noble verse of the great German, has been not inaptly echoed in prose by one of our English novelists—the one of all others most noted for the enunciation of occult views under the guise of fiction, and whose metaphysical romances have met with unstinted praise. In one of these he lays down the proposition that " there are two lives in each of us, gliding on at the same time, scarcely connected with each other—the life of our actions, the life of our minds ; the

* Supplement to *Theosophist*, Vol. V., p. 57, April 1884.

external and the inward history.....There is a Secret Self, that hath its own life, 'rounded by a dream,' unpenetrated, unguessed."*

If we meditate upon the thoughts to which quotations such as these give rise, there may perhaps gradually come, to some of us, the conviction that above and beyond that outward self which is solely concerned with the temporary cares and things of our daily existence, there is some *other* self which, like the mountain that stands calm, immovable, and impassive beside the torrent roaring and foaming at its base, looks on and takes note of the experiences we pass through, but is not moved by them, keeping on the even tenor of its way quite undisturbed by the fleeting passions of the hours, and, with its silent monitions, pointing to the errors of the moment as warnings to put aside the trivial things of time as far as possible, if we are to work for a measureless eternity. And to those who may thus have arrived at some more or less distinct perception of the truth, it may not be without profit to examine some of the evidence that may be available upon the subject—beginning first with a recapitulation of certain incidents which may possibly have been primarily concerned in leading to the idea of the existence of the second aspect of the Self, and proceeding thence to deal with the explanations which, on the one hand, have been attempted by the materialistic science of the West, and on the other, by the metaphysical and spiritual science of the East.

To begin with, there is that so-often startling and yet most common experience of nearly everyone, a recurrent impression as to some former experience of a similar scene, event, conversation, or other incident at present passing. It is this which is said to have been referred to by Plato in regard to his theory of Reminiscence. We are conversing, perhaps, in some quite desultory manner about the most ordinary things; when some few words call up a vivid impression that both they and the whole circumstances, gesture, and tone of voice of the speaker, with every other incident, are familiar to us through prior knowledge.† And not only is it so in regard to the words then passing, but we seem to know likewise those that are to follow, and in their right sequence—a thing which becomes surprising to us only when those next few words verify our pre-knowledge of them, and are therefore the more remarkable when we afterwards review the momentary experience.‡ We also meet with a similar phenomenon in regard to other incidents, as for instance in the momentary recognition of

* Bulwer Lytton, "Pilgrims of the Rhine," XXII, p. 107.

† Cf. relation by Sir Walter Scott, quoted from his diary of Feb. 17th, 1828, in E. D. Walker's "Reincarnation," p. 37 (Ed. 1888). Also *Theosophist*, Vol. VI., p. 66, Dec. 1884. See also my article "Notes on Divination," in an early issue of the same journal (not immediately available) where I have made use of the sentiment of Pre-existence, &c., and given a number of references.

‡ Cf. "Night Side of Nature," Ch. IV., p. 62, and "Guy Mannering," as cited by Walker, Op. Cit., p. 37; and reference to "Lockhart's Life of Scott, 1st Ed., Vol. vii., p. 114.

strange scenes. We come, perhaps, into some place which to the best of our recollection we have never before known; and yet for an instant there flashes over us a conviction that we have formerly viewed that same scene, upon some occasion which we cannot identify in our outward memory.* In certain instances this is accompanied by an impression of some circumstance which can only be identified upon a search being made. In one such case, the person who relates the incident tells how, upon coming into a strange room which seemed somehow familiar to him, there also occurred to his mind a peculiar test as to the truth of the impression. "I have," thought he, "never been here before; and yet everything seems quite familiar to me. If that is so, there is a very peculiar knot in the window-shutter; and upon opening it, there was the knot.†

But there is another variety of this queer experience; and it is one which, rightly considered, affords a key to many of the others. For instance, a person will dream that he or she is present in a certain scene; it may be a foreign city, or only the interior of a room or other similarly-circumscribed locality; and at some after-date, near or remote, on coming across the actual place, recognition by aid of the past dream-experience immediately follows.‡ And here also we meet with the same strange fact as to some incident which, not being part of the dream, shows it has happened since; as where some particular building or other difference, not being recognised, is found upon enquiry to have been made *after the date* of the dream; thus affording strong proof as to the verity of the latter.

So, likewise, when thinking of some unwonted subject, an impression seizes us that somewhere, long ago, we have had these reflections before, else, upon learning what seems to be a new fact, we are puzzled with an obscure sense that it is familiar.§ Or again, we sometimes meet persons who for the moment it seems to us are well known; but the impression fades away before we can identify the face with that of anyone with whom we are acquainted;¶ and indeed, perhaps there exists no traceable resemblance between the strange face and that of anyone we recollect—for under this heading we are not dealing with mere cases of mistaken identity. So frequently do these and similar experiences take place that they hardly seem to come within the category of the abnormal; and so much is this a fact, that a prominent place has been given to theories in explanation of such things, both in ancient times, among the earlier philosophers, and in the present day among physicians and psychologists of recognised standing. Among all the things which the scientists may have ignored and passed over, this one has exer-

* See Lord Lindsay's "Letter," p. 351, Ed., 1847, and Walker, Op. Cit., 41, 76.

† Walker, Op. Cit., 38, 39, 42, 43.

‡ *Notes and Queries*, Vol. IV., p. 157.

§ Walker, Op. Cit., p. 36.

¶ Ib.

cised such a peculiar fascination that it has generally found a place in the speculations of mental and psychic theorists ; but the various attempted explanations of it may be deferred until some further anomalous manifestations have been considered.

We all know the way in which we sometimes meet with puzzling cases which, in study or otherwise, for the time being baffle our understanding ; but, when the mind has given the matter up, so far as outward seeming goes, will suddenly all become clear at some moment when we were not thinking of any such matter. It may be a problem which we could not resolve, or only a case where we could not adequately express our ideas, or even obtain any definite presentment of the latter in our "mind's eye" : and yet, though we may have been "utterly at a loss for words and ideas on important occasions [they nevertheless] came forth on a sudden at the critical moment and fulfilled the required purpose."* So, likewise, in regard to the apparently insoluble problems; it has been found that "after a time, it might be short or prolonged, there would bolt into the mind a solution of the whole matter."† And similarly, we may take those instances where there has been something written in a foreign language unknown to the reader, but which something it was desirable to understand. On reading over the foreign words and attempting to render an English equivalent, no satisfaction was obtainable; but, after some time had elapsed, there would drift into the mind a sufficiently clear translation or rendering of the whole. And this, though it may not be textually accurate, is quite so as far as the substance is concerned. Possibly something analogous to this may have been the secret of the success with which Colonel Rawlinson unravelled the cuneiform inscriptions on the Babylonian clay tablets; of which it is said that, at the outset, he knew neither the alphabet nor the language used ; but ultimately reached a correct understanding of both. The same may also be said in regard to Dr. Le Plongeon and the Yucatan hieroglyphics ; though perhaps not of Champollion in regard to those of Egypt. At all events the method has been recommended as one which is sometimes useful in the acquisition of languages without a teacher ; to be afterwards corrected by more accurate study.

Further, there are what have been called the "facts of double consciousness." Thus, there are cases cited in which people at the point of death, or in other abnormal states such as delirium, have spoken in languages which to their normal waking consciousness were either altogether unknown, or not at all understood, although they may have heard them without understanding them.‡ And "there are many instances on record of persons performing intellect-

* Cf. *Theosophist*, Oct. 1882, Vol. IV., No. I., p. 26.
† Ib.
‡ "Night Side of Nature," p. 35.

ual feats in dreams, to which they were unequal when awake" ; * the differences between the two sets of performances being so great, that those who sought to explain them have had to resort to such far-fetched explanations as those of possession, spirit-intervention, and so on.

Of a somewhat similar character appear to be those cases of unconscious memory which the modern hypnotic school have added as their quota to the stories previously extant, and which go to support them. Thus "Binet and Ferè could induce one of their subjects to remember the whole of his repasts for the last eight days, while in his normal state he could hardly remember more than two or three days back, ... A somnambulist was in Dr. Charcot's study at the Salpétrière, when Dr. Parrot. . . . . entered, and she immediately named him. When she was two years old she had been admitted into [Dr. Parrot's] asylum ; and when awake she could hardly remember the doctor who had attended her."†

Recurring to the first phenomena we noticed, those of apparent memory or innate ideas, there is a further set which seem to have a connection therewith ; and which, though less common, appear to be not less indubitably established. In these, the subjects of them are seized with an unaccountable desire or impulse to do or not to do a certain thing, or to go or not to go to a certain place ; and it appears afterwards that if they had disregarded the "warning" or whatever it may be called, some sort of disastrous or unpleasant consequences would have followed ; or some benefit would have been gained by compliance therewith.‡ When these presentiments or premonitions occur during sleep, they take the form of "prophetic" dreams ; and not unfrequently, in such cases, the incidents depicted are not given literally, but in some *symbolic* form, or presented as an allegorical picture, which may or may not be understood upon awakening. As usual, we find these cases are very numerous, and exceedingly varied in the forms they take ;§ and, independently of their value in regard to the possibility of premonition, they have quite another from an occultist standpoint ; as we may further see.

Another extraordinary class of manifestation is that where, perhaps without apparent cause, or, it may be, as the result of an accident, or when the person has been brought under hypnotic control, the individuality seems to disappear more or less entirely, and some other human entity appears to take possession of the organism from which the normal owner has partially or completely retired¶—a phenomenon largely responsible for stories of possession, setting aside cases of assumed mediumship. Among Dr. Charcot's patients was

* Ib., p. 33.
† Foveau de Courmelles, "Hypnotism," p. 109.
‡ "Night Side of Nature," p. 63.
§ Ib., pp. 48, 50, 51, 54—56, &c.
¶ Ib., p. 32.

one who, in this way, showed three or four different personalities; these differing so widely from the patient's normal characteristics, and exhibiting such changes of mental attainment, voice, manner, and every other incident, as to lead unavoidably to the conclusion that the patient had relinquished for the time being all personal identity of her own, and become quite a different individual.* In this case the changes took place during hypnotic experiments, and so did not last very long; but instances are not wanting where the same thing occurred without any artificial stimulant, and where the change of identity lasted over long intervals of time. In some such cases the new personality is entirely ignorant of the things known or acquired by the person in a normal state; as for instance where the "new" character is found unable to read and write, while the subject of the change has been quite well educated; and again, where the assumed character knows more, and can perform things which the real one—the subject of the change—is quite ignorant of.†

"Then, again, everyone will have heard that persons who have been nearly drowned, and recovered, have had, in what would have been their last moments had no means been used to revive them, a strange vision of the past, in which their whole life seemed to float before them in review; and I have heard of the same phenomenon taking place in moments of impending death in other forms." "Of the truth of these singular effects we have . . . . . such testimony as that offered by those who . . describe the flood of memory rushing upon them in the last moment of their mortal agony, the long train of all the affairs in which they have borne a part seen in an instant, as we see a landscape, with all its various objects, by a flash of lightning at night, and that with appalling distinctness..... Now, as it is not during the struggle for life, but immediately before insensibility ensues, that this vision occurs, it must be the act of a moment; . . . The extraordinary memory occasionally exhibited in sickness, where the link between the soul and the body is probably loosened, shows an adumbration of this faculty." ‡

Perhaps these few instances may suffice for present purposes; and they are no more than what, in the changed sentiment towards such subjects which the investigations of the Psychical Research Society and others have brought about, can be abundantly substantiated. Before dealing with what scientists may have to say regarding some of them, it may be as well to remark that the old method of dismissing all such cases as *untrue* will no longer be accepted; and "the extravagant admissions that are demanded of us by those who endeavour to explain

* Cf. Supp. to *Review of Reviews*, entitled "Real Ghost Stories," and "More Ghost Stories," 1892-3.

† "Night Side of Nature," p. 34.

‡ See Draper's "Intellectual Development of Europe," Vol. I., p. 160; and "Night Side of Nature," p. 233.

them away, prove that their disbelief rests on no more solid foundation than their own prejudices. . . . . By their high tone, and their contemptuous laugh, they assume to have taken up a position that, being fortified by reason, is quite impregnable, ... " "It is easy to laugh at what we do not understand; and it gives us the advantage of making the timid narrator ashamed of his fact, so that if he do not wholly suppress it, he at least insures himself by laughing too, the next time he narrates it." But those who so act "are just serving this branch of enquiry as their predecessors, whom they laugh at, did physiology; concocting their systems out of their own brains, instead of the responses of nature." . . . It often surprises me to hear the very shallow nonsense that very clever men talk upon the subject, and the inefficient arguments they use to disprove what they know nothing about. . . . . . We may raise up a variety of objections from physical science, but we cannot be sure that these are applicable [to the cases cited] and it is perfectly certain and well established by German physiologists and psychologists, who have carefully studied the subject—'to say nothing of the French hypnotic school and the English investigators'—that many, if not indeed *most* of the phenomena hitherto deemed fraudulent and impossible are above all suspicion."*

There was a time, and it is but a few years ago, when all that could not be explained away (or be *assumed* to be explained away) by the current knowledge of science, was treated with the utmost contempt—as partaking of the nature of "miracle," or some other form of superstition. And to-day, while the more profound thinkers and researchers are much more cautious how they adopt such an attitude, the smaller fry, who dabble in the shallower waters of science, are unanimous in their support of the tactics of the past. These, assuming to quote the axiom of the materialistic philosopher Hume, will tell us, that if a great quantity of testimony is forthcoming as to the validity of some asserted phenomenal occurrence which *their* particular brand of science does not account for, it is only that much the more certain that no such thing ever happened † —for, say they, no amount of testimony can establish that which science does not admit, or cannot explain. But such an attitude would make the current knowledge of the day the sole arbiter of natural law; and is exactly the same as that which was brought forward to suppress the unwelcome discoveries of Galileo and Copernicus, of Mesmer, and of every discoverer who has insisted on the acceptance of unpopular facts. And if it be true that the churches have tried to retard progress and to prevent the advance of knowledge, those who thus cry down all phenomena which do not conform to the Procrustean bed of their shallow preconceptions, are

* Ib., pp. 50-51, 237, 241, 244.

† But Cf. "Secret Doctrine," I., 8, n. c.

aiding the churches in barring scientific advance—however they may, nine out of ten of them, proclaim their enmity to religion and clamour for "freedom of thought and enquiry."

But, putting all this aside, let us see what the doctors can tell us concerning that strange sensation previously dealt with, as to our having witnessed a scene, or heard a conversation, &c., at some indefinite period before, or even in some earlier state of existence.* "The view maintained by Dr. Wigan † and some other physiologists [is] that, our brains being double, it is possible that a polarity may exist between the two sides, by means of which the negative may, under certain circumstances, become a mirror to the positive. . . . . It is by this theory of the duality of the brain, which seems to have many arguments in its favour, and the alternate [activity] of the two sides, that Dr. Wigan seeks to account for the state of double or alternate consciousness we have alluded to. . . . He thinks that one half of the brain being in a more active condition than the other, it takes cognisance of the scene first; and that thus the perceptions of the second, when they take place, appear to be a repetition of some former experiences. I confess that this theory, as regards this latter phenomenon, is eminently unsatisfactory, and it is especially defective in not accounting for one of the most curious particulars connected with it; namely, that on these occasions people not only seem to recognise the circumstances as having been experienced before, but they have, very frequently, an actual foreknowledge of what will next be said or done."‡ Yet Dr. Draper, dealing with this same subject, does not seem to have seen the force of this objection; for he says "It is shown in my Physiology how the phenomena of the sentiment of pre-existence may, upon these principles, be explained, each hemisphere of the brain thinking for itself, and the mind, deluded as respects the lapse of time, mistaking these simultaneous actions for successive ones, and referring one of the two impressions to an indistinct and misty past."§ The difficulty of accepting this theory on account of its not meeting the case of the foreknowledge of ensuing words or other incidents,¶ becomes still more accentuated when we consider the case of the person who, finding himself in an utterly strange room, and having at the same time this queer sense of familiarity, put his foreknowledge to the proof by the discovery of the knot in the shutter; which his instinctive feeling told him was there. As to the cases of people who dream of places

* Cf. "Night Side of Nature," p. 62.
† "The Duality of the Mind," London, 1844.
‡ Cf "Night Side of Nature," pp. 61, 62 and E. D. Walker, Op. cit., pp. 43-44.
§ "Int. Dev. of Europe," Loc. cit.
¶ A gentleman of my acquaintance was recently playing a four-handed card game; and as the cards were being shuffled, there came clearly before his "mind's eye;" the eight of Diamonds. He remarked that he felt certain that card would turn up as trumps; which it did. A by-no-means uncommon experience, as everyone will recognise.

they have never seen, and at some after time recognise that place through the recollection of the dream, no theory as to duality of brain-action can explain it at all. At best, then, such an explanation is but an imperfect hypothesis; and as it signally breaks down at the elucidation of the strangest part of the phenomena, it has, in spite of its fifty years or more of existence, to be dismissed as quite untenable—for a theory which meets only half the case, and that not in a satisfactory manner, can by no means be accepted as demonstrated. In fact it can have but little value of any sort; unless as an example of the shifts to which physiologists are reduced in face of evidence they can neither gainsay nor explain.

(*To be concluded.*)

S. STUART.

HINDUISM AND CHRISTIANITY.

IN the December number of the *Theosophical Review* there is a short article under the heading, "A Missionary's View of the Central Hindu College," that on perusal brings to mind the saying, "History repeats itself."

Only a few centuries ago a work was attempted by a woman who, though she succeeded only to utterly fail, left an impress of her own grandeur of character upon the world's records that could not fail to have its effect, though unrecognised, upon the mental-emotional life of all women.

There is a wonderful similarity in the work attempted by Saint Teresa in Spain to that which Mrs. Besant is now attempting in India.

Teresa was roused to action by her realization that a method of life originally intended to inculcate the sternest and highest virtues, had been degraded to the fostering of everything that was weak and pitiful. She was filled with all ardent desire to uplift the nuns and monks of her order out of the valley of sloth into which they had drifted and to set them again on the highest plateau of the mountain of perfection. Teresa was all the more eager because of the onslaughts made by Protestantism against the Roman Catholic beliefs and organisations.

Mrs. Besant appeals to the Hindus of India exactly as Saint Teresa appealed to the Roman Catholics of Spain.

"She has spoken some plain truths to Hindus on the subject of the present degradation of their faith and worship. Their priests, she tells them, are illiterate as well as dirty, and they are scandalous livers to boot; and she warns them that the whole edifice will topple down before the battering-rams of the Christian attack unless some radical changes are made."

Except that this makes no reference to the condition of women, and the word "Christian" takes the place of "Protestant," it might be a *replica* of Teresa's call to the Roman Catholics in Spain.

Mrs. Besant, as befits the increase in general knowledge and experience of the intervening centuries, is more truly "Catholic" in her tolerance of all creeds than Teresa could be. But tolerance, though it heralds it, does not necessarily include "*understanding*, and without understanding, any effort, howsoever enthusiastic, though it may achieve temporary apparent success, is doomed to inevitable permanent failure."

In the article on the missionary's view of the Central Hindu College the statement is made as emanating from Mrs. Besant that —"ancient religions are declared to have proved their fitness for the nations that pursue them, and nothing but confusion and hurt can follow from the attempt to upset them and to substitute "something else."

This statement divides itself into two distinct parts, the first relating to the past, the second to the future. It immediately arouses two questions. Has Hinduism (for example) proved its fitness for the people of India? And even if it has been sufficient in the past, is that proof positive that it does, and will meet the needs of the more competitive and tense civilization of the future?

In our Form of Religion we are given an infallible guide and test as to the worth of any "Tree of Knowledge"—"By their *fruits* ye shall know them."

Teresa in her time knew of no way to re-vivify her nuns and monks except by enthusing them to retrace their steps to the same position from which they had slipped down.

Mrs. Besant is apparently adopting exactly the same method since it is stated of the Central Hindu College—"The whole educational edifice rests on a religious foundation, and the students diligently practise the duties assigned to the Hindu boy from remote antiquity, and every boy and young man is taught that the noblest ideals of manly virtue as of spiritual culture are put before him in the Hindu writings."

Now arises the further question. If this Hindu Tree of Knowledge has "from remote antiquity" been supplying the Indian Nation with its "noblest ideals of manly virtue" why is India now so subject to, and dependent upon another for very life? No one can conceive it possible that a Nation, once so great and still so numerous, could be held in subjection by a mere handful of units from a far-away Nation, unless there was some vital deficiency in the one—the greater in number—that only the lesser could supply.

"By their fruits ye shall know them." A religion that reduces its followers to abject subjection proves itself incapable of producing any better fruit; its only hope is in pruning and grafting. There can be no doubt that England in conquering India saved the life of

the Nation if for no other reason than that it put an end to internal self-destruction.

But the new life now springing up in India shows that further aid was given in the *stimulus to Desire* that has been silently working to leaven the whole. It does not need much study of Hindu philosophy to reveal to a Western mind the secret of the subjection of India, by revealing the cause of its deadly weakness. The value of Hinduism lies in its knowledge of the fundamental laws of Cause and Effect; its weakness can be expressed in three words, its exhortation to its followers to "*Kill out Desire.*"

By killing out desire they destroyed the mainspring of life, the sole motive power of action. It is like draining away the sap of a tree, or the life-blood of a body.

Those who will study the recorded effects of Christianity will see clearly how it apparently came, and has certainly served to rescue Humanity from paralysis and death, the doom consequent upon ages of such teaching as "Kill out Desire."

Christianity has from the first been a powerful stimulant to the desire nature throughout its whole scale from lowest to highest, from self-saving to self-sacrifice. It has done more than stimulate, it has flogged Humanity with whips of fire to compel to re-vivifying activity. And besides stimulating, it has worked for individualisation of the unit, by dissolving hindering barriers, and by proclaiming the equality of all in the sight of "God," the universal Progenitor. Its motto might well be.—

> "What another one can do,
> Why, with patience, should not you."

But experience teaches that there are other things necessary to accomplishment besides patience, namely—Desire, Knowledge of method, and means to attain the Desire. The chief good the English control has as yet bestowed upon India is that the Western Spirit has quickened Desire-energy in the young men of the nation. "There is a new life stirring" in the East, cultivated into activity by the new ideals with which the West has flooded the East.

Mrs. Besant owes her power with the Hindus to her own evolution in the free and bracing atmosphere of Christian civilization. Whatever her present opinions regarding Christian orthodoxy, she is herself manifestly imbued with, and animated by its proselytising spirit; only, in consequence of her varied experience, it does not cause her to insist that the Hindus should forsake their wealth of knowledge of fundamental laws, and step out of their own garments to clothe themselves with the garments of the ideals of others. But she does insist that the new life shall re-clothe itself with its own cast-off—because outgrown—garments, forgetting that what would allow free scope to an infant would cause a torture of cramp to an adult. Either the new life must die down again into the old infancy, or it must have strength and will

to break through the bonds "assigned to the Hindu boy from remote antiquity."

The efforts of Saint Teresa and Mrs. Besant remind one of the fascinating pastime called "tobogganing," which consists in climbing up a snow-covered mountain, dragging a toboggan-sled capable of carrying several players at once, and on reaching the top they, packing themselves into the sled, at once slide easily and swiftly to the bottom, in a groove that makes itself in the course of many descents. The climb up and slide back are repeated until enjoyment fails through satisfaction. The effort leads nowhere, for it is energy working in settled grooves with no specific object. The only results are temporary exhilaration and a general gain to general health. Done occasionally for the sake of the enjoyment it is energy as well directed as in any other pastime: but as a serious life-work it would surely be considered as misdirected energy.

Teresa succeeded in encouraging a goodly number of both nuns and monks to climb the heights; but that it was accomplished by the power of her own greatly attractive personal magnetism, and not by the power of the method or means to accomplish the end she desired, was evident in that, no sooner was her restraining hold withdrawn, than the toboggan of cloister life began to slide back again down the old groove of routine, and before long it seemed as if all the stupendous effort put forth by the devoted nun had been little more then misdirected energy. It was misdirected in that there was no power in the means to accomplish the desired end. Already the freer spirit of the Reformation was permeating the world's atmosphere, bursting the bonds of rigid self isolation, crying that the cloister no longer sufficed as cultivator of the growing life. It was not altogether wasted energy, in that Teresa gave an undying impetus to the spirit of Woman towards the higher life of spiritual culture. The sum of her efforts went to increase the evolutionary tide of individualisation among women.

Mrs. Besant will doubtless succeed in inducing the foremost of the male growth of Hinduism to climb the old mountain groove of their own perfection; but no power in heaven or earth can hold the men at the top while their women remain at the bottom. If Mrs. Besant's effort is solely to incite the men to climb in order to pack them again into the toboggan of "ancient ideals" the moment her personal influence is removed they must inevitably slide helplessly back to the lower levels again; for the fruit their Tree of Knowledge has produced, it must produce again, since everything can but produce "after its kind."

There is nothing that stands out more clearly and distinctly in the records of the past and indications of the present its plan this, that, *The status of a Nation is exactly according to* any *status of its women.* No matter how men may soar to the cannights of imagined splendid isolation, when the time of harvest

and sowing of new seed comes they must sink to take their position in the world according to the position of their women.

There are many signs now visible that we are on the eve of just such a time of Harvest; of appraising the past by its present fruits, and of sorting and selecting the most suitable seed for future development and human cultivation.

There is no disputing the fact that not one Form of Religion at present in existence is capable of expansion so as to express the further growth of Humanity, * for the simple reason that not one is prepared to give the sustenance required by the awakening Spirit of Womanhood.

The signs show also that the Religion of the Future will not be divided into separate forms for East and West, but will be produced by grafting the germ-bud of Christianity, with all its inherent undeveloped possibilities, on to the stem of Hinduism, with its spring of knowledge of the fundamental laws of Being. *Whatsoever is sown that alone can and will be reaped.* There is that in Christianity that alone can give renewing life to Hinduism; there is that in Hinduism that alone can ensure permanence to what is real in Christianity. Hinduism is as a natural wild tree, sturdy, but non-productive. Christianity is as an exotic that is failing from the exhaustion of over-production. The Hindu tree needs to be cut back to its main stem so that the Christian bud may be grafted in. The result will be a grandly productive "Tree of Life" with the perennial spring of strength and vigor of the East, and the luxuriance and fruitfulness of the West.

It is not the battering-rams of Christianity that can cause the Hindu edifice to topple over. No religion can destroy another that has any real life in it, nor can any such form ever be broken up from without. Nevertheless Christianity will and must cause the overthrow of the Hindu walls of self-seclusion, not by battering-rams, but by *sound of trumpet.* The Hindu edifice is but as the self-enclosing "Walls of Jericho" that fell spontaneously at the long-sustained sound of the trumpets of the Priests of Israel as they encompassed the city. The collapse of the "walls" was due, not to outside force but to inside pressure. The trumpet-call without rouses the sleeper within, and the awakening life itself breaks down the walls of self-limitation that would hinder its progress, just as the life-germ in a seed bursts its own shell by its own force, in order to issue out into new form, work and development.

If Mrs. Besant thinks to re-enclose the modern Hindu male youth within his outgrown garment of ancient ideals, she is unconscious of how she is herself working for the ultimate destruction of her own project. For while spending the full force of her own enthusiastic devotion in urging the students up the Mountain of Perfection she is, with all the silent power of her great personal magnet-

* Opinions differ on this point.

ism, stimulating their higher desire-nature; and at the same time, in her own Being, placing before them constantly, in its most irresistibly attractive form, the inestimable value of a free and spiritually cultured Womanhood.

How long will it be before those young men waken to realise that, though they may climb the mountain to the heights of perfection and themselves attain to "the noblest ideals of manly virtue and spiritual culture," they cannot remain on those high levels, nor perpetuate those manly virtues, nor make full use of that spiritual culture, unless they can find their women also on the same high levels, at their sides, free and as fully steeped in "the noblest ideals of *womanly* virtue and spiritual culture."

Where in the Eastern religions is there a trumpet call to Women equal to that which rings out in the West.

Lift up your heads, O, ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of Glory?
The Lord of Hosts—
He is the King of Glory."

The world's evolution waits for the women of nobler ideals and freer culture in order to produce a nobler, truer Humanity.

ELLEN S. GASKELL.

[ED. NOTE: For the information of Mrs. Gaskell and our readers, and in justice to Mrs. Besant, it should be stated that a national movement has already been started by the latter for the education of Hindu Girls, and a pamphlet on the subject is being circulated throughout India. The main portions of the pamphlet are reproduced in this month's *Theosophist* Supplement, and on perusal the reader will see that Mrs. Gaskell's idea that "*The status of a Nation is exactly according to the status of its women*," is reflected in the following quotation from Mrs. Besant's pamphlet:—

"Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a larger, a freer and a fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of woman to uplift or debase man is practically unlimited, and man and woman must walk forward, hand-in-hand, to the raising of India, else will she never be raised at all."—E.]

*THE NOBLE EIGHTFOLD PATH.**

"THERE is a Middle Path, O Monks, the two extremes † avoiding, by the Tathâgata‡ attained:—a Path which makes for Insight and gives Understanding, which leads to Peace of Mind, to the Higher Wisdom, to the great Awakening, to Nibbâna!" ["The Sutta of the Foundation of the Kingdom of Truth."]

Noble indeed is the Eightfold Path of Peace, which the Successor of the Enlightened Ones discovered and declared; not indeed in that He revealed it, great and noble albeit was His Life, but because of the Truth which it embodies, and of the Peace to which it leads; because it is the epitome of the Way wherein the exalted Teacher Himself walked, the Way whereby He gained Supreme Enlightenment.

Truly it needs not a great Sage to frame a set of rules, or to enunciate a dogma. *That* even a foolish man may do. But the value to Humanity of the Doctrine of the Middle Way lies not in the fact that it was declared by the Buddha, or that He had framed it, but in that He discovered it by walking in it, by pursuing it even to its termination, the blessed Goal of Nibbâna's Peace; so that in that Path the noble strife and the holy achievements of the Master Himself are summed up and declared; and he who walks therein follows the Way the Buddha went, achieves as He achieved—yea, treads in the very foot-prints of Him who so mightily conquered.

It is the Way of Righteousness, the Path of Purity and Peace; it is the revelation of the Law of Life. Outside it, all is error, passion and illusion. It encircles and at the last surmounts the Mountain of Perfection, the summit whereof is lighted by the glory of Unutterable Peace.

And so, it is not Sakyamûni's Path alone, this Path that Sakyamûni found. If there should be a Saint who knew not of the Buddha or His Teaching, who yet by perfect self-conquest had attained to the Supreme Enlightenment, that Saint would have walked in the Noble Eightfold Way, § and would have successively attained

* Republished from *Buddhism*, by kind permission of its Editor, Ananda Maitriya.

† The Two Extremes are, the worldly life immersed in the pleasures of the senses, and the practice of self-mortification.

‡ Tathâgata is an epithet of the Buddha, meaning, "He who follows in the footsteps of His Predecessors in Enlightenment."

§ Those Exalted Ones, who have won to the Supreme Enlightenment, and in this life attained Nibbâna, are in the Buddhist system, classified under two heads, *viz.*, Samma-sambuddha, Paccekabuddha, and Arahat. The Samma-sambuddha is one who, during many successive lives as Bodhisattva, has, out of compassion for the World's sorrow, gained, by the practise of the Ten Perfections, the power not only to attain the law, but to so perfectly expound it that many may understand and follow the Way of Peace; the Arahat is one who, hearing the Dhamma as taught by a Samma-sambuddha, carries out His Teaching to the end; whilst the Paccekabuddha, to whom

its various stages; and, were he able to expound the course which he had so diligently and strenuously followed he would reveal and teach that self-same Path, albeit he might employ a different phraseology. For there is but one sure Way of Light, but one true Path of Righteousness and of Love. The words wherein that Way is taught indeed may differ, but the Path is one; and none can win to Enlightenment and Peace save he shall walk therein.

Eight sequential steps constitute the Path, forming together a glorious ladder whereof the base rests in the mire of earth, whilst its summit is lost in the illimitable splendour of Nibbâna. And these Eight Steps depend on one another, forming as they do a perfect rule of life, and a succinct epitome of the Way he must go whose feet are weary of the earthly life. And they are steps of *practice*—not matters of theory or belief; steps of right act and speech and thought, of overcoming passion and error; and each step, faithfully trodden, brings the disciple nearer to the Great Peace.

What, then, are these Eight Steps and how may a man comprehend them and achieve? Let us carefully consider their meaning. The first step is named *Right Views*, or as Dr. Paul Carus translates it, Right Comprehension. Before a man can take the first step on the Path, his comprehension must be clarified. Consider what is involved in this. All wrong views are to be abandoned; all mere opinions about things must be laid aside; all prejudices must be relinquished; for he whose mind is clouded by these things cannot have Right comprehension. Before Truth can be perceived, the right attitude of mind for perceiving Truth must be acquired; and this necessitates that deep humility of heart whereby all one's preconceived ideas, beloved hypotheses, and cherished opinions are laid without reserve upon the altar of sacrifice.

No man can enter the Path who is not willing, nay eager, to renounce to the uttermost. He who is fond of any of the elements of self, who thirstily clings to some cherished object, or who is anxious for the preservation and perpetuation of his opinions and who assumes a hateful and condemnatory attitude of mind towards the opinions of others, cannot, as yet, take the first step on the Path. Such a man has not yet realised the Three Noble Truths, which precede the fourth—the Noble Eightfold Path. It will thus be seen that before the first step on the Path can be taken, a searching and severe preparation of mind and heart are necessary. The

the Author here refers, attains, by dint of the practice of virtue, by far-reaching charity and by earnest Meditation, to the same glorious Goal, *without hearing the Teaching of a Buddha*. But, according to the Buddhist belief, such an one has but entered the Path for his own salvation's sake; whereas the Samma-sambuddha has, during the ages of his Bodhisattva lives, striven to find the Truth only for the sake of others. And the result of this different ideal is that, whereas the Samma-sambuddha is able to perfectly expound the way so that innumerable beings may follow it; the Paccekabuddha, although He knows the way he himself has gone, is not able clearly to impart that way to others.—*Editor Buddhism.*

First Truth of Sorrow in transitoriness must be fully perceived; the Second Truth of the Cause of Sorrow inclining to transitory things must be clearly apprehended; and the Third Truth of the Cessation of Sorrow through renouncing the clinging to perishable things must be known in its completion. The majority of men remain outside the Path because they are not willing to make the sacrifices that are necessary to enable them to take the first step. Lost in egotism, self-protection, and the clinging to gaudy and perishable things and ideas, they see no necessity for that sacrifice of self without which the Path cannot be understood, much less can it be perseveringly walked in. Lost in the enjoyment of the pleasures of self, and in the contemplation of the illusions of self as supposed realities, men do not perceive the Sorrow which eats ceaselessly at the heart of the self-life, and therefore do not aspire to find its cause and cure.

He who broods deeply upon the ills of life, comes at last to see the aching sorrow that attends life's changes; he who earnestly meditates upon the meaning of that Sorrow, comes at last to see its cause; and he who by strenuous effort removes from his mind that cause, is equipped to walk the Noble Eightfold Path. He is ready to renounce his desires and opinions—the things which men hold so dear—and to live the life of holiness.

Having thus far advanced, the man has acquired *Right Comprehension*; he sees things as they are. Being no more troubled with passions and prejudices, not seeking the gratification of desire, and having no party to defend, he is enabled to exercise that calmness of mind by which he sees things in their right proportions. He sees naked facts behind the garments of hypotheses in which men have clothed them, and by which they have become obscured; and he perceives that behind the changing and conflicting opinions of men, there are permanent principles which constitute the eternal reality in the cosmic order.

This condition of mind brings him to the second step,—that of *Right Aspiration*, or as it is also put,—*Right Resolution*; for, having perceived the changing nature of all things, even of men's minds, and having acquired that glorified vision by which he can distinguish between the permanent and the impermanent, he aspires to the attainment of a perfect knowledge of that which is beyond change and sorrow, and resolves that he will, by strenuous efforts, reach to the peace beyond; to where his heart may find rest, his mind become steadfast, untroubled and serene.

Such aspiration and resolution lead to a practice of Self-discipline which excludes the fickle and changing elements from conduct. He who intensely aspires to the practice of a holy life; who, through all his sins and failures, renews those aspirations with fervent zeal, and feeds them constantly with lowly thoughts; at last comes to that place in his pilgrimage where he takes into his

hands completely, the power to control self. Aspiration leads to *practice*, and this, the Third step on the Path, is really the first step in practice, pure and simple, namely, *Right Speech*. It is the commencement of that rigorous self-discipline which is the basis of the steadfast life, and without which Truth cannot be apprehended. Having reached this step, a man has perceived the Eternal Law of Righteousness, and he knows that he must bind his conduct to that Law, that he must be obedient to it in every detail of his life. Indiscretion, slander, abuse, and hard and bitter words are conditions of utter disobedience to the Great Law, and must be unconditionally abandoned. He therefore governs his tongue and commences to utter only those words which are gentle and pure and true; fashions his conversation to painlessness and peace.

Such practice of pure and kindly speech leads swiftly and surely to the Fourth step, that of *Right Conduct*. Having eliminated the selfish elements from his speech, a man will then proceed to purify all his acts of any selfish taint. He will then proceed to do only those things that are true, beautiful, and blameless. He will now put away from him all thought of gain or reward either here or hereafter, and will cease entirely to act from self-interest. Henceforward he will never depart from compassion and love; and he will become a living Temple of stainless deeds. Impulse and retaliation he will now abandon for ever; for him likes and dislikes will cease, and he will act free from passion and bias and strife. Thus having put away all desire for recompense for acts performed, and acting only from pitifulness and love, he acquires that unerring insight, that subtle discrimination, by which he is enabled to distinguish between acts that are right (that is, in entire harmony with the great Law), and acts that are wrong (that is, subversive of Righteousness), and he reaps the blessedness which he scatters, but does not thirst to gain or to keep.

Difficult to surmount are the two steps of *Right Speech and Right Action*, and on the way whither they lead, much suffering is encountered and overcome, and many inward enemies lie slain. The putting away of self from one's speech and actions requires strength, courage, patience, and power of endurance, which are developed by constant practice as the striver proceeds; and having successfully reached the end of the Fourth step of *Right Action*, the seeker gains a lofty purity, and fashions his mind and heart in accordance with unvarying gentleness, pity, and loving kindness. He passes into surroundings which are in harmony with his inward purity and sweetness, and cannot engage in occupations which are connected with cruelty, deceit, or bestiality. Thus he treads the Fifth step,—*viz.*, *Right Means of Earning a Livelihood*, and thus his whole life—both within and without—becomes blameless, pure, untainted with sin and sorrow.

Until the Fifth stage is reached, the man is preeminently a learner. As the athlete develops his physical frame and gains command over his muscles by ceaseless practice, so the disciple of Truth, during the first five stages, is developing his higher mental powers and spiritual qualities, and gaining the control of his mind, and having accomplished this, he has now become a conqueror, and great and glorious are the victories of him who has conquered self. He is no longer solely a learner, but is indeed a master, having gained perfect control of himself; and, by virtue of such self-mastery, he has at his command always the powers and energies of the mind which he has subdued. The energies which worldly men waste in aimlessness and passion, he conserves; and wields them with a definite purpose, and with silent and masterly power. Up to this point, there has been, at times a wavering in his purpose, with an occasional tendency to look longingly back to some worldly object which has been abandoned; but on reaching the Fifth stage, all this ceases, the mind is glorified and wisely governed, all doubts and fears are forever destroyed, and the disciple is fully awakened and enlightened. He knows the spotless Truth!

Thus the Sixth step, that of *Right Effort*, is entered upon. The disciple has now become a teacher. Having perfectly governed himself, and wisely ordered his life, he is enabled to instruct and guide others; having conquered himself, he is a Master of virtue; having purified himself, he understands the perfect life; being a doer of Holiness, he is a knower of Holiness; having practised Truth, he has become accomplished in the knowledge of Truth. He perceives the working of the inner Law of things, and is loving, wise, enlightened. And being loving, wise, and enlightened, he does everything with a wise purpose, in the full knowledge of what he is doing, and what he will accomplish. He wastes no drachm of energy, but does everything with calm directness of purpose, and with penetrating intelligence. This is the stage of Masterly Power in which effort is freed from strife and error, and perfect tranquillity of mind is maintained under all circumstances. He who has reached it accomplishes every thing upon which he sets his mind, with entire freedom from doubt, fear, strife, anxiety, and painful exertion. Sleeping or waking, walking or sitting, eating or fasting, working or resting, he does all things in harmony with the Great Law, and by his perfect obedience to that Law, has acquired the moral strength and perfect insight of a Buddha. Then does he smoothly pass on to the Seventh step, that of *Right Thought*, or Right *Concentration of Though*; for, having acquired the power of perfect guidance, all his thoughts are adjusted to wise and intelligent purposes. Having ceased from all thought of self, he now thinks the thought of Truth. As the carpenter fashions the wood to useful ends, so does he fashion the substance of thought to high and holy aims. At any moment he can bring all the powers of his mind to bear upon any subject, and comprehend, without

difficulty, its entire range, with all the intricacies and subtleties connected with it. Thus, for him who has reached the Seventh step, there are no difficulties, for, having arrived at a knowledge of the fundamental principles of his being, and therefore of the universe, he comprehends the principles of all things; having penetrated to the inmost core and cause of his own being, he stands face to face with the cause of all being, and can follow with unerring vision the ramification of all the universal effects which spring from that cause. He has slain illusion; he is the knower of Reality; he is that reality. He has surmounted all error; he is the knower of Truth; he is the Truth.

And so is reached the Eighth and last step,—*The Right State of a Peaceful Mind;* for, Truth, being known in all its grandeur and glory, what is there left to grieve for? What is there to be troubled, confused or anxious about? What is there to doubt or fear? He who has quenched the tormenting thirst for life, who has transcended all the miseries and dispelled all the illusions which spring from that thirst, stands face to face with the eternal Reality, is identified with Truth; the worlds of birth and death, of sorrow and decay can claim him no more; no more beguiled, confused and tossed about by ceaseless change, he is at rest in that which changes not.

The Noble Eightfold Path is a Path of self-conquest and self-enlightenment. The First and Second steps are stages of preparation. The mind is purged of its false hopes and fears, its egoistic opinions and ungrounded beliefs, and aspiration for the good, the true and enduring is generated and fostered. The Third and Fourth steps are stages of Practice in *Right Doing*.

The intense reaching upward of the mind towards the pure, the pitiful, the gentle-hearted and true, leads at last to the putting into practice of purity, pitifulness, gentleness and truthfulness; and so all that is not in harmony with these sublime conditions is gradually eliminated from the character, and pure thoughts and holy actions become habitual.

The Fifth Step is a stage of *poise*, of *happiness*, which comes as a result of long self-control, of faithfulness and persisting in the pursuit of virtue. It is the period in which holy power is gathered and subserved. The Sixth and Seventh steps are stages of definitely directed power and wisely ordered intelligence. The Eighth step is *Perfect Peace*, the fruit of a perfectly ordered life.

* * * *

Such is the Noble Eightfold Path. The end of which is Supreme Enlightenment; the consummation of which is emancipation from the thraldom of Self. It is *within*. He who searches for it with an earnest and Truth-loving mind will find it; he who finds it will walk in it; and he who walks in it with humble feet and uncomplaining heart, will at last surely reach the golden shore of the Great Deliverance, and will lave his toil-worn feet in the Ocean of Bliss.

JAMES ALLEN.

AN EASTER QUESTION.

"They have taken away my Lord
And I know not where they have laid him."

WEARYING with this unanswered cry that once rang so despairingly from Mary's lips I laid me down in darkening night and passed—not with sleep—but on to the 'borderland' with consciousness will-reined. There the dense body relaxes its control and the soul—half freed—standing in touch with a sound brain, sends through experiences of subtler planes.

There I renewed the cry, renewed it with the reverent curiosity of one who yearns to know, not for the fame of knowledge but for the love of Truth.

Where is the Christos—where?

The madd'ning darkness that engulfed me broke; and surging to one side, parted like clouds dispersed revealing mapped forth at my feet our world.

A *replica* of mountain, river, valley, plain, lay open to my view. I knew it as a replica, a wraith as it were of our's—a subtler world unsubstantialized yet very real.

Drawn closer by my fascinated gaze I ventured forth. I strolled in woods and plains, I recognised sweet flowers of earth yet clarified from every sign of fading or decay. From north to south, from east to west an atmosphere of peace unruffled by a sigh soothed my tired soul.

The hum of insects seemed a monotone of praise, and in the warble of the birds there lurked no note of dread.

In animals all savagery was gone, and round creation was diffused a light soft as a mother's smile.

Subdued I strayed, when lo, a voice dropping like silver flute notes clear and pure fell on my listening ears.

"Thy Christos whom thou seekest lieth here! Thy earthly eyes are closed; thy spirit eyes are penetrating straight to the hidden soul of all created things. The prison bars are burst, and lo, within the inmost shrine of each the Christos lives."

His Breath inspires the fragrance of the violet and rose; His voice arises as the joy-spring by which the lark's song soars. There is of Him the bracing strength even in plants that seem to your great ignorance but poisonous weeds.

Thou lookest for the Christos Who hath said Lift up the stone and thou shalt find Me, cleave the wood and there am I. In the

sparkle of the water gleams His smile, It is the buoyancy of heart in little birds, and It lies folded in the dimples of a babe!

He it is of Whom great Krishna said, "I am the gold of sunlight, and the silver of the Moon." Yet in all this thou seest Him not fully, nor canst probe the grand refulgence of a Presence none could bear. Enough for thee to find Him veiled in Form. Ay, happy thou, if in the moan of weak humanity in flesh, thou hearest His Voice, and lendeth helpful hands.

Where is the Christos, dost thou cry? Oh rather ask, where is He *not?* Clasped in His Consciousness art thou, frail soul; clasped in His Consciousness not one worm fails or common sparrow falls, but from their body-pains He gathers safe their essences passing them onward into happier moulds, and thus, their lessons learned, His creatures slowly climb through varied forms right upward into 'gods.'

Where is the Christos? Ask not—rather turn, and enter those deserted chambers of thy Mind, and there, with eyes grown wise, search for neglected faculties that rust, for every one of these is germ of Him that being cultured will proclaim His Power. So be; the love that tends them stoopeth not to lower self; so be, if, consecrating all, it yearns to wield them to His praise. "Then a glad day will come when thou, all worn and down-trod with the world's rebuffs, retiring in thyself, shunned, bruised, forlorn, a sudden glory shall illume thine heart, a glory such as made the Bethlehem Angels sing, and in the poor dejected manger of thy Mind a light that is the reflex of His smile shall raise thee to a pinnacle of bliss and thou shalt find thee in the presence of thy Christos newly born!"

No more. Faded the liquid voice, vanished that peaceful world; with wild reluctance my conquered will back to my body with my shrinking soul was drawn, and I returned to my dense world again so grey and steeped in pain; and time is growing short for I am old. "No matter" cries the will, these rusting faculties shall henceforth shine, for lo the soul is ever young or rather, *ever old with an immortal youth!* It leaveth an eternity behind but reacheth toward eternity ahead; so cheer thee, there is time. Wisdom Divine proclaims no effort vain.

So musing in the chambers of my mind I roved—then starting, heard my *name*, only one word, and lo, as "Mary" heard hers in the garden lone, nor needed for conviction further speech, thus was *my* Christos found!

HOPE HUNTLY.

Theosophy in all Lands.

NORTHERN FEDERATION OF THE INDIAN SECTION, T. S.

We have great pleasure in announcing the formation of the Northern Federation of the Indian Section of the Theosophical Society.

Delegates from almost all the branches of the Theosophical Society in the Punjab, Kashmir and Jammu, the N.-W. Frontier Provinces, Sind, Rajputana, and the Sikh States, met on the morning of the 20th March, 1904, at the Lodge of the Lahore Branch of the T.S., in order to form the several branches they represented into the Northern Federation.

Babu Bhagavan Das, M.A., was voted to the chair, and after appropriate remarks by Pandit Balkrishna Kaul and Mrs. Besant, the following Resolution was passed:

"This assemblage of delegates representing the several branches of the Punjab, with the States therein embraced, Rajputana, Sindh, Baluchistan, the N.-W. Frontier Provinces, Kashmir and Jammu, hereby pronounce the Northern Federation of the Indian Section of the Theosophical Society to consist of all Branches within the above named districts."

At the close of The Federation Meeting, Mrs. Besant performed the ceremony of laying the Foundation-stone of the building for the Lahore Branch of the T. S. and delivered a short but exceedingly impressive address.

SOUTH AFRICAN ACTIVITIES.

The Johannesburg Lodge continues to increase and flourish. The Hillbrow Branch has a membership of 13, and attracts enquirers from the surrounding locality.

The inauguration meeting of Krugersdorp Lodge was announced to take place in March. Lectures are given regularly before the Branches at Johannesburg and Hillbrow, and occasionally in other places.

An increase of activity is manifest in Branches and Centres in New Zealand and Australia, which is largely owing to the valuable work done by Miss Edger during her recent tours in these Sections.

[We regret that no letter from our London correspondent has been received during the last two months.]

Reviews.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION.*

We acknowledge, with sincere thanks, the receipt of this valuable Report for the year ending June 30th, 1902, containing a mass of information on a great variety of subjects of interest to mankind. The influence of this Institution, which is located at Washington, D. C., U. S. A., is world-wide, and its scientific investigations cover a broad field of research. In addition to the reports of the separate departments there is a General Appendix containing important papers on scientific subjects too numerous to mention. The work is profusely illustrated.

E.

THE HINDI TRANSLATION OF "THOUGHT-POWER, ITS CONTROL AND CULTURE."

We have pleasure in acknowledging the receipt of a copy of this excellent work by Mr. Surag Bhan, B.A., of Lahore, who has rendered a real service by translating into Hindi this most useful book of that noble souled friend of India, Mrs. Besant. The value of "Thought-Power, Its Control and Culture" can never be over-estimated, as it is one of those rare Theosophical publications which, if carefully studied and followed, will make an average man a saint. The Translator has set a good example for others to follow and we hope that in course of time we shall have the pleasure of seeing the book translated into all important Indian vernaculars and European languages. The book was printed at the Panjab Economical Press, Lahore, and is priced eight annas—which is very moderate for a book containing 138 pages, royal octavo.

G. K.

HIDAJATDJATI—THE TRUE BOOK.

A Javanese Manuscript in native writing, originating in Central Java, where it is a secret household-book of the Sultan and his palace-people. It is a treatise on Javanese Mysticism told in Islamitic terms, and is considered to be one of the best specimens of this class of writings. Our thanks are due to Mr. van Manen who forwarded the book, through Mr. J. W. Boissevain, for the Adyar Library.

MAGAZINES.

In *The Theosophical Review* for March, Mr. Sinnett explains his position as related to the authorship of the pamphlet—"The Constitution of the Earth" (one of the 'Transactions of the London Lodge).' He says: "The contents of the Transaction referred to, embody no theory at all—no more than any theory of mine was embodied in the doctrines of

* Printed at the Government Printing Office at Washington, D. C.

Reincarnation and Karma set forth originally in my earliest Theosophical writings." "These fundamental teachings—so rapidly passing into the extensive literature of Theosophy that their origin is generally forgotten—have never been 'theories' of mine, although I may often have written in their support. They have been teachings passed on, and some readers have been disposed to accept my conviction that they have emanated from sources of information eminently entitled to our trust." He says they "are statements to take or to leave, at the discretion of the reader;" * * * His closing words are—"I am quite content, meanwhile, to leave the information which I passed on, concerning the Constitution of the Earth, to be available for reference by students at a later date, when possibly the advancement of occult knowledge in other directions shall have enabled them to reconcile its details more satisfactorily than is possible at present with the 'known laws of Nature.'" F. Tavini writes on "The new View of the Divinity of Christ," basing his view on the moral ideal. C. Jinaraja Dasa, in a short article, deals with "Revelations in General." Mr. Mead, the Editor, quotes from numerous press notices gleaned from current periodicals outside the T. S., which show in what a favourable light his recent work, "Did Jesus live 100 B.C.?" has been viewed. "Some Mentally transferred Pictures," with illustrations, by Lt.-Col. Leopold Montague, give proof positive of the possibility of transferring mental pictures from mind to mind. Michael Wood next tells us a tale entitled, "The Land of Battles," and G. Dyne gives us the first portion of a thoughtful article (illustrated) on "Gunas, Caste and Temperament." Arthur A. Wells contributes the second instalment of his very interesting paper on "Private Revelations." The Rev. Arthur Baker contributes a religio-philosophical article on "The Only-Begotten Son," and Mrs. Maud S. Sharpe furnishes a brief but quite important paper on "The One Thing Needful."

The April number opens with an article by L. N. D., on "Jerusalem"—The first of the series of William Blake's prophetic books—which is said to be "a symphony of the eternal Story of the Ages: 'The Descent into Matter.'" The writer states, in his comments, that "the entire poem is alive with and informed by the true Theosophic spirit. "What some 'Devas' told Us," by Mr. G. A. Gaskell, is quite unique and interesting. Under the head of "The New Testament in Modern Translation," Clericus gives us some samples taken from a recent work entitled "The modern speech New Testament," which contains the results of an attempt to render the Greek text into "everyday English." We agree with the writer in his statement that, "A slavishly literal translation can never exactly represent the finer shades of meaning and the profound or subtle forms of thought and hence it is necessary that idiomatic words and phrases should be used to hit off these peculiarities, if the translation is to be at all a real and worthy one. The characteristic spirit of an author is at least as important as the ordinary grammatical or intellectual meaning of words and sentences." Samples of successes and failures of this translator's attempt at an improved rendering of the Greek text are given. The writer considers it a "good sign" that these improved versions "are being brought out and read." Mr. Mead's exceedingly interesting article on H. P. B. will be welcomed by all as coming from one who knew her intimately, and was her pupil

and private Secretary. The Colonel calls it "a brave, loyal and truthful character-sketch." "The House of the Past," by Algernon Blackwood, is the substance of a dream. "Gunas, Caste and Temperament" (with plate), is the second of Mr. G. Dyne's important and scientific series. Following this we find a short story by Michael Wood on "The Land of the Dead;" "Swedenborg and the Plane of Illusion" an interesting paper, by Arthur A. Wells; and "A Vision of Silence," a poem by Musæa, occupying two pages, and said to have been written automatically in six and a half minutes.

The Dutch *Theosophia* for March contains: "Our study," by the Editor; "Clairoyance" by Mr. Leadbeater; "Studies in the Bhagavad Gita," by 'Dreamer;' "The State of the T. S. in 1903," by H. V. G.; "Emotion, Intellect and Spirituality" by A. Besant; "Book Reviews," "Theosophical Movement," Golden Verses.

Very interesting also is the cover of this monthly, showing each month, by its advertisements, with how much earnest labour and energy the Dutch Theosophical Publishing Company publishes translations and original works.

Revue Théosophique. The number of our contemporary for March contains translations from Mrs. Besant, Mr. Leadbeater and Mr. Mead, and the usual supplement of the "Secret Doctrine," by H. P. B., running to two forms or 16 pages. Commandant Courmes editorially notices in terms of appreciation, a new book by Mr. Sage, entitled, "Le sommeil naturel et l'hypnose" (Natural Sleep and Hypnosis), which, he tells us is a helpful résumé of the work pursued for many years by the noted personages who have devoted themselves to psychological researches with all the resources of exoteric science. The Editor very properly censures some of those Western Scientists who say that the Sanskrit terms employed by us make the reading of Theosophical Literature an arduous task; "as if," says M. Courmes, "the terms of Greek origin which abound to such an extent in self-styled scientific psychology, and in physics itself, do not demand quite as much attention." Here is a sample collection of the new-fangled Greek equivalents of our old-fashioned familiar terms Clairvoyant perception through solid obstacles they call "diesthesia;" perception at a distance, "telediesthesia;" "telepathia" is thought transference, and "panesthesia," our old psychometry, has to do with communication with the dead and provision of the future.

The Bulletin Théosophique. We are sorry to read in the April number of the *Bulletin*, of the death of one of our esteemed brothers of the Fraternité Branch at Marseilles, Mons. Labully. My impressions of him were very favourable, and I am glad to see them confirmed in the published extract from the address given at his funeral by our respected friend and colleague, M. Dianour. The Annual Convention of 1904 was held at the Sectional Headquarters on the fourth Sunday of February, before a gathering that is reported to have been, for causes not mentioned, smaller than usual. The Executive Council and Gen. Sec., Dr. Pascal, were unanimously re-leected. The printing of the Gen. Secretary's report was authorised and appears in the numbers of the *Bulletin* under notice. Messages of fraternity were voted to Mrs. Besant and myself, to all the Sections, to all the Branches included in the French Section, to Mons. P. Bernard, to the important centres of Tunis, Algiers,

and all other localities where the Section is carrying on its Theosophical activities. Dr. Pascal, while admitting that the increase of membership has not been as great as was anticipated, finds ample compensation in the undoubted increase of zeal and activity among individual members; besides which we have had some precious recruits whose influence must be very profitable to the Section. He finds among the members, "a striking intellectual and moral development," the ample proof of which, is in the remarkable series of lectures and courses of teaching at the Sectional Head-quarters during the past twelve months, "never since its foundation," says Dr. Pascal, "has the Section received teachings of so lofty a character. It is very pleasant to read what the Doctor says about the Theosophical Movement taking root almost everywhere. "The philosophers are beginning to understand that Causation extends to a far-distant future and occupies a field of action much more vast than that which is commonly assigned to it while Reincarnation, which, only a few years ago seemed to the public so ridiculously impossible, is now appearing more natural; while as to the efforts to realise Brotherhood their signs are visible on every side."

Theosophy in Australasia (February) has, among other matter, a short paper on "Loyalty," by W. G. J.; the second paper of "An Experience," by J. L.; "Vicarious Suffering," by F. C. R.; and some spicy "Lunch Table Talk." This Magazine completes its ninth volume with the March issue, and asks its patrons to try to increase its subscription list. It is doing a really good work and we hope the increase will be forthcoming. This issue has articles on "Unity," "Membership in the T.S.," "The Creation of Woman," "Our Emanators," and "Astrology."

The N. Z. Theosophical Magazine, is mainly filled with the Proceedings of the Eighth Annual Convention of the N. Z. Section. The March number, just arrived, contains a portrait of the General Secretary of the N. Z. Section; a paper on "The Sacrifice of Christ in its Propitiatory Aspect," by Marian Judson; and another on "The World Illusion," by F. W. B., together with other matter.

The South African Theosophist (January) opens with a paper on "Working Out, or Wearing Out," which was read before the Johannesburg T. S. in November last. Then follow articles on "A Modern Revelation," "Theosophy in the Pulpit," "The Lost Little People," and "The Central Hindu College." The February number contains a reprint of a lecture by Sir Oliver Lodge—"Where science stands to-day;" a reprint from *Bibby's Quarterly*—"Can we know the superphysical;" "Excelsior"—notes of a sermon, and, "A Bewitched Life"—an extract from H.P.B.'s "Nightmare Tales." There is also a "Report of Proceedings of the First Annual General Meeting (under the new constitution) of the Johannesburg Lodge of the T.S.," held on January last, which shows an active and prosperous condition of the Society.

The March number gives a reprint of an article by Mrs. Besant, "On some Difficulties of the Inner Life;" some notes of an address delivered before a Debating Society in Natal, the subject being, "Should the Native be Educated;" a reprint from *Bibby's Quarterly*, on "Heaven and the conclusion of "A bewitched Life"—from H.B.B.'s "Nightmare Tales."

Practical Medicine, published at Delhi, is entering upon the second year of its existence with marked success. It is edited by Ram Narain, L.M.S., Assistant Surgeon (retired), and is a monthly record of the progress of medical science in Diagnosis and Therapeutics. The subscription price is Rs. 3 per annum.

Practical Wisdom.—We have received the first and second numbers of this magazine which is published at Muttra and edited by Mrs. Eva Wellman. In the last issue there are some thoughtful articles by Swami Ram Tirth on. "Self Realization," and "Who are You."

East and West (April) treats its readers to a variety of excellent matter, historical, critical, descriptive and philosophical, calculated to interest both Indians and Europeans. Mr. Malabari is to be congratulated on the development of his son as a writer of first-class English.

Sophia. The March number contains translations of articles by Mrs. Besant, Mr. F. L. Woodward, Mr. James Stirling, and Mr. Africano A. Spir; a short chapter from Madame Blavatsky's "Caves and Jungles of Hindustan," a continued translation from the original Latin of the philosophical article on "The Nature of the Universe," another instalment of Mr. Gonzalez-Blanco's article on "Hilozoism as a means of Conceiving an Idea of the World" and various notes on different subjects.

The Theosophic Gleaner opens with an article on "The Three Characteristics of Matter"—a study in the Lord Buddha's teachings—by Narrian Rai Varma; then follow essays on "The Alchemy of Life," by D. D. Writer; "Pre-natal culture," by D. D. Jussawalla, and various interesting reprints.

The April number contains, "The Zoöphily of Majnoun," by Narrian Rai Varma; "Why you should study Theosophy," by J. J. Vimadalal; "Personal God," by Byramji R. Suklatwala, and some valuable reprints.

The Lotus Journal, for March, has the first part of a series of illustrated papers on "The Human Body," by Helena V. Clarke; an article on "The Death of Children" (continued), by C. W. Leadbeater; a delightful fairy story by Mrs. Abel (illustrated and continued); notes of the first part of a lecture on "Giordano Bruno," by Annie Besant; a continued paper on "Outlines of Theosophy," by E. M. Mallet; and correspondence, etc., in the "Golden-Chain Pages."

The April number of "*De Gulden Keten*" for Dutch (*Golden Chain*) contains as usual good stories for children, such as "The Wonder Cow," a story of Vasishtha and Visvamitra; "Golden Thoughts"; "On Theosophy"; How Bop became Vegetarian," a very good story from child life; and, "A Tale of Claivoyance," by Mr. Leadbeater.

Señor Alejandro Sorondo, President of Luz Branch, Buenos, Aires, will please accept our thanks for copies of his useful pamphlet on the "Function of the Theosophical Society in the modern world."

Acknowledged with thanks:—*The Vâhan, The Theosophic Messenger, The Light of Reason, Theosophy in India, Central Hindu College Magazine, Light, Health, Banner of Light, Harbinger of Light, Indian Progress, Prabuddha Bharata, The Maha-Bodhi Journal, Indian Journal of Education, Christian College Magazine Mind, The Wise-Man, Dawn, The Buddhist L, Iniation.*

We beg to acknowledge with thanks the receipt of the "Annual Progress Report of the Archæological Survey Circle, United Provinces, for the year ending 31st March 1903;" sent with photographs and drawings by the Government of the United Provinces, through the Madras Government:

Also a volume of "South Indian Inscriptions" (Tamil), Vol. III., Part II., Inscriptions of Virarajendra I., Kulottunga-chola I., Vikrama-chola and Kulottunga-chola III., with one plate. Edited and translated by E. Hultzsch, Ph. D., Government Epigraphist.

CUTTINGS AND COMMENTS.

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

A dangerous Innovation.

Ever since the Society began to be strong and influential individual members have shown a desire—of course with the most innocent intentions, and not dreaming that any harm could result—to compromise its constitutional neutrality outside our Three Objects. Almost invariably, the objects and causes demanding our sympathy have been good in themselves, and such as would excite the interest of the average Theosophist. Carried away by this first thought, our members have recommended a formal pronouncement of sympathy by the Executive. In every case this demand has been rejected. If we, in a single case, overstep our constitutional boundaries we create a precedent that, in course of time, may undermine our present strong foundations and bring our palace toppling into ruin. To be successful the Society must have a policy and stick to it, to the very end, through all opposition and, worse still, cajolery and sentimentalism. But, in two recent instances, individual Sections, ignoring my prerogative, have taken upon themselves actions which, if allowed to pass unnoticed, will surely compromise the Society. In the first instance, the Branches within the American Section were requested to send out, at the hour of 10 A.M., on March 20th, "a strong protest against Vivisection." Recent acts of extraordinary cruelty, including vivisection experiments practised on helpless infants caused an outburst of popular indignation, and, presumably, provoked this well-meant, but none the less dangerous, collective action throughout our American Section. One shudders to read the report of the appeal of Mr. Herbert D. Ward, in the Massachusetts legislature, at the hearing of the bill to restrict Vivisection in that State. A recent judicial decision in England proved that the zeal of Anti Vivisectionists had led them to gross perversions of fact in the wording of their appeals for public sympathy, so that for the present we must take with great caution, even the striking details laid by Mr. Ward before the legislature; at the same time it is to be noted that these purport to be records taken from the books of the Boston Hospital in 1896.

Mr. Ward produced the following records of fatal results of what are described by doctors as "some experimental work" upon children by way of tapping the spinal canal:

Case 2.—Female, aged 20 months, spinal canal punctured January 17, 1896, January 22, February 16, on day of patient's death.

Case 3.—Female, aged 4 months. Punctured January 17, 1896. Patient died January 22.

Case 5.—Male, aged 3½ years. Punctured February 3, 1896. Patient died February 4.

Case 6.—Male, aged 6 months. Punctured February 1. Patient died in convulsions three weeks later.

Case 7.—Male, aged 7 months.

Mr. Ward said Dr. Wentworth justified the vivisection by saying: "The diagnosis value of puncture of the sub-arachnoid space is so evident that I considered myself justified in incurring some risk in order to settle the question of danger."

One need not be surprised that the leading members of our American Section, carried away by a rush of indignation, should impulsively adopt the plan of inducing all the members and Branches under their jurisdiction to send out at the time specified, the maledictory thought-current against Vivisection and vivisectors, and with special intensity against conspicuously culpable scientists. The late Dr. Anna Kingsford used this same potent and insidious method for killing the famous French vivisector, Claude Bernard. Mr. Maitland says: "She rose to her feet and, with passionate energy invoked the wrath of God upon him [the Vivisector], at the same moment hurling her whole spiritual being at him with all her might, as if with intent then and there to smite him with destruction."* This is Magic of the blackest, and it killed him.

It requires no great development of common sense to see whither this pernicious experimentation would lead the Society. At present she stands within her own fortress, majestic, calm, and, above all the petty concerns of undeveloped humanity, but if she is once dragged into an expression of opinion upon subjects, lying quite outside her field, no one can guarantee us that we shall not have Sections or Branches sending out an army of thought-elementals to bring rain, stop floods, drive away grasshoppers or locusts, put a stop to meat-eating, help the election of candidates, or any other matter with which we have no right to meddle collectively.

The other matter to which reference was above made, was the adoption, in the meeting which followed the adjournment of the recent French Sectional Convention, of a motion to the effect that the French Section of the Theosophical Society should notify to The French Society for arbitration between Nations, the assurances of its sympathy. The resolution was duly transmitted to M. Frederic Passy, who acknowledged it with thanks. Now if any expression of sympathy from our Society could be unobjectionable, it would be this. But while feeling entire respect for the sentiment which provoked the adoption and transmission of the letter in question, I regret to say that the motion was not within our constitutional limits. There are hundreds of things that we individually like or dislike, approve or disapprove of, about which our Society should not be expected to express a collective opinion; about which, in point of truth, it is bound to keep silent.

I should be glad if my fellow-guardians of the constitution, the General Secretaries of Sections, would give serious thought to this

* Maitland's "Life of Anna Kingsford," Vol. I., p. 259.

subject and oppose every attempt to break down the wall of constitutionality which is the palladium of our Society's existence.

H. S. O.

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The Plagiarism of H. P. B.

For years, our dear H. P. B. was attacked by such bitter and unrelenting slanderers as W. E. Coleman, with a savage cruelty which was devoid of even a scintilla of charity, for her supposed dishonest plagiarism in her great books "Isis" and the "Secret Doctrine." These snarling literary assassins were, it is needless to say, unfitted by psychological study to judge impartially on the merits of the question as to culpability of any given plagiarist. The whole subject is even now a mystery which modern science has not solved; nor will the solution ever be found until the existence of the reservoir of human thought in the Akâsha and the possibility of tapping it by developed psychics under favouring circumstances is recognized. Then, the transfer of ideas from mind to mind, from generation to generation, will be acknowledged and the secret of plagiarism exposed. Then will come H. P. B.'s vindication. Meanwhile let us keep on record in our own archives all such helpful evidence as the following:—

No minor crime presents so many subtle features as plagiarism. We are reminded of this, says the *Globe*, by an anecdote which Sir A. Conan Doyle told in the course of his speech at the Authors' Dinner recently. While travelling in Switzerland, Sir Arthur came to a spot which divided the French territory from the German. Here there stood a solitary inn. On either side were precipices, and it was only at certain times during the year that the people in the inn could descend and mingle with their fellows. At all other times they could see the lights below, but were as utterly cut off from them as if they had been in another planet. This situation seemed to have in it all the materials of a short story, and he determined to write it. As he returned in the train he sketched out the story in his mind. At the first station, however, he left the train to buy a book at the book-stall. He selected a volume of short stories by Guy de Maupassant, and one of the first that he read was called "L'Auberge." It was in every detail identical with the story which he had sketched out, with the exception that the French author had introduced a big dog into the inn, and in the course of the story had made the dog go mad. We have never heard of a more remarkable coincidence than this; and if Sir Arthur's story had actually been written and published it would certainly have seemed as clear a case of plagiarism as ever occurred.

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The Secret of Japanese Physical Power. A Frugal Diet.

Some remarks in the *British Medical Journal* on the physique of the Japanese may be read with interest by vegetarians and others. In 1899 a commission was appointed "to consider whether by a meat diet or by other means" the race could be made taller, but it came to the conclusion that as the Japanese exceeded taller races in strength and endurance the wisest plan was to disregard stature. The Japanese are fond of bathing and use baths heated to a degree that would be intolerable to the average Englishman, but they also use cold bathing. Water, indeed, is freely used, both internally and externally. Rheumatism is almost unknown, and the *British Medical Journal* considers it

probable that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity. The diet of the Japanese is frugal, and some of the record marches have been made on a little rice. The value of fruit and vegetables is more fully recognised than with us. Milk is scarce, and tea, beer, spirits, and tobacco are very sparingly employed. Windows are kept open day and night, and the value of fresh air and physical exercise is fully realised. "Nothing," we are told, "short of this perfection of health and strength, with its accompaniment of good mental balance and happiness, could have caused the Japanese to accomplish in 30 years what it has taken other nations centuries to achieve."—

Madras Mail.

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Orthodoxy, Hinduism and Theosophy.

Mrs. Besant, in a paragraph in the *Central Hindu College Magazine* for April, says, in reference to the learned Brahman Pandit of the Allahabad University, who has accepted the office of Vice-Principal of the Central Hindu College:—

"His spotless character and unchallenged orthodoxy will exercise the most beneficial influence over the students," etc. As is generally known, Mrs. Besant takes the position of a thoroughly orthodox Hindu, and as she acquires more and more influence it is to be hoped that members of the Society outside India will not feel themselves compromised by the sectarian, *i.e.*, Hindu work that Mrs. Besant or any one else may undertake on their private account.

Under no circumstances whatever can the constitutional neutrality of the Society be suffered to be sacrificed by throwing the weight of its influence in any purely sectarian movement. This remark applies with the same force to work undertaken in the interest of Buddhism, Islâm, Zoroastrianism, Sikkhism, or Christianity, equally with that for Hinduism. Of course its leaders will always sympathise deeply with their colleagues who undertake, on their own initiative and responsibility, to purify and elevate the religion to which they respectively belong. So much being said, the Associates of Mrs. Besant, of all sects and races, must concede that this remarkable woman, in converting herself into an orthodox Hindu, puts to shame her Indian co-religionists, with hardly a single exception; and the friends of Hinduism and the Indian people will unite in a fervent prayer that her life may be spared until she has realised, at least in some small measure, the majestic dream of reform which has awakened her enthusiasm and stimulated her intellectual and moral powers.

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Another Vanished Race.

Science Siftings, of November 7th, notes the finding of another immense prehistoric city hidden away among the rugged mountain passes of New Mexico. *Theosophy in Australasia* summarises the matter as follows:—

"In extent it was almost as great as Glasgow, being twelve miles long and eight miles wide, and it must have been there at least as early as the days of Julius Cæsar. The most remarkable of the remains is perhaps a magnificent roadway from the top of a tall mountain to the valley. It equals anything Hannibal built with the Alpine granite. The stones in the buildings are superbly put together; there are granite

blocks carved with tortoises, and in places worn smooth by the sandals and the soles of the feet of departed multitudes. Upon the prominent points of the high region round about had been constructed monuments, pyramids and platforms of huge dimensions. What can be gleaned of the people from their carvings shows them to have worn cotton tunics without sleeves, with large mantles, thrown across the shoulders, and the account winds up with the remark that, more wonderful than all else, the costume was that of Egypt, on the other side of the Atlantic."

The above recalls to mind LePlongeon's "Mayas and Quiches;" and his assertion that the Ancient Mysteries of Egypt, India and Chaldea were derived from Mayax receives a certain amount of corroboration from the fact that the costume of the inhabitants of the newly discovered city is the same as those of Ancient Egypt. "It must have been there at least as early as the days of Julius Cæsar" says the journal; and if the civilisation of Mayax be of the same comparatively modern date, it effectually disposes of LePlongeon's claim. The "Secret Doctrine" (note pp. 35-6 o. e.) on this point says: "The author seems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly cœval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria."

So that although the civilisation of Mayax antedates the time of Julius Cæsar by many years, LePlongeon's claim cannot be sustained. It is to Atlantis we must look for the common origin of the mysteries, not only in Egypt, but in Mayax. A study of the maps in the "Story of Atlantis" shows a continuous land surface in what is now Yucatan and Central America, and it is possible the ancient cities may have flourished in the palmy days of some Atlantean nation and have sent out colonies to different parts of the world, carrying religious observances and mysteries with them, but that would give those cities an immense antiquity, long previous, we may suppose, in the absence of an exact chronological record in LePlongeon's work, to the time of the great Queen Moo. But this does not detract in the least from the great interest and value of LePlongeon's work; though it may show the weakness of evidence based largely on philosophy and similarity of national myths. We must come at last to the A'kâshic records for exactitude, and that means exactitude in reading them, and that means exactitude in many things.

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Music captured from the Stars.

If the Chicago *Record-Herald* of March 5th is to be believed, an American scientist, Albertson, has caught, on a new instrument of his own invention, tonic vibrations from the stars, and thus proved the truth of the concept of Pythagoras that the stars of heaven create music as they roll along their orbits. The report may or may not be true but at all events it is most interesting, and to do justice to it the whole story must be laid before our readers:

Music from the stars! Captured melodies from the planets! Professor Albert C. Albertson, the electrical engineer, whose invention of the so-called "magnet train" created a sensation in scientific circles a few months ago, has invented an instrument which he believes is the vital key-note to ultimate communication between the planets. The apparatus upon which he has been working for several years at last, he says, has given him the results he has long hoped for, and a few days ago at his home, 100 Hamilton place, he listened to music played by no earthly hands, but by celestial bodies.

Light rays are the media of bringing the communication with the stars into Professor Albertson's hands. From the new invention, music, the original melodies and harmonies of the stars may be extracted, as well as other sounds no mortal ever heard before. Not only this may be accomplished, but the light rays from the sun, the moon, or from the remotest visible star in space may be utilized so as to play the music of mortal composers.

"It is a scientific fact," said Professor Albertson to-day, "that a light ray falling upon the surface of a small polished steel plate, for example, will produce a tone.

"About tone being produced from a light ray falling on a polished steel plate—this is inaudible, however, unless the plate is inserted into an electric circuit also containing a microphone or telephone ear-piece. This is the principle underlying my invention.

"The sounds and music transmitted from the various planets tell different stories. For instance, when the instrument is aimed at Arcturus sounds of contrast are heard. At first it sounded to me like an ear-splitting hurricane; then like the roar of a thousand Niagaras; then soothing like a melodious, low whispering, exquisitely soft, singing a low, lingering sound.

"Sirius, or the planets above, I would judge from the instrument to be in a state of despair. Hideous noises, unearthly in their weird horror, like mournful spirits in agony, bereft of all eternal happiness, come from this celestial region. The sounds of shrieking, nerve-racking disharmony remind one, as near as I can give an earthly comparison, of the insane in a madhouse.

"There are brighter stars, which sing sweet music, and make one think by contrast of worlds full of angels.

"One would naturally think that the more powerful the light ray, the better the musical result, but this is not so. The far-away fixed star is the one that produces the sweetest tones. This I believe to be due to the non-interference of the reflected light from the invisible planets revolving about the sun.

"The brighter the star, the less pure and clear the tones. When the instrument is played upon by the blazing sunlight a million noises, due to reflected light from this and other planets, undoubtedly spoil the music entirely."

Every reader of Shakespeare will recall that beautiful passage in the remarks of Lorenzo to Jessica in the garden as they gaze upon the shining orbs above them:

> "There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubins:
> Such *harmony* is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it."

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The Education of Indian girls.

In our Supplement for the present month will be found a statement of Mrs. Besant's ideas on the education of Indian girls, as given in her recent pamphlet.

We rejoice to learn that a Hindu Girls' School is in process of formation at Benares, with Miss Arundale as Principal. It will be under the personal supervision of Mrs. Besant, assisted by a numerous corps of ladies and gentlemen mostly Hindus. Mrs. Besant in addressing the Indian Branches, says:

"Only the T. S. can take up this question successfully all over the country, and I suggest that every Branch should endeavour to found a girls' school, conducted on the lines laid down, and thus give to girls education suited to their future, and permeated with religious ideas. These schools can be affiliated to the Central Hindu Girls' School in Benares, and a national movement will thus be initiated. The time is ripe for such action, and the Branches must rise to a sense of their duty to India's daughters."

This movement, which has been long expected, should have the earnest support of all lovers of India. As Mrs. Besant most truly says: "man and woman must walk forward hand-in-hand to the raising of India, else will she never be raised at all."

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"Another Pollution Case."

A correspondent of the *Madras Mail*, writing from Cochin on April 12th says:—

Pending a decision in the case which I reported to you as having arisen from the location of the 2nd Class Magistrate's Court at Cranganore, a similar case has cropped up in connection with the situation of the Munsiff's Court at Irinjalacoda, near the Palace. Low caste Hindus are prohibited from making use of the road which runs in close proximity to the Palace, and thus are forced to cover a distance of a mile and a half to the Court house, while there is another way by which the Munsiff's Court could be reached in five minutes. The Judicial authorities have been approached for a remedy. These agitations are likely to result in the mitigation of the inconvenience felt by low caste Hindus in resorting to public offices which are situated in such out-of-the way localities.

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Mysteries of the South Pacific.

We are indebted to the *Auckland Weekly News* for the following interesting sketch by J. W Duffus:—

Wonderful monuments of antiquity are scattered all through Polynesia, and there is hardly a group of islands on which the explorer cannot find great works, architectural and otherwise, of peoples who have passed away many ages ago.

These marvels of human handiwork clearly show that there must have been formerly a civilisation over the Pacific ocean, of which neither we nor the inhabitants we found there have ever heard or known anything.

Perhaps the most remarkable of these monuments are to be found on Easter Island. This is only some thirty or forty miles round, and lies to the east of all the other islands. On this very isolated spot are many traces of some prehistoric people. These consist of stone houses, sculptured stones, and gigantic stone images. The present inhabitants are quite ignorant of the origin of these, and of their makers. These works have long been a puzzle to ethnologists and students of antiquity. Tables of wood have been discovered, bearing inscriptions in an unknown language. The entire island is one vast necropolis, for not only are the caverns crowded with skeletons but everywhere are scattered the remains of enormous tombs and catacombs. The huge quantities of human remains found, and the gigantic character of the ruined works, prove that a large population, possessed of superior knowledge, must at one time have subsisted on this small island, which has an area of only thirty-two square miles. The most remarkable of these tombs are immense platforms, built of hewn stones, which were formerly surrounded by colossal

statues. Inside of an extinct crater is one of these statue factories, where the effigies may be seen in all stages of completion, from the rude outline to the finished work of art. Some of these are seventy feet in height, and are as perfect as when completed. This crater contains ninety-three statues. In another part of the Island has been found a still larger workshop, also in a crater; this contains one hundred and fifty statues. In all 555 were counted on the Island.

Each represents the upper half of the human body, and they are supposed to be monuments to perpetuate the memory of persons of distinction. For some reason the work of the image-makers was suddenly discontinued. The statues in all stages of completion at the workshops, and those abandoned on the roads to the coast, show that this was the case. Some extraordinary calamity appears to have fallen upon the people, and arrested their works.

In the Friendly Islands there are also some remarkable monuments. The graves of the Tuitongas are the most noteworthy of these. They consist of 19 pyramids, each 100 ft. square at the base, and 25 ft. in height. The stones of which these are built are enormous, many of them weighing twenty tons. They were cut from a quarry three miles away, and it is a mystery how the people managed to convey them that distance.

In the Marquesas and Sandwich Islands are extensive remains of mounds, roads, and buildings. Also in new Caledonia there are evidences of ancient advancement which are very striking, in the shape of paved roads, fortifications, and the remains of an aqueduct eight miles in length.

In New Zealand we have no monuments of antiquity, but there are many things to indicate that the Maori possessed at one time a knowledge very superior to what he had when Cook visited these Islands. Mr. Taylor and other writers have mentioned some of these. Their skill in constructing fortifications, their carved houses, war canoes and various beautifully woven mats and garments have been given as examples, showing a degree of knowledge superior to the ordinary savage, but of all the examples given their religious belief is the best. This was of a remarkably high class for a savage people. They did not make visible objects of worship, as is generally the case with native races. All their *atuas*, or gods, were of a spiritual nature, and were chiefly the spirits of their ancestors.

I have seen it stated, by one who should know, that their form of worship, before becoming Christians, bore a strong resemblance to that of the Japanese, and that it was probably taught them, as well as many other things, by that people.

That Chinese or Japanese vessels have been cast ashore on the New Zealand coast in bygone times is clearly shown. A bell was discovered at Whangarei by Mr. Colenso, the Church missionary pioneer, who found the natives cooking in it. They stated that a large tree was blown down, and that the bell was found under its roots. They were using it as a pot to cook potatoes in, and gladly gave it to Mr. Colenso for an ordinary iron one, which was, of course, much better adapted for cooking purposes. There is also a vessel of Chinese build sunk in Dusky Bay, which the natives state was there many years before Cook's arrival here.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XXIV.

(Year 1895.)

WE were discussing the question of the possibility of tracing back the evolutionary progress of any given entity, following his trail, as it were, along his particular orbit, and noting the interruptions of his progress by his successive entrances into the incarnations on the physical plane. To the uninstructed reader this may seem an extravagant assumption, but really, when one takes the trouble to inform himself as to the results obtained already in different countries, by different observers in the department of psychometric research, the idea loses all its miraculous character and seems to be as reasonable a statement as one regarding the movement of planetary bodies. It is now more than a half-century 1849 since an American physician, Dr. J. R. Buchanan, announced to the world his splendid discovery of Psychometry.

The germ of the idea was given to him in 1840 by the late Bishop Polk, of Tennessee, who informed him, in conversation, that his nervous sensibility "was so acute, that if he should by accident touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste." This remark made to an ordinary person, might have led to nothing

* 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 three 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

further, but, as Denton says: "In this case the right thing was told to the right man, and he commenced a series of experiments, placing metals of various kinds into the hands of persons of great sensibility, and in this way found that there were a number who possessed the power of naming metals, without any knowledge but that which was communicated in this way by touch." Pushing his investigations further, he found that these same sensitives, if given to hold in their hands substances of a decided taste, such as sugar, salt, pepper, acids, bitters, etc., they could get so distinct an impression in each case as to be able to recognise and name the substance: and this, even when the substance that was being tested was wrapped in paper and concealed from the knowledge of the sensitive. Out of a class of 130 students at the Eclectic Medical College, Cincinnati, 43 of them signed a declaration that they were able to do this. In the course of time, Buchanan pushed his researches into a new and most interesting field. He found that his sensitives could, by applying to their foreheads a written document, no matter whether ancient or modern, or a painting, or a piece of tissue, or any article that had been handled or fabricated by man, get into psychic, or auric, touch with the individual with whom the article was associated. Thus an immense area of human history was laid open to research. In 1853 Mr. Wm. Denton, a geologist and palæontologist, reading about these things, and pondering over them, conceived the idea that, "If there could be impressed upon a letter the image of the writer and his surroundings, during the brief space of time that the paper was subjected to their influence, why could not rocks receive impressions of surrounding objects . . . and why could they not in a similar manner, communicate these to sensitive persons." So he began, cautiously, to test the psychometric faculty of his sister, wife and ultimately his young son, by giving them bits of mineral, fossil and other geological remains. He found, to his great joy, that his surmise was correct, and then onward for fifteen or twenty years he pursued his experiments and recorded the results in that most interesting, book "The Soul of Things." To his discovery Buchanan gave the name, Psychometry. For almost all of the time since his announcement of it, I have been familiar with it and in connection with the present article have just gone through the three volumes of Prof. Denton's most interesting work above mentioned. It is not too much to say that if one would have a complete understanding of the revelations given us by Leadbeater, Mr. Scott-Elliot and some others, and if one would understand the secret of Madame Blavatsky's writing her marvellous books about things quite outside her field of education, one should familiarise himself with the principles and history of psychometry. Although modern Hindus do not know it, the name of their mythical deity, Chitra Gupta, is virtually a synonym of psychometry for, as every Sanskritist knows, the name signifies "hidden pictures," and in a Japan-

ese religious painting which hangs on the wall of the room where I am writing, the god Yama is pronouncing judgment upon a culprit arraigned before him, and whose secret sins during life are being exhibited to his gaze in a magic mirror which stands to the right hand side of Chitra Gupta, the "Record Keeper."

If it were possible for man to pass along his evolutionary career, leaving no more trace behind him than the keel of a boat passing through water, then it would be waste of time to discuss the question of recovering our historical pictures from the past. One of the most striking books in literature is the "Jatakatthavannana," or stories of 550 births of the Buddha. The Enlightened One is supposed to be recalling from time to time the stories of his different reincarnations and the relationships which had been borne to him by certain of his disciples. This, also, is a work which should be read by thoughtful theosophists after they have prepared their minds by reading Buchanan, Denton and some of our own contemporary workers. Prof. Rhys Davids believes that these "Birth Stories" are the source from which a great body of the world's folklore has been derived, and it really does not make much difference whether they are authentic in the way of reincarnations of Sakya Muni, for the object in view was to show how the seeds of present events are sown in our past incarnations. The astounding fact in Buchanan's discovery is that the whole of nature surrounding us is proved to be a sort of photographic film in which we, our actions, our words, even our characters, are indelibly recorded, losing nothing of vividness by the lapse of time, but the picture of a million years ago showing itself to the psychometer as vivid, lifelike and full of colour as though it were made an hour before. I am tempted to illustrate this by numerous citations from the psychometrical records collected in Prof. Denton's books, but as space forbids that, I may just give one or two brief extracts to show what I mean. For instance, a small bit of fresco-painting picked from the wall of "Cicero's House," Pompeii, is given to a psychometer who places it against her forehead. Then pictures come crowding before her. She sees Pompeiian houses with their furniture, decorations and inhabitants; throngs of people in the street; men driving in chariots; soldiers carrying lances in their hands and wearing the armor of that period; a public assemblage where a multitude is listening to music and looking at spectacles—all in as vivid colours and as lifelike as though she were looking at the scenes of to-day. Another experiment was made with a portion of volcanic tufa, not larger than a small bean, which was obtained from the excavations at Pompeii. The psychometer sees the same city but other scenes, and now her attention is attracted by a great mountain (Vesuvius, in fact) which is in violent eruption. She then proceeds to describe, as though an eye witness, that appalling catastrophe which in the year 79, A.D., buried out of the sight of man for seventeen centuries, that gay and

pleasure-loving city where luxury was carried to its greatest height and voluptuousness made the end and aim of high society. We have, as the reader knows, but one trustworthy description of that great tragedy, whose writer, Pliny the Younger, was also an eye-witness. Now, as I have said before, when alluding to this fact, if one places side by side the narrative of Pliny and the psychometric description of Mrs. Denton, one will see that she has not plagiarised in the least degree but has given us a description which none but a witness of the scenes could have constructed. And yet, her source of inspiration is a little fragment of the tufa belched out in overwhelming floods by Vesuvius at the time of the catastrophe. Everything is real and vivid to her perception, sight and hearing. "I hear the mountain bellow. What a depth that comes from! . . . The amount vomited out is immense. It is not like lava, but spreads out in a great black cloud that rolls over and over and covers the country like a flood. I can hardly believe that what I see is correct. It looks as if it would bury everything all around it. What a sight! There it goes pouring, spreading, foaming, as it rolls down the mountain-side in a great black wave. It seems to me that there is water too, running down the side of the mountain." How true this is to life, every visitor to the now excavated city of Pompeii will appreciate. And now she sees the inhabitants, in a paroxysm of terror, flying to the open fields in the vain hope of escape. "I feel the influence of human terror that I cannot describe; it is awful . . . I feel like screaming. There are many different sensations commingled; but there is a horror more overpowering than all. This is either Herculaneum or Pompeii. There is no fancy about this; it is too terribly real. Some seem to regard it as a judgment of the gods. There is wild agony, prayer and blind dread. Now I see them. Some wring their hands; others throw out their arms wildly . . . . Now I see a very large crowd of persons, some hurrying along, and occasionally looking back; others seem to feel as if they could never leave, but are compelled to go, to save their lives. The scene is agonising in the extreme. I see one woman dart from the rest, and rush back, as if she had left a helpless parent or child to perish, that she was now determined to save; but she is compelled to give it up in despair, for there is a fresh burst from the mountain, and she sees there is no hope. A darkness almost as great as night is now around them. How wild they seem! Many know not what to do or where to go. They act as if they thought there was hardly any place left in the wide world for them."

Now let us go back to ancient Egypt, to a time which "cannot have been less than about two thousand years ago, and may have been very much earlier." The psychometer in this case is not Mrs. Denton, but Mrs. Clapp, the wife of an acquaintance of Prof. Denton.

The latter sent her husband a fragment of a fruit-stone taken from an ancient tomb in Thebes, Upper Egypt. The specimen was about as large as a grain of corn Prof. Denton gave Mr. Clapp no idea of its nature so that it was impossible to explain what followed on the theory of thought-transference from husband to wife. The first impression she gets is of a sort of cave that looks as if it might be a tomb. She enters and in the dark interior sees sarcophagi, "coffins strange-looking, and different from ours in this country,—very narrow at the foot, and broad at the shoulders; and at the foot on the end a strange cross."

"Here comes a procession all dressed in black. Eight men are carrying a rough-looking bier, and on it a coffin, covered over with a black cloth. They are clad in priestly-looking robes, peaked crape caps, and black tape-strings tied around the right ankle of each man that carries the bier. They have placed it in front of he tomb and are all looking down on it. There are some more waiting at the entrance, or gateway, close by two large stone posts. Four of the eight have each placed a green twig on the coffin—two at the head, and two at the feet. Now the other four are tying a piece of something black on each twig, and are making motions over the coffin,—bidding it adieu, I suppose.

"Now the rest are marching up to the tomb, and are forming a line on each side of it. Each man places his right hand on his heart, and his left on the side of his cap."

The psychometer follows the funeral ceremony to its conclusion, mounting a flight of six stone steps along with the burial party. They enter a large hall. A continuous bench or seat runs around the whole hall; there are desks, or what looks like them, at the sides; and in the front, opposite the entrance, an altar, or speaker's stand, and in front of it a large box. They all march up to it, take off their mourning regalia, untie the tape on their ankles and place everything in the big chest or box; they then pass out and disappear from the field of observation.

So, in the course of the series of experiments conducted by Prof. Denton throughout a series of years, psychometrical examinations were made of different races of mankind in a great many countries and in the most widely different epochs and in every imaginable sort of environment; to say nothing of observations of the earth at different geological epochs; antediluvian as well as post-diluvian birds, fishes, animals, savage and tame; industrial arts practised, and in short, a multitude of facts which enable us to have a very good idea of the history of our planet. Now will any one say that, provided we have a solid basis of belief in the permanency of human records in nature's "unfading galleries," it is impossible for one possessed of the psychometric faculty, supplemented by a knowledge of the sevenfold constitution of man and the convincing reality of the fact of reincarnation, that the past lives of any one

of us may not be traced as accurately as the movement of the planet in its orbit can be calculated and predicted by the astronomer? Of course, it is but fair to say that at the present moment the scientific value of psychometrical research is very far from having been proved; a mass of interesting data have been collected, some capable of verification, some possibly correct, and some seemingly improbable. The field stretches out mainly before us, and it is one most worthy of investigation. As regards the tracings back of the births of some of us, in the Society, it is but fair to say that they should not be accepted as absolute truth until our observers have developed their clairvoyant sight much more than it is at present, and until they have become able to divest themselves of all feelings of personal preferences or antagonisms to the subject whose evolutionary career is being observed.

The case of Professor Hitchcock detailed by himself in the *New Englander*, is one of the most striking on record. "He had, during a fit of sickness, day after day, visions of strange landscapes spread out before him; mountain and lake and forest—vast rocks, strata upon strata, piled to the clouds—the panorama of a world shattered and upheaved, disclosing the grim secrets of creation, the unshapely and monstrous rudiments of organic being.*

If sufficiently sensitive this was no wonder, when he was handling from day to day the rocks that contained those landscapes, and was continually surrounded by them. In his "Religion of Geology" speaking of the influence of light upon bodies, and the formation of pictures upon them by means of it, he says :—

It seems then that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions that are performed in daylight. It may be, too, that there are tests by which nature, more skilfully than any human photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture gallery of nature."

One stupendous fact established by psychometrical research is that the means of recalling a given scene or a given personage of some past era is obtained equally well from a small grain of matter taken from the locality or the house of the person in question; nay not even a mass as small as a wheat corn is necessary, for in many cases, a little fragment of plaster or lava was reduced to powder and a smudge of it made on the centre of the psychometer's forehead and equally clear visions were obtained as when he was holding a piece as large as an apple or a mango in his hand. We

* "Dream Land and Ghost Land," by E. P. Hood.

may go even further and remark that a little piece of a mummy's shroud or a curtain that once hung in a legislative hall, or an object like a pen or a sword, or a casque that had been in contact with the body of a deceased historical character, would enable the psychometer to give us a vivid word-picture of the person and even of his character and motives. Thus, when psychometry is perfected we shall have the means within our reach of correcting the inaccuracies of written history and of reading in the "hidden pictures" of our Hindu Chitra Gupta the now concealed story of the world's evolution and the origin and vicissitudes of human races. One can realise the pertinency of the Psalmist's declaration (Ps. CXXXIX.) that there is no place either in Heaven, or hell or in the uttermost parts of the sea where man can escape the divine power, and it is useless for him to call on the darkness to cover him, for "the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee," when one sees how the most hidden, remote and unimagined events of the past are traced out by psychometric vision. Prof. Denton's psychometers found men working in the deepest mines, saw the denizens of the lowest depths of the ocean, recalled historical scenes of many different epochs and even saw the primeval mousters of the earth, the sea and the air, moving about in quest of food, devouring each other or engaging in life—or death—struggles. It must be a dull intellect indeed that can read these accounts without being impressed with the thought that isolation for man, bird or beast is absolutely impossible and unthinkable, and that however concealed may be one's crimes, its trace in âkâs'ic records is imperishable.

With poetic insight, Longfellow expresses his ideas in the following charming verses:

PHANTOMS.

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

"We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

"There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

"The stranger at the fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

" We have no title-deeds to house or lands ;
Owners and occupants of earlier dates,
From graves forgotten, stretch their dusky hands,
And hold in mortmain still their old estates."

On the same day when these âkâs'ic readings were made for me (Sept. 18) I received a letter from an old friend of my mother's, then eighty-three years of age, in which she gave me the interesting information that she remembered perfectly well the day of my birth. What a pity that I had not bethought me of asking her about the hour so that my industrious friends, the astrologers, might have a fair chance of erecting a horoscope that would be approximately correct! On the 19th Mrs. Besant lectured at the Blavatsky Lodge, on " Man's Relation to Nature." On the 21st she and Leadbeater jointly traced out some of my âkâs'ic history, this time finding me in the Capital of Atlantis when one of our Masters was the ruling sovereign and H. P. B. his son. A scene in the Royal gardens where the young Prince was attacked by a band of conspirators and I had the chance of coming to his rescue at the right time was most interesting and picturesque. On the 24th, Mrs. Besant being away at Bristol lecturing, I got Leadbeater to examine psychometrically the " flowerborn " ring, the making of which to come out of the heart of a rose that I was holding in my hand, is described in Vol. I., O. D. L. He pleased me much by finding that the phenomenon was genuine and untainted with fraud. On the same day our dear colleague, Mme. Meulemann, " the Mother of Dutch Theosophy," arrived from Amsterdam. On the 28th, leaving my sister in London, I went to Margate where I was received as usual most hospitably by Mr. and Mrs. Holmes, and in the evening went with the latter to Ramsgate where I was appointed to conduct a question meeting on Theosophy. On the following evening there was a similar meeting at the house of the Holmes' at Margate.

On Tuesday, the 1st, I returned to London, arriving at headquarters just in time to say good-bye to Mme. Meulemann. On the next evening I lectured before the North London T. S.; there was a nice audience and the meeting was successful. On Thursday evening Mr. Sinnett lectured at the Blavatsky Lodge ; on Friday I took my dear sister to Southampton whence she sailed for New York the following day ; after which I returned to town. On the Sunday evening we all went to the last lecture of Mrs. Besant, of that year's Sunday evening course, the subject being " Karma," for the treatment of which no lecturer within my acquaintance has anything like her talent. On Monday morning I got my papers packed for shipment and in the evening had a farewell reception given me. The Lodge room was very prettily arranged and decorated and a large number of friends were present. On the following day I

left London for Paris, *en route* for India, most of the influential London members seeing me off from the station. At Paris I was met by my friends, Mme. Savalle and Señor Xifrè. The following two days were agreeably spent with those friends in seeing people and receiving visits and on Friday, October 11th, I left for Marseilles, which I reached on Saturday morning after an all-night journey. Here, as usual, I made a call on that dear and respected old friend of ours, the Baron Spedalieri, one of the two surviving and most important pupils of Eliphas Lèvi, and the same afternoon embarked for Colombo on the M. M. Steamer " Irawaddy," thus ending my European tour of 1895.

H. S. OLCOTT.

" MAGIC, WHITE AND BLACK."

THE dictionary definition of the word Magic is, " The use of supernatural means to produce preternatural results." In Theosophy we cannot agree with that definition, because we hold that nothing is supernatural, and that however unusual or curious any phenomenon may be, it happens in obedience to the laws of nature. We perfectly recognise that as yet man knows very few of these laws, and that consequently many things may happen that he cannot explain ; but, reasoning from analogy as well as from direct observation, we feel quite certain that the laws themselves are immutable, and that whenever anything to us inexplicable is produced, the inexplicability is due to our ignorance of the laws and not to any contravention of them. Our knowledge is as yet so very limited in so many ways, that it is not in the least remarkable that we should now and then come into contact with occurrences that we do not understand. We know only one small fraction of our world—just this lowest physical part of it ; and even with that our acquaintance is in reality only very partial and superficial. But the average man is profoundly unconscious of the extent of his ignorance; and so he is shocked and surprised at any manifestation which transcends the boundaries of his infinitesimal experience.

With regard to this question of Magic many people will express exactly the same doubt as they do with regard to Telepathy, Mind-cure, Mesmerism, Apparitions, and Spiritualism ; they will say, " Is there any such thing as magic? " There are always to be found those who deny the possibility of anything which is outside their own experience ; " We have never seen these things," they say, " and consequently we know that all who have seen them are either fools or knaves, either fraudulent or deluded." It is useless to waste argument upon people whose minds are in so undeveloped a condition as that ; it is better to leave them undisturbed to wallow in the self-satisfaction of their own invincible ignorance. They are in the position of the African [Indian] king who was indignant at the shame-

less mendacity of the traveller who asserted that in other lands water sometimes became *solid*. Ice was outside of his experience, and so he denied the possibility of its existence; and just at the same mental level are the people who ignorantly ridicule what they do not understand.

If we wish to try to improve upon the definition given in the dictionary, we may describe magic as the employment of forces as yet not recognised, to produce visible results. In very many cases it is the control of such forces by the human will. Once more there are persons who would deny that any forces can be directly controlled by the will, and once more it is simply a question of how much the person happens to know. The inexperienced but conceited man will deny anything and everything; the wiser man who has studied has learnt to be more cautious and so for idle assertion he substitutes inquiry and investigation. The adoption of this latter attitude with regard to the production of physical results by as yet unrecognised forces will very speedily show that there are many undoubted instances of this, and that they may be connected by very easy gradations with phenomena which are quite common and readily accepted.

If we accept some such definition of Magic as that suggested above there arises the further question, what is meant by the adjectives white and black? In this association they are simply synonymous with good and evil. The recognised forces of nature are no more good and evil in themselves than are the recognised forces of electricity, steam, or gunpowder. All of these things may be employed for good or ill according to the mental attitude of the man who employs them. Just as gunpowder may be usefully applied to clear away the rocks which obstruct the channel at the entrance of the harbour, or maliciously used by the evilly disposed person to destroy the house of his enemy, so may the unrecognized magical forces be employed by wicked men for selfish purposes, or by the good man for the helping and shielding of his fellows.

Let us see what some of these unrecognised forces are. When I was speaking to you about Mesmerism I mentioned the possession by every man of a certain amount of nerve ether and also of a vital fluid which flowed along with this nerve ether. Both of these, you will remember, can be projected under the direction of the human will; so in that way Mesmerism itself may claim to be a modified kind of magic, since in it these unseen forces are manipulated by the human will, and visible results are undoubtedly produced thereby. The condition of the subject may be affected to a very considerable extent; not only may all sorts of delusions be produced, but the limbs may be made rigid and insensible to pain and the man may be thrown into a deep trance. So that we may really claim these two forces of vitality and nerve ether as among these which can be employed and have been employed by Magic.

Another great force which is used perhaps more frequently than any other is that of the Elemental Essence. It will be impossible for me to turn aside from my subject in order to describe fully what Elemental Essence is, since that would require a whole lecture. I can therefore give but the slightest sketch of it now, and refer my hearers to the Theosophical Manuals and text books for fuller information. You will remember that when speaking to you on Reincarnation and on the various bodies of man, I explained how the ego when descending to a new birth drew round himself matter of the various planes, in order that later on he might build vehicles corresponding to each of these levels. It must be remembered tha all this matter—like that which the ego draws to himself for his own use, and the great sea of matter which lies outside—is not dead, but instinct with life. This life is essentially divine, for there is no life which is not divine; but it is nevertheless at a very much earlier stage of evolution than the life which manifests in humanity or in the animal and vegetable kingdoms. We must then recognize that all this matter is charged with a kind of living essence; and the study of occultism enables us to distinguish between very many varieties of this strange living essence and to learn that the different kinds may be employed for different purposes in magic. The finer and more plastic matter of the astral and mental planes is very readily sensitive to the action of the human will; so that the living force contained in this essence is to a very great extent at the disposal of anyone who learns how to use it.

Sometimes we read in Theosophical literature of "Elementals." Properly speaking the word applies only to temporary creations built up by the action of the human will out of this living essence and the matter in which it inheres. Such entities are of course only temporary and are in no sense of the word evolving beings. That is to say, the essence of which they are composed has an evolution of its own as essence; but the entity temporarily built out of it has no evolution as an entity, and no power to reincarnate. It may be described indeed as consisting for the time of a body and a soul, for the matter and its living essence make a vehicle, which is energized by the thought which is thrown out; and the duration of this thought-form as a separate entity will depend entirely upon the strength of the thought-force which is its ensouling principle and holds it together. As soon as that force dies away, its body of astral or mental matter infused with elemental essence will disintegrate, and the essence and matter will simply return to the surrounding atmosphere from which they were drawn. These thought-forms, however, may be exceedingly capable and forceful while they last; and their employment by the will of the thinker is one of the commonest and yet one of the most effective of the acts of magic. An exceedingly useful and illuminative article on the subject of thought-forms, written by Mrs. Besant, will be found in *Lucifer* for

September 1896. I should strongly recommend it to the careful study of all who are interested in this matter, as the coloured illustrations which are there given will help the inquirer to a ready comprehension of the way in which such forces act.

We have also to consider another class of entities which are very frequently employed in magic; and this time we are dealing with real and evolving beings—not merely with temporary creations. There is a whole kingdom of vivid life which does not belong to our human line of evolution at all, but seems to be running parallel with it, and yet to be utilizing this same world in which we live. This evolution contains all grades of intelligences, from entities at the level in that respect of our animal kingdom, to others who equal or even greatly surpass the highest intellectual power of man. This evolution does not appear normally to descend to the physical plane; its members, at any rate, never take upon themselves dense physical bodies such as ours. The great majority of those with whom we have to deal possess only astral bodies, although certainly some types come down to the etheric part of the physical plane and clothe themselves with its matter, thus bringing themselves nearer to the limit of ordinary human sight. There are vast hosts of these beings, and an almost infinite number of types and classes and tribes among them. Broadly speaking, we may divide them into two great classes: (A) Nature Spirits or Fairies, and (B) Angels or, as they are called in the East, Devas. This second class begins at a level corresponding to the human but reaches up to heights far beyond any that humanity has as yet touched, so that its connection with magic is naturally of the slightest kind and belongs solely to one of the classes of which we shall speak presently. The Nature Spirits have been called by very many different names at different periods and in various countries. We read of them as Fairies, Elves, Pixies, Kobolds, Nats, Sylphs, Gnomes, Salamanders, Undines, Brownies, or "Good people," and traditions of their occasional appearances exist in every country under heaven. They have usually been supposed to be merely the creations of popular superstition, and it is no doubt true that very much has been said of them which would not bear scientific investigation. Nevertheless it is quite true that such an evolution does exist, and that its members occasionally, though rarely, manifest themselves to human vision. Normally they have no connection whatever with humanity or its evolution, and the majority of them rather shun than court the presence of man, since his ill-regulated emotions, passions, and desires are to them a source of much disturbance and acute discomfort. Nevertheless now and then exceptional circumstances have brought some of them into direct contact and even friendship with man.

Naturally they possess powers and methods of their own, and in many cases they can be either induced or compelled

to put these powers at the service of the student of occultism. Although they are not as yet individualized, and in that respect correspond rather to the animal kingdom than to humanity, yet their intelligence is in many cases quite equal to that of man. They seem, however, to have usually but little sense of responsibility, and the will is generally somewhat less developed with them than it is with the average man. They can therefore readily be dominated by the exercise of mesmeric powers, and can then be employed in very many ways to carry out the will of the magician. There are very many purposes for which they may be utilized, and so long as the tasks prescribed to them are within their power they will be faithfully and surely executed. All this will no doubt seem strange to many of you, but any student of the occult will confirm what I have said here as to the existence of these beings and the possibility that they can be used in very many ways by one who understands them. I have myself made a considerable study of this subject, and you must therefore pardon me if I appear to speak positively and as a matter of course with regard to many things that for the majority of you would seem questionable or beyond human knowledge. To give a full account of all the many classes of these Nature Spirits would be to write a kind of natural history of the astral plane, and in order to describe them all we should need many large volumes. Yet the man who wishes to deal fully and efficiently with what is called practical magic must not only be able to recognize immediately upon sight all these thousands of varieties but must also know which of them can most suitably be employed for any special piece of work that he may have in hand.

The forces to which I have referred are those most commonly employed in any question of magic; but in addition to them the occult student has at his command enormous reserves of power of various sorts not yet known to the scientific world. There is an etheric pressure, just as there is an atmospheric pressure; but the scientific man will never be able to use this force, or even to demonstrate its existence, until we can invent some substance which shall be impervious to ether, so that he can construct a chamber or vessel out of which ether can be pumped, precisely as the air is withdrawn from the reservoir of an air pump. There are methods known to occult science by which this can be done and so a tremendous etheric pressure can be reined in and utilized. Then there are also mighty electric and magnetic currents, which can be tapped and brought down to the physical plane by him who understands them; and an enormous amount of energy may be liberated by the mere process of transferring matter from one condition to another. So that along different lines there is much energy available in nature for the man who knows how to use it; and all of it is available for and readily

controllable by the developed human will. One other point that must not be forgotten is that all around us stand those whom we call the dead—those, that is to say, who have only recently put off their physical bodies and are still hovering close about us in their astral vehicles. They may also be influenced, either mesmerically or by persuasion, just as those still in the flesh could be ; and very many cases arise in which we have to take account of their action, and of the extent to which their control of the astral forces can be brought into play.

We may usefully divide the subject of Magic into two great parts, according to the methods which it employs ; and we may characterise these respectively as methods of Evocation and of Invocation—of command and of entreaty.

Let us consider the former first. Although it may act through many different channels, the one great force at the back of all magic of this first type is the human will. By this the vitality and the nerve ether can be directed ; by this all the varieties of elemental essence may be guided, selected and built into forms either simple or complex according to the work that they have to do. By this perfect magnetic control may be gained over any of the classes of Nature Spirits ; by this also the wills of others, whether living or dead, may be so dominated that they become practically but tools in the hands of the magicians. Indeed it is scarcely possible to fix the limits of the power of the human will when properly directed ; it is so much more far-reaching than the ordinary man ever supposes, that the results gained by its means appear to him astounding and supernatural. The study of this subject brings one gradually to the realization of what was meant by the remark that if faith were only sufficient it could remove mountains and cast them into the sea ; and even this oriental description seems scarcely exaggerated when one examines undoubted and authenticated instances of what has been achieved by this marvellous power.

But in order that this mighty engine of the will may work effectively, the magician must possess the most perfect confidence. This is gained in various ways, according to the type to which the mind of the magician belongs. Broadly speaking, we may classify the magicians under four heads, though of course in a detailed account we should have to take into consideration the various subdivisions and modifications of these.

First there is a type of man who possesses such iron determination and such entire confidence in himself and in his power to dominate nature by the mere force of his spirit that he gains his end by the mere determined insistence upon it. He realizes that his will is the true motive force and he neither knows nor cares through what intermediary agencies this will may work. He is careless and may even be quite ignorant as to methods ; he simply rides down all opposition, as it were, by brute force and

does that which he wishes simply through the tremendous force of his unalterable conviction that it can be done and shall be done. Such magicians are very few but they undoubtedly exist ; and if not benevolently inclined they may be exceedingly formidable. They do not need a method by which to gain confidence ; they appear to possess it in their very nature.

The second type of man gains the necessary confidence to command from his very thorough knowledge of the subject with which he is dealing and of the forces which he is employing. He may be called the scientific magician, for he has made a close study of astral and mental physics, he knows all about the different types of elemental essence and the various classes of Nature Spirits, so that in every case he is able to use exactly the most appropriate means to obtain the result which he desires with the least possible exertion or difficulty. His thorough familiarity with his subject makes him feel perfectly at home with it and perfectly capable of dealing with any possible emergencies which may arise. Many such men also make a great study of appropriate times and seasons as well as of appropriate forces ; they know exactly at what moment it will be easiest to produce a certain result, and so they gain what they need with the least possible expenditure. This whole question of times and seasons and of periodical influences which wax and wane, is one of extreme interest ; but it would take us too far from the main line of our subject if we were to plunge into that this evening ; for it would mean the opening up and the review of the whole question of Astrology. It is sufficient for us for the moment if we understand that there are times when, and conditions under which, certain efforts can much more easily be made, so that what can be done only with extreme difficulty, or perhaps even cannot be done at all, at one time, may be managed with comparative ease at another. This naturally implies the existence of influences, planetary or otherwise, which are acting upon and within our world ; and the exhaustive knowledge of all this and of their combinations would naturally be necessary for the worker in practical magic.

Another type of magician attains the confidence necessary to insure obedience to his commands by means of faith or devotion. He has so firm a faith in his leader or deity, that he is absolutely certain that any command pronounced in that name must be instantly obeyed. I am not speaking merely of results which may be produced upon the mental and upon the astral planes, but also of quite definite and visible physical effects. You have only to read ecclesiastical history to come across many kinds of exceedingly wonderful cures of physical diseases which have been produced through just such determined efforts of faith as those to which I have referred. The authenticated accounts of the cures at Lourdes in France and at Knock in Ireland undoubtedly show that a great many ills, even of purely physical type, will yield before determined faith.

Any man who has in this way obtained sufficient confidence will find his will so much strengthened thereby that he will be able to produce the most unexpected results. It should be remembered that it is his own will which brings the satisfactory result—not the intervention of the Greater One whose name he speaks. I know quite well that many most earnest Christians would attribute the healing directly to Christ, in whose name it was performed; but deeper study of the subject will show them that cures precisely similar and quite as astonishing have been performed by equally earnest men in the name of the Lord Buddha, or in the name of Krishna, or of any other of the great leaders and teachers of the world. It is the tremendous faith that gives the power; in what or in whom is the faith matters but little. The greater person whose name is invoked may not even be aware of the circumstances; although if he does know and does in any way interfere we may be sure that it will rather be by the strengthening of the faith and will of his follower than by any special effort of his own power.

Yet another class consists of those who believe in the efficacy of certain ceremonies, or of certain formulæ. For them and in their hands the formulæ or the ceremonies undoubtedly are effective; but in most cases it is not because of any inherent virtue which the forms possess, but because of the entire confidence of the magician that when he employs them the result must inevitably ensue. If you read any account of the working of mediæval alchemists, you will see that they certainly had very many of such ceremonies, and that the majority of them would have considered themselves incapable of obtaining their results without the surroundings to which they were accustomed. They wore robes of certain types, they used certain kabalistic figures, they waved round their heads swords magnetized for certain purposes; they burnt certain drugs or sprinkled certain essences. Now it is quite true that some of those things have a certain potency of their own, but in the vast majority of cases all that they do is to give perfect confidence to the performer and so to strengthen his will to the requisite point. He has been told by his teachers or his scriptures that all this paraphernalia is effective, and that in using it he will certainly succeed. The man by himself might possibly waver and feel frightened; but with the proper robes and signs and weapons he feels so certain of success that he goes straight through without hesitation.

A magician of any one of those types has at his disposal the forces of three levels—the mental, the astral, and the etheric physical. All of those can be directed by the human will, and in using any one of them a man will undoubtedly set in motion certain vibrations in the others also. The scientific magician will of course choose among those, and so will save himself much exertion. Along the other lines it is probable that the performer nearly always sets in motion very much more force and power, and very much more energy than is at all necessary for the object in hand; nevertheless he also attains his results, though it may be at the expenditure of a great deal of superfluous disturbance and unnecessary fatigue to himself. Without going into details, it is not difficult to see how the man who understands would make choice of his materials. If he were dealing with a man of great intellectual development and keen receptivity on the mental plane, it would obviously be better to approach him on that level by means of definite thought, or through the services of the Nature Spirits abiding there. If, on the other hand, he were dealing with a man whose life was intensely emotional he would find it probably easier to approach him and to impress him along that line and consequently he would send thought-forms veiled in astral matter or would employ the services of the lower type of Nature Spirits whose bodies are built of the matter of that plane. Again if he were dealing with a man of grossly material type, one who had dipped very deeply into the physical plane, it might obviously be better to employ the forces and intelligences which clothe themselves most readily in physical matter. But in all these cases alike the motive power at the back is simply the indomitable will of the operator, through whatever channels he may find it best to work.

We find abundant traces of this magic of command in the ceremonies connected with almost every religion in the world. You may remember that in speaking of Buddhism I drew your attention to a manifestation of it which appears in the Pirit Ceremony; and you will see many signs of it in the accounts given to us of old Egyptian ceremonies. Indeed we have obvious relics of it much nearer to us than that, for you may see them appearing again and again in the ritual of the Christian church. It is well known to all students of practical occultism that of all substances water is one of the most easily influenced. It may very readily be induced to absorb influences of any particular type, and will retain them unimpaired for a long period of time. We see a close analogy to this on the physical plane, for we know that water which has stood uncovered in a bedroom during the night is totally unfit for drinking purposes, because it has eagerly absorbed into itself all the impurities cast off during the night from the physical bodies of the sleepers. It is found that it may equally readily be charged with magnetism of any type, either for good or evil purposes, as will be seen by the accounts of various mesmeric experiments in almost any of the books devoted to that subject. This fact seems to have been perfectly well known to those who established the ceremonies of the early Christian church. Even at the present day upon entering any Roman Catholic church we find at the door a stoup of holy water as it is called; and it will be observed that the faithful as they enter dip their fingers into this water and make with it the sign of the cross upon their foreheads or breasts. If interrogated as to the meaning of this, they will tell

us that it is in order to drive away from them evil thoughts or feelings and to purify them for the services in which they are about to take part. The ignorant and boastful Protestant probably regards this as an instance of degrading superstition; but, as usual, that shows only that he knows nothing whatever of the subject. Any student of occultism who will take the trouble to read in the Roman Prayer Book, the office for the making of holy water cannot fail to be struck with the fact that here is undoubtedly a definite magical ceremony. For the purpose of the consecration of holy water the priest is directed to take clean water and clean salt; and he commences operations by a process which is called the exorcising of the salt and the water. For this purpose he has to recite certain forms which, though by courtesy they are called prayers, are in reality adjurations of the strongest type. He adjures the salt and the water successively in the most determined language, commanding that all evil influences shall be driven out from them and that they shall be left perfectly clean and pure; and as he does this he is directed again and again to lay his hand upon the vessels containing the salt and the water. Evidently the whole ceremony is simply a mesmeric one, and the objectionable influence, if there be any, would be very thoroughly driven out by the time the priest had finished his devotions. Then having purified his elements—having removed from them anything that might be objectionable—he proceeds to magnetize them vigorously for a particular and definite purpose. Once more he recites the most determined adjuration and is directed again and again as he uses these powerful words to make over the elements, with his hand, the sign of the cross, holding strongly in mind the will to bless. This of course means that he is saturating both the salt and the water with his own magnetic influence specially charged and directed by his will for this certain purpose—that wherever this water shall be sprinkled, all evil thought or feeling shall be driven away before it. Then with one final effort he casts the salt into the water in the form of a cross, and the decoction is completed.

Now I have no doubt that there are many priests who simply go through all this ceremony as the merest matter of form, without putting any thought or strength into it. But I also know that there are many others to whom the ceremony is intensely real—men who do throw very much strength and force into their proceedings; and naturally in their case the water is heavily charged with powerful magnetism and a very decided magnetic result is produced. I myself have very frequently performed this little ceremony as a priest of what was called the Ritualistic Section of the church of England; and I can certainly testify that in my own case I believed vividly in the efficacy of the operation, and I have no doubt therefore that the water which I magnetized was really effective for the purposes intended. Any one who is psychically sensitive may

easily tell upon entering a Catholic church and just touching the holy water with the hand, whether or not the priest who consecrated it put real strength and thought into his work.

Consecrated water is employed in many other of the church's ceremonies. In baptism, for example, the water is carefully blessed before the ceremony commences; and even in the services of the Church of England you will still find traces of this, for the priest prays that the water shall be sanctified to the mystical washing away of sin, and as he utters these words it is usual for him to make the sign of the cross in the water which is to be employed. It will be remembered also that churches and burial grounds are specially consecrated or set apart for a holy purpose and there also a special effort is made to scatter good influences so that all who enter shall thereby be brought into a proper and devotional frame of mind. Almost every object utilized in the service of the church was originally consecrated in the same manner; the vessels of the altar, the vestments of the priest, the bells, the incense—all had their special services of blessing. In the case of the bells they were permeated with certain rates of vibration and a certain type of magnetism, the idea being that the thoughts and feelings which these suggested should be spread abroad wherever the sound of the bells travelled—a perfectly scientific idea from the point of view of the higher occult physics. In the same way the incense was especially blessed, in order that this blessing might be showered wherever its perfume penetrated, and that its scent might drive away all evil thoughts or influences from the church in which it is used. Mesmeric influence is again evident in the ceremony of the ordination of priests; for it will be remembered that not only does the bishop lay his hands upon the head of the candidate, but all the priests who are present also converge their forces upon him and lay their hands upon his head also. Undoubtedly when all present were thoroughly in earnest this would be no mere outward sign, but would pass on from one to the other an exceedingly strong influence of devotion and loyalty and would help to confirm within the mind of the newly ordained priest the confidence as to the powers which had been given to him. The student of occultism cannot but see that all these are manifestly survivals from a time when practical magic was thoroughly understood in the church. There is hardly a single ceremony among those used either in the Greek, Roman, or the Anglican churches which has not behind it some true occult significance, though in these days so many people go through them merely as a matter of form and never even think that there may be something real and weighty behind them. In those older days people were not only less sceptical but also less ignorant and those who arranged the ritual of the church knew very well what they were doing.

C. W. LEADBEATER.

(To be concluded.)

A THEOSOPHIST'S EXPERIENCES AMONG THE SPIRITS.

WHILE on a visit to some relatives (two sisters) in Manchester, I began discussing Theosophy with them. They had little knowledge of it except what they had derived from conversation with me and what I had written in a few letters; consequently their ideas on the subject were crude. They were indeed a jumble of Spiritualism and Theosophy, and required much unraveling. During one conversation the name of a Mrs. Peters was mentioned as a medium who had considerable "powers." I was shortly after this introduced to her, and although a stranger to me she at once began to tell me what she saw about me, and described what she called spirits around me but what were evidently in some cases thought-forms. She described Maori child-spirits who had been helped by me and who desired to show their love for me; she also described a beautiful female form which she said was my "guide." As I did not believe in spirit guides this did not impress me, and as I did not feel justified in rudely saying so, I listened politely to the description given: "Some one who had been near and dear to me in this life, but it was not my mother." I replied that I was like Thomas the doubting disciple, and wanted to put my finger in the print of the nails, and would like to see for myself. Mrs. Peters wrote my sister the following day that she had obtained tickets for a materialising seance, to be held on Sunday evening at a private house, that of Mr. S. Searle, of Hyde, some 8 miles from Manchester, and that two of us could go with her.

On reaching the house, we—my sister, a widow of two years standing, and myself—were introduced to Mr. Searle. He kindly allowed me to examine the room, which had solid walls, plastered and papered, and was in size about 14 × 16 feet. In one corner were two ordinary damask curtains hung across, leaving just room for a small chair to stand. The medium, a delicate looking lady of about 35 or more, was dressed in a light-stuff dress. There were twenty-four persons in the room. My sister and I sat at the corner opposite the cabinet formed by the curtains. I am sure that fraud was out of the question, as I examined the walls, ceiling and floor while the lights were shining brightly. When we were all seated there was a small space of about eight feet radius from the corner where the cabinet was. A lamp was placed near the opposite corner of the room. It was turned low, and a piece of orange-colored fabric, such as photographers use in the lighting of a dark room, placed over it. There was sufficient light for us to see the outline of the assemblage.

After singing several hymns, the medium announced that saw a spirit building up in the cabinet and a few minutes

after, the curtain opened and a tall "presence," which I could not see very well, appeared. He was greeted by several—"Good evening, Geordie." The form thereupon answered in a strong, broad Scotch accent, "Good evening, friends, I am glad to see you here, and to once more be able to demonstrate to you the truth of an existence out of the physical body." He (or it) went on to say that although the medium was slightly out of health, the conditions seemed fairly good and he hoped those present would receive help and have confidence in the truth of what he and those helping him had come to demonstrate. This presence I will call "Geordie." Geordie then retired behind the curtain and in a second or two another presence came who was announced by Geordie, from inside the curtains, as Dr. Brittain who was recognised by several there. I personally could see nothing more than the white appearance, the shape of a very big man. This spirit (I will call them all spirits for want of a better name) spoke in a low, hoarse voice to several persons in the room. I do not remember the tenour of the remarks. Several other spirits manifested and were generally recognised by some one or other of the circle. About half-an-hour after the circle started I noticed a little black form about six feet or so from me. I also heard a rattling of the fire irons and saw this little black girl who was called "Cissy" carry the fire shovel from the fire place across in front of the curtains to Mr. Searle, the host of the evening. She let the shovel drop as she got to him and took a small packet of lollies from the hand of a lady and put one of them in her mouth. The lolly dropped on the floor, but not till I heard a sort of effort to bite it. She returned to the cabinet, and shortly came over to the fire place again, and again took the shovel which had been replaced, evidently (but I must confess to not having noticed this being done). Cissy then came to the side nearest where I was and I said: "Will you shake hands with me, Cissy?" She stretched over her little black hand till it was within an inch or two of mine. I was reaching over Mrs. Peters' chair as far as I possibly could, but unfortunately I could not touch her, but as I watched, Cissy slowly dematerialised through the floor, apparently!

During the evening many hymns had been sung and now when a request for more music came from Geordie, a lady suggested a Scotch song and began "Annie Laurie," singing the words—"I'll lay me doon and dee," as "doon and die." When all was over, Geordie said, "Thank ye kindly, for that; It's a fine song, but I dinna think varra much of the Scotch accent!" It sounded very quaint, and the more so as my sister and myself were the only two Scotch people in the room.

During the evening a figure of a fairly tall man came and announced himself as George H—, and said he was my brother. I said "I have not and never had a brother George; there must be some mistake." My sister whispered to me. "Don't you remember

little Georgie who died ? " I whispered in a low tone, " But he was a baby." " Ay, and so were you. Do you not think that folk grow here as well as in the earth life ? " replied Geordie, who had the most acute sense of hearing I have ever known of. One time he was speaking of a place in Scotland, Edinburgh, I think, and my sister whispered to me. " And a nice place it is too ! " Geordie at once said, " Ay, its a real fine place."

This seance, although I am quite convinced that the manifestations were genuine, did not appeal to me in the manner that later seances have, and I was constrained to say to my sister in a low tone, " I would very much like to see the medium and Geordie together." Almost immediately, Geordie said to her. Come outside lassie, and stand beside me and let the folk see us thegither." " I can't I am so tired, Geordie, " said the medium in a pleading voice. " C'way, C'way (come away) oot, they want to be sure that I'm no' you." Thereupon she came out and stood beside Geordie and as she did so he seemed to grow brighter and I distinctly saw his features and long gray beard.

After two hours seance, during which many appearances came, but none that I could recognise, we drove home.

I had much food for thought and determined to investigate further, I therefore, on my return to London, made inquiry of a well known and much respected lady, Miss S. L. McCreadie, a trance lecturer, and she gave me Mr. Cecil Husk's address. She told me she had never herself been to see materialisations because she did not require to have spirits materialised to see them. She saw them at all times. This was on the Sunday evening after she had finished lecturing. At the close of the Inspirational lecture she described a beautiful female form exactly as Mrs. Peters had done, as hovering near me. This was before I spoke to her.

On the following morning I went to a Mr. Boursnell, a photographer, living at 15, Richmond Road, Uxbridge Road, London. I was told by two persons who had been to him that he took genuine spirit photographs. That they recognised the forms that had appeared on their photos. I was a complete stranger to Mr. Boursnell, and I told him I wished to remain incognito.

I will summarize the proceedings. I was given my choice of many unopened boxes of Imperial Rapid-dry plates. I held this packet in my hand five minutes. After examining the camera and double dark slides carefully, never letting the plates go out of my hand, I went up to the dark room, opened the packet, put in the plates and brought them down to the room (an ordinary front room), placed the slide where I could keep my eye on it, sat down and was focussed. Mr. Boursnell put the slide in and gave it, I should think, 30 seconds exposure. After sitting three times, I was asked to develop the pictures, but preferred to watch Mr. Boursnell doing so. The first negative showed the form of a man. The second, that

of a woman, and the third seemed to be fogged but in the centre of the fogging I thought I could detect a face. I could not in the negatives recognise any of these forms. I thought the female form was that of an old person, but it turned out that what I had thought gray hair was drapery.

On the following Thursday at 3-30 p.m., I presented myself at Mr. Cecil Husk's house, 29, South Grove, Peckham Rye. I was admitted and waited for some minutes amid a silent crowd of some 8 or 9 strangers. I sat silent, as only a few words passed, between three friends who discussed the probability of results, and evidently they had never before been to a materialising seance.

Mr. Husk then came in and asked us to come into the other room. This was an apartment about 16 ft. by 20, plastered and papered, and the walls were all sound. I had the opportunity of examining the place thoroughly and did so. Fourteen sat down round the table. I was on the right-hand side of the medium, who, by the way, is quite blind. A Mr. Sowerbutts, a great friend of the medium, sat next me. On the Medium's left was a commander of the Royal Navy. The room was, when we were all seated with hands joined, plunged in darkness, by the candle being blown out. We sang " Lead kindly light." In a few minutes, and while we were all engaged in general conversation, voices were heard, indistinctly at first, and then becoming more clear were incisive—no ventriloquial effort, but voices with a distinct character. Some one among the sitters said " Good day, Uncle." " Good day to you," Uncle replied, and then the same voice came round the table, and said close to each sitter, " Good day, Mr. (or Mrs.)—; I am glad to see you ; " adding a few remarks to some old friends. To me he added, " You have come a long way ? " " Yes," I said. " New Zealand, I think ? " he queried, " yes, yes, that's a long way off."

With him came " Ebenezer." Ebenezer also spoke to us. I should have mentioned that, on the table, which was a large, long dining table, stood a musical box, a zither, two luminous slates and a paper horn.

Ebenezer wound up the music-box and placed it behind me on the floor, where it seemed his duty to wind it up whenever it ran slowly, and it was very amusing to hear his remarks now and then, as he lazily wound the machine. It was stated that he had not a proper idea of his own strength at first, as he sometimes broke the spring by over-winding.

After a minute or two a gentle voice began reciting Latin prayers. This lasted for a minute or two and the voice came round and said " Benedicite ! " to each person. The voice was quite close to each sitter spoken to, and at the same time a most lovely cross of light was shown about eighteen inches from each of the sitters in turn. The cross was luminous but gave out no light and appeared

to be the reproduction of one worn in life by this spirit who, I was told, had been a Cardinal.

The next voice was that of a spirit who, I was afterwards told, was a professional clown in this life. He took the zither in charge and played some lovely chords on it. It then circled round our heads and passed *through* the ceiling : still played upon, it went on apparently into a higher room still, and the faint sound of the instrument could just be heard in the distance. Then gradually it came back and the bang " of its passing through the ceiling again came and it was placed on the table just in front of me.

Then there was a lull, and a little conversation went on about the marvellous passage of matter through matter, when suddenly a strong, loud voice said : " Good day, friends, all ! "

This was John King. John had a few words with every one, and when he came to me he saluted me by name, and told me that friends of mine would show themselves to me. That His work was to prove the reality of a future state, and that I would now have the proof I had so long desired.

He then said there was a spirit in distress, who desired our prayers once more. That he had already benefited greatly by the prayers offered up at a previous sitting. A prayer was accordingly offered up, and there was a pause of several minutes and then a tall form appeared in the centre of the table about four feet from the medium, who seemed to be in a quite limp condition and shrunken up.

The loud voice again spoke : " Do you all see me ? " Turning the luminous slate at various angles so that it might shine on his face.

I said, " No; I can't very distinctly."

" Very well; I will come closer." He then materialised within eighteen inches or so of me and said, " Do you see me now ? "

" Yes thank you," I replied, as I saw him in such a manner that the most minute detail of his countenance was clearly visible. It was the very handsome, calm face of a man about middle age, with brownish-black beard, moustache and eyebrows, and deep brown eyes, a face never to be forgotten. He then showed himself close to several others who desired him to; speaking freely to all and answering many questions—refusing point blank as against his rules, to answer others.

Then a thing happened which more than astonished me; a face appeared close to me—" Good God ! is that you, Jim ? " I said.

The form smiled and bowed. " I *would* like to shake hands with you," I said.

The slate dropped and of course the figure became invisible, but I felt a large warm hand press my head.

This was the face of my brother-in-law who died very suddenly two years ago. I was not thinking of him at all, my thoughts ran

more on my mother, as the mother or father of more than one had been seen at the first seance I had attended.

After this perhaps a dozen different forms came to the other sitters. Then an idea came into my head; as a lady medium had said I had an Indian guide, now would be the chance to see if there were such things as Indian guides. I therefore said I would like to see my guide. Almost immediately a beautiful female face, strangely familiar to me, came. I tried to think who it was, but while thinking it disappeared. She only seemed to be able to hold form for about 15 or 20 seconds when materialising for the first time.

I said " I *would* like to see that face again, who was it ? " John King answered : " If you cannot recognise the forms, that is your and their misfortune. We make it a rule now never to give names."

The face again came.

" Is that you Lottie ? " I asked, more astonished than I can tell, when I recognised the face of a once loved woman, dead now for 22 years, and from whom I had parted in anger deep and bitter. The face smiled and bowed. " Do you forgive me ? " I asked. But the slate had dropped on the table with a clatter. At the instant, however, I felt a soft little hand caress my brow with an unmistakable action, and the strong voice of John King said :

" This is the first time this spirit has materialized and she is unable to speak, but by *that* you will understand," and I did. Whether the spirit or the shell or whatever it was, the caress was unmistakable for anything else but one of forgiveness.

Another face, that of a woman, came twice, but I could not recognise it. There was a sadness in the face when it dropped the slate for the last time, and no intuition has made it positively sure who it was.

Again " Jim " came and this time stayed longer and when he went spoke in tones which though low and husky were undoubtedly the same I had heard in life.

He and Lottie both appeared bright, happy and intelligent.

To me they did not look like anything else than themselves, but more ethereal. I certainly saw nothing which would lead me for one moment to suspect they had made any progress on the Astral Plane, and for that reason I felt a certain doubt whether what I was doing was right, even although it was a great satisfaction. One very important point I omitted. I asked " Jim :"

" Will you come and be photographed at Mr. Boursnell's tomorrow ? " " I—I don't know anything about it. But I'll be with you," he replied, " and will try."

" Ask Lottie to come."

" She has been, she went with you," was the reply.

The seance closed as it began. The zither was played and moved in the same manner as before. The Cardinal prayed and

showed the cross. The music-box was found on the floor just where I had heard it.

Mr. Husk showed me the iron ring which closely encircled his wrist. This he stated was put on by the spirits about 19 years ago. It seemed made of round iron about a quarter to one-third of an inch in diameter and was too small even now, although his arm is shrunk with age, to move more than an inch or so up and down the wrist. I also saw a picture of John King which was a very good likeness.

The following morning I went to Mr. Boursnell's, meeting my sisters who had come specially from Manchester for this purpose. On entering I received the copies of the three photos I had sat for. The first represented a stranger. Mr. B. said he gathered that this was the spirit of a man who was drowned in the S.S. " London " about 35 years ago.

The second was that of the young woman, Lottie, who had materialised the day before ; and the third was a head in the midst of a cloud, and Mr. B. informed me he got the name of George and that he was a very near relation of mine, a brother he thought.

When my widowed sister was about to sit for her photo Mr. Boursnell said to me :

" There is a female spirit, the same as came before, who wishes you to sit down. She is anxious : sit down ! "

" I don't intend sitting to-day, my sisters are going to sit."

" Oh, do sit once, she is begging you to do so."

I accordingly sat. The result was that Lottie again came on the plate and in a quite different attitude, and the drapery was differently arranged.

My sister sat next, expecting that her husband would appear, but on the first plate was the face of an old man, very like but still unlike our father. The third was another face in a cloud, just like the third one I got taken, and another view of my alleged brother George.

My sister was much disappointed.

On the Sunday evening my two sisters and myself, and Miss S. W. McCreadie, a well-known London medium, went to Mr. Husk's.

The same performance took place. The materialisations of course were different. Instead of going all through, I will just mention the leading circumstances. A few minutes before John King materialised, but after he had been speaking for some minutes, I heard him in conversation with some one.

" No you can't come in yet. What ? Well, let him in." Then there was a pause and John King continued, this time speaking to us :

" There is a poor spirit in a state of deepest despair and darkness here; your earnest prayers are begged that he may be relieved."

" Is it a suicide, John ? " some one asked.

" Yes, he was a clergyman of the Church of England, and in a state of great mental distress he has taken his life. His name is Hankins." A prayer was offered up for him.

" Let your prayers to God for this poor spirit he continued when you leave this circle. He feels relieved and hopes for light," said John. The following morning an account of this suicide appeared in the papers.

John King told me that his work was to teach a future life in spirit when we leave this earth life.

When Jim materialized he came first to me, touched me and spoke to me. I told him his wife was present. He said " Yes, I know, but I came to you. You give great power to me." He mentioned my leaving the following day for New Zealand. He then went over to his widow, passing my eldest sister on the way. He spoke several times to his widow. I did not hear what was said. My eldest sister said : " Oh Jim, are you not going to speak to me ? "

She immediately felt a peculiar motion of the hand on her head and told me afterwards it was a way he had in life of touching her head as he passed her, when she sat in her chair, and was a clear proof of his identity even had she not seen him.

Lottie also materialised and this time after fondling my brow spoke to me :

" I am always with you. I am happy now. I teach the children here. I had none in earth life." She then mentioned my daughter by name, and spoke about being with her and guiding her, and spoke of my leaving for New Zealand.

She also materialised for my sisters and was recognised by them. One point seemed plain to me, both from those I saw and from what others at these seances said ; and it is this : *All* those who materialised had either died suddenly in early or middle life or else had lost their lives by accident or self-destruction. In the case of the two I knew, both had died very suddenly.

Miss McCready, who is highly clairvoyant, described the astral appearance of the seance.

She said : Where the table was, there appeared to be an open circle of light. Outside this, tier upon tier of spirits of all descriptions were pressing forward, but unable, without permission, to get within this circle.

During the seance at intervals John King could be heard giving orders to his assistants : " Power to the right ! " " Power to the left." These exclamations were to cause " power " to be brought to where the materialisations were being made. While a materialisation was present I have heard the voices of two spirits at different parts of the circle. Miss McCready said that only one or at most two were allowed past the band of assistants who guarded the circle. If the hands of the sitters were broken for even a second, the materiali-

sations faded out, or I should say rapidly dematerialised. It is not a pleasant thing to see dematerialisation at close quarters under the light of a luminous slate. The epidermis begins to be pitted and to disappear.

One thing I omitted to tell was that at the seances at Mr. Cecil Husk's, twice, during the time of sitting, that rich oriental scent permeated the atmosphere, and was wafted about, giving a refreshing sensation to all.

The day after, the first sitting I think it was, while I sat in my bedroom alone at my hotel in London, the same sweet scent floated by me.

I asked John King, at the second seance, if he had been there, but he replied, " No doubt one of my band was there."

The foregoing is not perhaps as concise as it might have been, but it is a plain statement of what actually occurred, and to my mind there is nothing which is not clearly explicable by the light of Theosophy, and I should much like the views of others on the subject.

F. D. HAMILTON.

THE OTHER SELF: A STUDY OF CONSCIOUSNESS.

[*Concluded from p.* 485.]

THEN, again, as to the cases where the mind appears to go on working at any problem unconsciously to the person concerned; and at some unexpected moment presents the explanation. The phenomenon is fully admitted by scientists; and to meet it and other similar cases Dr. Carpenter brought forward his theory of " Unconscious Cerebration." This hypothesis was thought to account, among other things, for a lot of spiritistic manifestations; but as such, it was laughed at by all who were conversant with the facts. As it refers to the particular case we are dealing with, this theory of Dr. Carpenter's merely amounts to giving the thing a name without adequately explaining the mode of its action; being simply one of those cases where science, having in the course of her investigations marched up to a dead wall which she cannot manage to pass, is content to scribble hard names upon it and so lead the uninitiated to infer that she has solved the difficulty. But in point of fact she has done no such thing; having only recognised the existence of the phenomena without having given any intelligent solution. But such recognition has this much value for the occultist—that it is a scientific admission of the fact that there *is* a mind of which we are not outwardly conscious, and which may be capable of solving problems presented to it, in a manner which does not come quite within the cognisance of the will and the intellect as we ordinarily know these things. And as *they* are, according to science, wholly dependent upon the physical brain, perhaps we may be permitted to infer that the *other* mind, which does the " unconscious " working, is *not* quite so dependent, or may even act without the brain at all; seeing that its methods are inexplicable.

And here also, as in the case of the dual-brain theory and the incident of the knot-hole; * the " Unconscious Cerebration " hypothesis does not carry far enough; for whether it be held in any degree capable of explaining other cases of unconscious mental action, it certainly fails altogether as an elucidation of premonitions, presentiments, and prophetic dreaming—supposing its originators had ever applied it to such occurrences. But they are among those which, until quite recently, science either loudly denied or coolly ignored—because she could not explain them. And as she still looks doubtfully at them, and for the most part endeavours to escape considering them, we need not enquire further of her concerning them. But when we come to deal with such cases as that of the sick girl who, being totally ignorant of any foreign language, was yet found repeating Greek, Hebrew and Latin prayers and quotations; and when we consider the feats of memory exhibited by drowning or dying people, we come upon at least one fact about which most western philosophic writers are agreed, namely, as to the existence of a *memory* which is not the one we are usually conscious of, and the extraordinary retentiveness it displays. Dr. de Courmelles, speaking of its appearance during hypnotic experiments, says: " The memory is therefore much more faithful than is generally supposed; it is only necessary, in order to revive it, to find the stimulants appropriate . . ." † Dr. Reynolds remarks that " The true record is that which is being silently, day by day, recorded within each one of us. Every act we perform, everything we see, all that we think, all that we feel, has its effect upon us, and tracings of that effect remain upon our consciousness. These tracings remain, never to be fully obliterated, and at any time may be reproduced . . . . Thus memory, taking note of the acts of our lives, builds up within us an ineffaceable record, showing just what we are and just what we have been. Every act in all its moral bearings is recorded. If we did a good deed with a low motive, it is there recorded, and we shall see it hereafter if we wait; wrong intentionally, that is recorded; if we tried to do right and failed, that too is recorded, and if we intended to do right, and succeeded, that too is recorded. Apparently we forget many things, and yet these same forgotten things are continually recurring to us, years after they seem to be forgotten. In some cases of disease, when the mind is wandering, events which occurred years before will recur to the mind, although they had remained apparently forgotten for a long time. Sometimes things will be thus recalled, that certainly could not be recalled by any effort of the mind under ordinary circumstan-

* See first part of this article, in May *Theosophist*.

† De Courmelles, Op. et loc. cit.

ces." * "Dr. Maudsley, in his "Physiology of the Mind" says: "That which has existed with any completeness in consciousness, leaves behind, after its disappearance therefrom, in the mind or brain, a functional disposition to its reproduction or reappearance in consciousness at some future time. Of no mental act can we say that it is 'writ in water;' something remains from it whereby its recurrence is facilitated. Every impression of sense upon the brain, every current of molecular activity from one to another part of the brain, every cerebral action which passes into muscular movement, leaves behind it some modification of the nerve-elements concerned in its function, some after-effect or, so to speak, memory of itself in them, which renders its reproduction an easy matter, the more easy the more often it has been repeated, and makes it impossible to say that, however trivial, it shall not under some circumstances recur. Let the excitation take place in one of two nerve-cells lying side by side, and between which there was not any original difference, there will be ever afterward a difference between them. This physiological process, whatever be its nature, is the physical basis of memory; and it is the foundation of the development of all our mental functions." † Coleridge, in commenting upon the sick girl and her knowledge of Greek and Hebrew, says: "This authenticated case furnished both proof and witness that reliques of sensation may remain for an indefinite time in a latent state in the very same circles in which they were originally impressed, and contribute to make it even probable that all thoughts are in themselves imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it will require only a different and apportioned organisation—the body *celestial* instead of the body *terrestrial*—to bring before every human soul the collective experience of his whole past existence, and this, perchance, is the dread Book of Judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, ... it may be more probable that heaven and earth shall pass away than that a single act, a single thought, shall be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the . . . one only absolute *self* is co-existent and co-present."‡

Nor is it necessary to take any long interval of time in order thus to bring the events of a life before the mind's eye, as Dr. Draper's statement concerning the memory of drowning persons will serve to show. But we have still other instances of this; for it happens also in dream. Cases have been cited where the whole of the circumstances of a dream, supposed to have dealt with a period of many years, or even whole lifetimes, have been gone through by the

* *Theosophist* Dec. 1884, already quoted.

† Ib.

‡ "Biographia Literaria," quoted in *Theosophist*, loc. cit.

dreamer in incredibly short spaces of time—as in one such, where th whole took place during the opening and shutting of a door; and similar incidents of equally brief duration.* Oriental stories, which are so often the reflections or veils of occult truths, are found utilising such phenomena; making their characters pass through whole lifetimes of adventure in only one minute.† From all these things it appears, then, that the mind not only retains indelibly the impressions of every instant, however trifling, but likewise can reproduce the totality of those memories at a moment's notice; that there is a faculty within us which has the power of instantly assimilating, or at any rate memorizing, what would take the outward intellectual memory years to acquire; and this seems not to be denied even by the best physicians of the West, while it is an Eastern belief of the very oldest standing ‡

But our physicians assume that the memory is totally dependent upon the mechanically uninjured existence of the brain; that with the destruction of the physical organ, all possibility of recovering the memories there assumed to be stored up, must necessarily be lost once for all. Such at least appears to be the corollary to the statement of Dr. Maudsley, when he says that memory depends upon modifications of the brain-cells, and its recovery upon subsequent molecular currents in that organ. So, likewise, it seems absurd to suppose the Doctor can mean anything less than that the brain does not manifest such memories except while life continues, whether in health or otherwise; so that there could be no such recollection after life had departed from the body—in other words, that we could not revive any memories from a *dead* brain. And yet Dr. Draper—one of the same school of thinkers—tells us that a wall, or any similar inanimate substance, has, in this respect, exactly the same properties as the brain possesses in life; that walls, or other dense bodies, retain indelible impressions of everything which happens in their vicinity; awaiting but the application of proper stimulants or developers to bring these impressions forth.§ Professors Buchanan and Denton go further, and assert that *each particle* of a stone, if it be broken into fragments, retains equally vivid impressions with every other piece, of all that occurred to the mass before its fracture—nay, that even if we burn the stone, and reduce it to impalpable powder, this will still retain the same impresions ¶—for not fire nor any similar means can destroy them, as every psychometer knows. If, then, the living brain in this respect differs so little from any inert substance, it follows that the brain, if it were burned to a powder,

* Cf. cases cited in *Theosophist*, Vol. V., p. 164; and *Notes and Queries*, already referred to.

† "Godwin's Lives of the Necromancers," p. 154.

‡ Cf. "Ocean of Theosophy," p. 76.

§ "Conflict of Religion and Science," p. 132.

¶ Cf. *Theosophist*, Vol. VI., p. 62, in reference to the views of Babbage and Balfour Stewart.

could still give out its memories under suitable conditions; and thus the views of those physicians who assume that life is essential to such manifestations are flatly contradicted by others of their own school and out of it; nor is the *molecular-change* hypothesis of Dr. Maudsley anything better than an undemonstrable theory which comes short of the whole conditions of the problem to be met. We are therefore not only without any safe hypothesis of these gentlemen on this subject, but are indebted to them for little or nothing beyond the recognition of the facts as they stand.

As regards the comparatively new phenomena—that is, new in regard to experimental treatment—which are characterised as changes of personality, either under mesmero-hypnotic conditions or without them—the cases are too well established to be set aside; and consequently they receive full recognition at the hands of science, under the name of "manifestations of the *subliminal* personality."* This is not saying that the experimenters have demonstrated the existence of a secondary ego in their subjects; but that they have noted such anomalous conditions of the mind as that radically different phases of character can be laid bare under certain circumstances—and these may be of a nature so different from the normal characteristics as shall altogether eclipse the latter. In the meantime, beyond a recognition of such facts, scientists do not lay down any hard-and-fast theories in explanation; because the extensions of psychology dealing with them are of too recent adoption for any thorough understanding to be arrived at—even supposing such can be possible, in view of the possibility that their methods of research may not prove exhaustive of the subject. In reality, neither physiology nor psychology seem as yet, so far as the whole range of these phenomena is concerned, to have arrived at more than certain incomplete and frequently contradictory theories, which merely suggest some possible explanation, but do not offer undeniable conclusions. Little more than that can, however, be said for any science dealing with the problems of mind in its connection with matter; so here we may as well take leave of Western scientific theory, and try to see if the hypotheses of Eastern occultism, whether conclusive or otherwise, are not at least more comprehensive; and, from their apparent absence of contradictions, quite as much entitled to a hearing.

Indian occultism looks upon man, not as a mere physical body and the phenomena accompanying it, nor yet as that double form which the Christians call soul and body, or spirit, soul, and body, as Paul makes it. On the contrary, as is now so well known, occultism makes of man a seven-fold entity,† composed of four

* Cf. "Ocean of Theosophy," pp. 67, 76.

† Swedenborg, cited in *Theosophist*, Vol. VI., p. 249, July 1885. Plato says the same, as see "Intellectual Dev. of Europe," Vol. I., ch. V., p. 155.

lower and three higher elements. The four lower, or the Quaternary, are the temporary part, and disappear at death; being what compose the personality, or lower man; but the three higher parts, or the Triad,* are indestructible; and it is they which form the permanent individuality—the Sutratma, the higher man, or the true ego. In the same manner the total consciousness of man—the Mind, or Manas—is sevenfold;† but it appears, as do the others, divided into two, called the *Higher and Lower Manas*; which we may call the Soul-and the brain-mind.‡ Now the Soul-mind, when it manifests at all upon the plane of the lower senses, does so in the form of Intuition,§ or an instantaneous perception of the truth concerning any matter brought before it, and is not solely dependent upon the present senses for its data; but the brain-mind manifests itself chiefly in Intellection, which may or may not always be identical with Reason, but in any case seems wholly dependent upon those senses. For Reason, which is the highest part of the Intellection, "is justly defined as [the faculty] of deducing inferences from premises,"¶ and so arriving at the seeming truth of things by induction—and does not build false theories if it can get sound data; but Intellection will weave the most complex web of sophistry, just as it will aid in the building of a material fabric of any degree of complexity, without any particular regard to abstract principles of truth or falsehood, right or wrong, according to the lower interests of those who may be using it.

And as the consciousness or mind, broadly considered, presents this two-fold aspect—the outer, or apparent, and the inner, or true—so also there are two kinds of memory; the internal or psycho-spiritual, and the external or physical.‖ *The one is the Soul-memory and the other is the bodily one.* This latter is so poor and weak a thing, that we cannot depend upon it for anything more than a superficial and incomplete record of passing events; as any cross-examination of witnesses in a law-court, and everyone's daily experience, must inevitably show; nay it will not go even as far back as the earliest portion of our present life, for who of us can remember our babyhood, or even the majority of the less trivial events of childhood?‖ How much less, then, can we expect to remember, with so poor an instrument, the events of our previous incarnations? Surely, that which will not serve us faithfully over some fifty or more years, cannot in any case be expected to do so over many thousands, even if its brain-tool endured so long. But with the psychic or soul-memory it appears to be widely different;

* Swedenborg makes a similar 4 and 3 division, as see all references in *Theosophist*, Vol. and page last cited.

† Cf. "Secret Doctrine," I., 78. n.e., and "Night Side of Nature," p. 53.

‡ See Dr. Wigan in 'N. S. of N.,' p. 140. Swedenborg calls these the "Internal" and "External" minds—Cf. *Theosophist*, Vol. VI., p. 11, Oct. 1884.

§ Same journal, p. 60, Dec. 1884.

¶ "Isis Unveiled," Vol. I., p. 306.

‖ Cf. "Key to Theosophy," [pp. 127, 132.

for *that* misses nothing whatever. *Its* record is infallible ; because, being an appanage of the permanent ego, whatever it receives through the lower mind *is never lost* ; although the lower mind, when its office of transmitter of impressions has thus been discharged, might after a time lose all trace of the things in which it had acted.

The lower mind may be compared to the camera which receives the temporary images of the external world, but the higher mind is the photograph which retains those images ; while the memory of the lower mind is the temporary depôt, and that of the higher the permanent storehouse, wherein they are laid away. And this great receptacle of all our impressions—what is it? It is that portion of the Astral Light * with which our individuality has its special affinity—in one aspect the luminous Ether of space ; which also, like man's consciousness, is sevenfold. The mind of man, whether higher or lower, has access to the corresponding planes of this mysterious element, and the images there stored away ; but the lower mind can only recognise those which, owing to their near or remote connection with the physical form of which it is a part, it has been more immediately concerned with. But, through the nervous ether, it has, when developed to a certain degree, the power of cognising impressions connected with other forms of matter besides the brain it belongs to ; as for instance those received by inanimate objects, and this is the psychometric faculty—needing no special training of the body, and therefore no great suppression of the physical tendencies.

It must be evident that the consciousness of the higher ego, or true Individuality—the Soul-mind—with its inexhaustible series of impressions received through a series of lives, will, as compared with the consciousness of the lower personality or brain-mind, with its few brief years of imperfect recollection, be something practically omniscient, a veritable "god within," beside which the most gigantic intellect will sink into absolute insignificance. We all know how immense is the difference between the trained memory of the well-educated man, with its instant command of all its knowledge, and consequently extended understanding of nature, and that of the ignorant or the ill-instructed, to whom creation seems but a jumble of inconsequent and disconnected incidents.† But if, in place of years of laborious learning, by aid of which, after endless repetitions, we are able to fix a certain amount of knowledge in the lower memory, we had a faculty that, like the photographer's plate, could instantly assimilate all that was put

* "The definition of Memory may be relegated to the domain of the Occultist who may briefly define it as the correlative vibration of the cerebral centre with the Astral Light. Within this correlation reside all the possibilities of consciousness from the horizon of Maya (illusion) to the zenith of pure ether or transcendental life. —*Theosophical Siftings*, Vol. III., No. 7, p. 24.

† Cf. Combe's "Constitution of Man."

before it ; if, too, in place of a few years, we had the experience of many ages, cleared of all inconsistencies by the Devachanic assimilation of innumerable lives, then no possible acquisitions of a few brief years could bear any possible comparison with such a colossal attainment. For we may put out of sight the large part of each life which the physical organism and the brain-mind require before they reach such measure of perfection as they may be capable of—the grand sweep of the aeons of Time makes full allowance for all such unavoidable delays; and what is left is all that is required to make up the quota which each lifetime donates to the common fund of increased experience and knowledge.

In the downward sweep of spirit towards its material manifestation, after the consciousness had begun to cognise its new plane of experience, it put forth gradually its tendrils to gather knowledge and a fuller consciousness ; just as a tree does its branches, leaves and roots to assimilate the air, sunshine, and other things which it needs. And among the things which consciousness gradually evolved—for the purpose of cognising a plane where, in the abstract, it was scarcely at home—were the present animal organism and its powers. Last of all these was the brain-mind, and its intellectual forces. And when we live wholly immersed in the things of matter, and the passions and desires which are the concomitants of that life, the true Self becomes more and more hidden from the perception of the lower mind. For as the ephemeral things of the world of matter, the temporary occupations of the intellect, and the vanishing things of time—the "Roaring Voice of the great Illusion"—* are the things furthest of all removed from the sublime quietude and sphinx-like impassiveness of the True Self, so it is only fitting that the mind wholly concerned with these things should also be totally unconscious of the existence of the ego with which it has so little concern.

But, in proportion as we suppress or transcend the mere appetites and desires, in proportion as we live the life of the mind instead of that of the body, by so much the more do we draw near to that True Self, which at length we begin to perceive somewhat of by its mysterious manifestations, and to have a dim consciousness of something more within than the lower mind can tell of. Hence it is that all mystics and true students of Occultism, whether they explicitly knew the fact of there being a higher ego or not, have by their experiences found it necessary to become masters of their physical tendencies if they would hear the "voice of angels," the words of their Deity, or by whatever other name they denoted the "still, small, voice within." † And therefore, whatever tends to lull into unconsciousness, or to render dormant the clamorous insistence of the physical organs—whether it be deep sleep, the

* "Voice of the Silence."

† Cf. "Night Side of Nature," pp. 93, 136.

magic drugs of the orient * (and some used elsewhere) or the deprivation of that abundant nutriment which the purely animal frame in the plenitude of its powers requires—whatever tends to the deeper abstraction of the mind, and the shutting out of the clamorous incidents of daily life, by so much the more helps to break down the barriers between the higher and the lower mind, when not carried to injudicious excess and the permanent injury of the physical vehicle.

Let us now try to see how all this will tally with the various incidents we have been speaking of. In the first place, what has it to say as to our seeming momentary recollections of scenes and incidents; of conversations, faces, and subjects which we know are fresh to us, or have not before occurred so far as we can remember? It is evident such things will admit of at least two explanations: sometimes they may be sudden, partial recollections of former lives, as when feeling intuitively that an apparently new subject of study is not really new to us; or they may, on the other hand, be cases of actual previson, but which the lower mind does not become conscious of knowing, until by the fact occurring, the recollection returns with it. The receipt of such impressions by the lower mind may be somewhat in this wise: The soul-mind, with its vast range of experience, no sooner perceives a thought pass through the brain-mind, or prompts such a thought, than, by its intuitive power and former knowledge of the course and results of such thoughts, it perceives all the incidents of the immediate future to which such thoughts, or the corresponding acts, will give rise. For nothing that happens is without its cause; and the ability to trace the course of the ensuing effect—the highest synthetic power—and to describe each incident of such future course, is one which is peculiarly attributable to the Intuitional Mind; perhaps the one of all others which we should be inclined to look for as the result of its long-stored powers. If the lower mind can, by its tortuous inductive methods, so often approximate to this,† how much more perfectly may the higher one perform it.

Then during the deepest sleep—that impenetrable *terra incognita* of the mind, when every sense is at rest, and no traceable dream passes through the sensorium,‡ when every organ save those actually concerned in the continuance of life § becomes inert—then it is that the division between the higher and lower minds becomes less and less, and the chasm of sense-feeling is partially bridged; which is the practical extinction of the lower ego to perceptions of the physical plane.¶ When the two sides of

* See my article in a former issue of this Journal, "Some Views on Thought and Matter."

† As illustrated in the tale of Duin's performance in Poe's "Tales of Mystery."

‡ "Secret Doctrine," Vol. I., p. 78, n.e.

§ Op. cit., II., 805, n.e.

¶ Op. cit., I., 463; II., 323, and "Night Side of Nature," pp. 31, 32, 47.

our consciousness come thus nearly into union, the lower catches a faint impression or reflection of what passes in the higher, especially if some previous dream-incident has led up thereto; but upon returning to the waking state, the bodily mind forgets all such impressions for the time being *—because, from its own nature, the sole condition of its remembrances is their conscious connection with waking incidents,† but when, in the fulness of time, the events which ensue upon the causes set in motion come to pass, the brain-memory being thus provided with the needed clue, in an instant recognises its prior sub-conscious familiarity with them, although necessarily, by the conditions of their receipt, being debarred from also recognising the *source* of that impression; because it was not received in the waking state. So there float, beneath the threshold of our waking consciousness, the bits and scraps of incidents that were or are to be, fragments of conversations, glimpses of faces, pictures of the scenes we pass through, all confusedly mixed, it may be, with the traces of our former lives, their circumstances and the places where we once have been. As event after event passes in our daily existence, we recognise for an instant that they are in some way impressed upon our memory; and the weird experience, coming we know not whence, produces a strange feeling in our thoughts. Sometimes, too, when in our ordinary dreams we touch upon certain events in our lives, the corresponding subjective impressions, otherwise not within the sphere of the waking consciousness, will impress themselves upon it through this necessary point of contact; and upon awaking we remember that particular dream because it has thus made an impress on the sense-organs, and its later coincidence with the thing, place, or the event prefigured, causes an endless surprise. For, when such things happen, the condition of the sensorium in a dream is much more favourable to the receipt of such impressions, which become clear and detailed accordingly.

So is it likewise with our mental problems, which for the time being we may happen to lay aside as insoluble. The concentration of mind which we may have brought to bear upon them is among the things which are essential for bringing the lower and higher minds into connection; and the effect of this lasts, and goes on acting, after the objective effort itself has ceased. Consequently the lower mind having thus, as it were, laid the matter before its higher side, receives thence, at some favourable but perhaps wholly unexpected moment, the solution required—though it may be years before that opportunity arises, and the brain-mind is able to grasp the solution thus more or less clearly presented to it. But this is not all; for the higher mind, according to its affinities, is able to attract to itself thoughts given off from other brains into the Astral

* Cf. Op. cit., pp. 73, 81.

† For all which cf. Anderson's "Reincarnation," p. 106 (ed., 1894).

Light, as the lower is able sometimes to cognise thoughts from the less elevated planes of that ethereal medium; and thus the lower mind, through these things, may come into partial contact with a great reservoir of other men's thoughts and ideas; whence it may draw materials for building up knowledge in its own way. And, seeing that the brain-mind may thus be put in connection with the accomplishments of our past lives, or with the thoughts of others, what wonder if, during sleep and somnambulism, we sometimes perform feats we should be utterly incapable of without such aid *—which necessarily vanishes when we awake to our ordinary consciousness.

And a similar explanation may apply to the strange revivals of forgotten memories; for when, owing to the weakening of the physical system, and consequent laying bare to some extent of the Soul-mirror, the abnormally active brain-mind, flying confusedly from point to point, and not kept on its normal track by the concerted action of all its parts, receives disjointed impressions owing to the partial breaking down of its barriers, from the memory of its higher side †—that truly Unfailing Memory which misses nothing whatever; and which, karmically, is the Judgment Book of our lives—then it can reproduce, as does the reflection of a mirror, everything which has passed before it; though it cannot control or guide the order of their reproduction. In a similar way we can explain the apparent changes of personality; for if, owing to some inhibition of the nerve-centres, the brain-mind may lose its sense of identity regarding the normal self, or have such change suggested to it through mesmeric or other similar means, it may revert to the characteristics of some of its past lives; ‡ or if not of its own, it may seek out, from that perfect memory thus laid open to it, the very manner, voice, and all else belonging to some other man or woman with whom it has come in contact.

Our presentiments—those overpowering impressions of something about to happen, and quite distinct from mere nervous apprehension—by the same hypothesis arise when the Soul-mind is able intuitionally to impress the bodily mind with the sense of some impending event within its perceptions. If this occurs during sleep, we have sometimes a vivid dream; and then is not unfrequently produced that strange phenomenon of an allegorical or symbolic dream.§ But the language of symbolism and allegory was the oldest known to man; and through its means can often be conveyed to the mind, in a single flash, what could not be adequately expressed in many pages of writing, or thousands of words.¶ It was the one

* "Night Side of Nature," pp. 33, 34.
† Cf. "Key to Theosophy," p. 133.
‡ Cf. Anderson, *Op. cit.*, p. 100.
§ "Night Side of Nature," p. 36.
¶ Ib., pp. 49, 53, 54.

language common to all nationalities before their perceptions became blunted by too deep an immersion in the things of sense; and it is to-day the language which the most occult Initiates employ in conveying instructions to their pupils. Most appropriately, then, does the Higher Ego—that hoary Initiate of all the ages fled—make use of it in conveying its intimations to the "Open eye" * of the sleeping mind.

It remains to consider the last case we have employed in illustration—the almost instantaneous memories of the drowning, and the same phenomenon sometimes exhibited in dreams. From these phenomena we might see, if we did not already know it, that to the true ego there is no such thing as time in the manner the senses take cognisance of it; for in a dream one second may seem to have a duration of a thousand years, whilst many hours may pass in dreamless slumber, as if they were but so many seconds. It is only when the outward perceptions cease to keep watchful guard that the conditions of matter shall be fulfilled, that we are under the illusions of time; and when these perceptions make way for those of a different class, the illusions which belong to the former class disappear with them. And therefore, when sleep causes the daily experience to stand aside, quite other perceptions may come into play; and being no longer bound by the chain of the senses, we no longer pay heed to the conventional divisions of time with which the latter are bound up. Thus it will appear that the whole of the memories of a lifetime may be reproduced in a moment under circumstances where the bodily organs are rendered partially inert, as at the approach of death; and they will come before the mind's eye, not perhaps in their natural sequence, but in a retrograde order; because, as the senses still have some hold left when such a vision first begins, the memory may deal first with the immediately preceding circumstances; but as the senses lose their hold through the organs of the brain-mind becoming paralysed, the vision extends backward over the whole life; and if it were not that actual death, or the coming of that temporary oblivion which precedes the kamalokic state, puts an end to the mental retrospect, it might extend back through many lives and their intervals. It may in some cases actually do so, where the detachment from the brain-mind is sufficiently wide to permit of other scenes being grasped, which did not immediately concern the latter.

And now, having attempted to explain these common but not less mysterious phenomena, and endeavoured to reach, through occult theory, some possible elucidations of them, and so enlarge our ideas as to the real Self, it may be appropriate to conclude with a few general views. When, in the course of our evolution, the point comes for us to reach a cognition of the memories stored up,

* Possibly the eye of Shiva', or *Dangma*, cf. "Secret Doctrine," Vol. I., p. 77 note.

by the higher ego; that is, when the time comes that we shall have overcome the attractions of matter sufficiently to recieve more or less of the direct light from that Soul-mind, we shall know truth intuitively, without having to grope for it intellectually; and under those circumstances we could not err in our judgments, notwithstanding all the sophisms suggested by present-day reasoning; for we shall, in the mystic sense of the word, be *illuminated*. Our higher ego—the shining Augoeides of the Platonists—*knows*, and hence all discussion and argument are to it useless.* It is the task of breaking down the impediments which separate the lower part of the consciousness from the higher, and thus reaching the state of that higher one, which constitutes the labour of the Occultist, mystically spoken of as overcoming the dragon, or taking heaven by violence—because it is the work of the Supreme Will overcoming all obstacles.† But those who, perhaps, with slow and painful efforts, are seeking to assimilate the occult teachings with the lower mind, in order to pass them on to others, even if they are apparently not meeting with much success, are all doing their quota of work towards the great result; and in time to come they may be the means of placing some in the forefront of the race, whence they may return to lend help to others toiling behind; and so, as all true theosophists will try to do, use their powers less for their own advance than for the progress of their fellows. Such may be some of the possible results of the search after the Other Self, and the Study of Consciousness.

S. STUART.

STRAY THOUGHTS ON MYSTICISM.

'THE proper study of mankind is man,' says the poet. Nothing can be more original and true than this simple saying of the poet who 'lisped in numbers and numbers came;' for this sentiment expresses exactly the object with which we have been sent into this vast school of the Universe. Some of us learn the lessons well without the aid of the schoolmaster's cane in the shape of disappointments and adversities, while others, the majority of us, require such unpleasant reprimands from the hands of our Master, to study our lesson as we ought to. Nothing is more easy than for us to ask the question, 'What is the end and aim of Life.' Frederick Myers answers this question admirably well, when he says: 'Life is the final aim of Life.' The ultimate condition of every religion and philosophy is the union with this Higher Life, of our lower one, and the whole Universe strives its best towards its ultimate purpose by the prolongation of this Higher Life as abundantly as possible. Few of us who

* Cf. "Isis Unveiled," Vol. I., p. 306.

† Cf. "*Theosophical Siftings*," Vol. III., pp. 25, 26.

have read this greatest book of our century can fail to be struck with the great mass of scientific evidence collected by him to illustrate the proposition which, by the sheer wisdom of the Rishis has been axiomatically put in the Katha Upanishad that a Soul exists even after shuffling off its mortal coil. I don't mean to despise the great work done by Mr. Myers whose name will ever live green in the memories of future generations, for having proved in this materialistic century of ours that a Soul exists after death. It is exactly this kind of proof called experimental psychology that our Rishis lacked. They wrote the Upanishads not as they reasoned and experimented, like Mr. Myers who wrote his Upanishad on Personality, but as they realized and saw. They did not write for the materialist who is wholly imprisoned in appearances, who holds the eye to be the mirror of the Universe, and the world to be just what it appears to be; and who thinks that, in the investigation of objective phenomena by means of the crucible and retort is to be found the solution of the riddle of the Universe. The Rishis wrote from inspiration, for those who like themselves would turn their eyes inwards instead of believing in the second-hand testimony of the senses. The position of such a Rishi as compared with Frederick Myers reminds me of the story occurring somewhere in our Eastern legends, of two persons who competed with each other to cross the ocean, and of whom one thought he could swim its broad expanse by his physical hands and feet, while the other hit on the idea of constructing a small boat whereby he could cross it. Mr. Myers perhaps swam this ocean of Nature like the Englishman who swam the English Channel, while the Rishis constructed for themselves the small boat of inspiration or intuition or whatever you might call it. The exact reason why these seers were able to see and realize for themselves these visions of the unseen world while the ordinary materialistic scientist cannot hope to get even a dreamy glimpse of it is, that the former have developed or rather found in themselves the Cosmic consciousness necessary for such a ready view, while the latter are immersed in their own self-consciousness. What is called Cosmic consciousness or illumination will never appear as long as there is a personality in our consciousness, just as the stars do not appear when the sun is in the meridian. I would not say that there is even an imaginary conflict between religion and science, but I would have science first sublimed into philosophy as Mr. Myers has done, and 'then kindled by Religion into a burning flame.' Therefore every religion or philosophy must be a little mystical before the experiments of science are made to prove its rational basis. In fact any religion or philosophy in which mysticism does not necessarily take part must be said to be defective in its principles. Mysticism is the romance of Religion. It represents the secret and hidden knowledge enshrined in every Sacred Text which

cannot be understood by the uninitiated. In order to understand the philosophy of mysticism it seems to me very important to make a short prefatory statement about the different types of Consciousness, in as clear a language as possible, so as to open the door as it were into the region of mysticism in every religion.

The doctrine of evolution has traced for us the progress of Man from the mineral to the vegetable kingdom and again from the vegetable to the animal kingdom and from the animal kingdom to man. The late Prof. Huxley, Richard Owen and other eminent scientists of the last century tried to push their experiments further in finding out the missing link between Man and Higher Beings, but they did not succeed. Mr. Myers too belonged to this sect and he narrates in his book on Human Personality the circumstances under which the Psychical Research Society was founded in England to promote this object.

It was believed till very recently that in the mineral kingdom there was no life or consciousness. But now since the discovery by Prof. Bose of the response of metals to the other forms of life, the expression 'dead metal' seems to be a misnomer. The metal is by no means 'dead,' for by means of scientific experiments it was proved by him that they responded to external *stimuli* as much as any other living being. In our Sastras it is stated that wherever there is life or *sat* there is also *chit*, consciousness; *sat*, *chit* and *A'nanda* always co-exist together, although in some cases *chit* and *A'nanda* may be latent to our eyes. But still, as this fact has not been scientifically demonstrated, we may accept the scientific verdict that there is no consciousness in metals. Passing on to the vegetable kingdom we see that it possesses mere life and not consciousness. This again is purely a scientific verdict and not a positive fact for we find in several places in our Sastras, descriptions of trees such as the As'oka putting forth the blossoms only when a young maiden kicks at her trunk and the Maruvaka blossoming on the laughter of a maid! But still we may accept the verdict of the scientist that in the vegetable kingdom also there is no consciousness. Then in the animal kingdom we find the first trace of consciousness, which is possessed very largely by the upper half. But this consciousness is of the most elementary character, because they don't possess the 'I' faculty or self-consciousness as is possessed by Man. Man alone possesses this by virtue of which he is conscious of himself as a separate entity apart from the Universe, whereas it is as good as certain that animals don't possess it inasmuch as we see that none in the Animal Kingdom has constructed the superstructure of a language which is called the objective of which self-consciousness is the subjective. Even the rudest wild tribes of South Africa have possessed a language, however simple, to express their thoughts. Over and above these two forms of consciousness there is a third called the transcendental or cosmic or

subliminal consciousness. Those who have attained this consciousness are called the Rishis, Seers, Saints, Prophets, Mystics, Masters and by a thousand and one other names in every religion. They are those who have submerged their individuality in the supreme and realized the true nature of life and order of the Cosmos. Long before the patriarchs pitched their tents under Syrian skies, long before Moses saw the tables of stone on the Mount, long before the oldest Hebrew prophets were inspired to preach in the mountains of Judea, there were hosts of seers and sages called Rishis, who were singing forth their hymns on the fertile banks of the Ganges and the Indus.

India is the motherland of philosophy. Every Orientalist now declares that civilization and philosophy began here and veered northward to be crystallized into sparkling intellectuality by a colder climate, spreading itself over Europe thence westward in parallels to America, across the Pacific to Asia, and now settling back, laden with mental riches, to India again. All things move in circles. How appropriate then is the remark that religion is the life blood of the Indian nation, circulating from the heart which is India throughout the organism of the Universe!

Origin of Mysticism.

The endeavour of the human intellect is to explain the significance of the world and of ourselves. Religious and philosophical systems have successively flourished and died after having tried to find the solution of these problems. A critical examination of these systems reveals to us three fundamental principles the apparent distinctions between which seem to puzzle even the mightiest philosophical intellects. These are Man, God and Nature, or what in the Vedântic parlance is called Jiva, I's'vara and Jagat. These three form the crux of all systems of philosophy. In my opinion every system of philosophy can be labelled under one of the three heads Monistic, Semi-monistic and Dvaitic acording to their capacity for reconciling the apparent conflict between these three principles. The Vedântic doctrine of Unity has practically reconciled the differences between these principles by making them the phases or Mûrtis of Brahman for the purpose of the Creation, Preservation and Destruction of the Universe. Thus Nature is personified as Brahmâ, the Creator of all beings. In other systems of philosophy Nature is the mother of creation. And again the Vedânta personifies Man as Vishnu the Preserver of the Universe. That is why Vishnu is called the Purushottama, the foremost of men. He also is said to be possessed of the power of incarnating among mortals when virtue fails and vice conquers in this world. And S'iva is personified as God. That is why he is called Mahâdeva, the greatest of Gods. He does not incarnate among men. He is the Arch Destroyer of Sin, the great Yogi and so on. Entombed among myths and buried

under the layers of inexplicable superstition lie so many truths in our Puranas that it is quite deplorable that none of the Orientalists have been able to perceive the beautiful gems of spiritual thought underlying them. For example, Brahmâ is said to be in the region of ether in Satya loka. Why? because he is the Author of all beings, creating by his mere wish. A'kâsa according to our cosmogony is generated from Desire. Therefore Brahmâ is said to be reigning in the region of A'kâsa or ether, Rajas or Desire. Vishnu is said to be floating on the milky ocean. This is the region of Life or Preservation. None can exist without *rasa*, therefore he is said to be floatinglon the ocean of life ready to incarnate in such a place where the Cosmic Life is not sufficiently recognised by mankind.

Siva is always said to dwell in burning grounds, mountain tracts and such other places where the Fire of Destruction is always likely to burn. These refined allegories are not at all understood by the Orientalists who merely translate the exoteric meaning of the texts without unravelling these mysteries! The Rishis were those respectable Beings, the veritable gods who walked on the soil of Hindustan, who, unfettered by traditions, saw the real truth underlying all things and in fact were the true worshippers of God. They revile not any other sect, and ask nothing of any one. They have planted along the road of wisdom, Puranas as fruit trees to furnish the weary traveller with refreshments. Many pilgrims along this road try to pluck these fruits and failing in their attempts, call them sour grapes!

The position and work of the Rishis in India has not been sufficently recognised by us and that is why we are losing spirituality, our most sacred treasure.

No Orientalist, Eastern or Western, has as yet explored the unknown region of the Puranas to bring before the world the luscious fruits of truth for the benefit of humanity. Perhaps a solitary exception can be made of the great work of Purnenda Narayana Simha in respect of the Srimat Bhagavatam. The other Puranas abound with priceless treasures, and time permitting, I purpose to make a study of them with an introspective eye which like the Röntgen rays may serve to illumine the dark recesses of these unknown regions.

HARIHARA AIYAR.

(To be concluded.)

*NOTES ON THE ALTERNATE RHYTHMICAL ERECTILITY OF THE NASAL MUCOUS MEMBRANE.**

EVERY observer who is in the habit of examining the naso-pharynx with the rhinoscopic mirror has noticed that the *mucous* membrane covering the turbinated bones becomes erectile at times. Dr. Mc Bride, in his valuable treatise on Diseases of the Nose, Throat and Ear, has written that—"Under the mucous membrane covering the turbinated bones, there is an erectile vascular tissue."……†

"After a bath, or even after sponging the face and neck with cold water, there is usually an interval of freedom from the uncomfortable nasal stenosis, which illustrates the fact that the erection of the mucous membrane covering the inferior turbinated bones may be relieved by shock." (Dr. Mc Bride's work on Nose, Throat and Ear," page 235).

The following quotation is from Professor Louder Brunton's "Lecture on the action of Drugs," page 261:—

"The mucous membrane is attached to the turbinated bones by a very loose connective tissue. Now you can readily see why it should be so. If the mucous membrane were attached to the turbinated bones by tight connective tissue, it would not be able, when the vessels were turgid and full of blood, to swell out, and this would mean that, when the external air was very cold, it would not get sufficiently warmed on its passage through the nose. But by its being very loosely attached to the turbinated bones, the mucous membrane in the nose becomes almost an erectile tissue, and allows the blood to course exceedingly freely through it, and thus on a cold day the air gets well warmed by passing through the nose."

The quotations are sufficient to prove that erectility of the nasal mucous membrane is known to scientific people. What I intend to bring to the notice of physiologists is the fact that in health the mucous membranes of both sides of the nasal cavity do not get erectile simultaneously. From Dr. Louder Brunton's statement, it appears that he thinks that simultaneous erectility of the mucous membrane of both sides of the nasal cavity is to warm a current of cold air taken in at the time of the inspiration.

I think Dr. Louder Brunton's explanation is not quite natural; for, certainly, simultaneous erectility of the nasal mucous membranes of both sides is sure to cause uncomfortable nasal stenosis. Is it possible that Nature has provided this mucous membrane, with erec-

* By Hem Chandra Sen, M.D., Teacher of Materia Medica and Therapeutics, Campbell Medical School; Physician to the Campbell Hospital, Sealdah.

† This he compares with other erectile tissues.—Ed.

tile structures, to convert us into mouth-breathers in her attempt to prevent cold air from entering into the lungs? Even partial stenosis on both sides from erectility will also produce some uncomfortable sensation. Certainly it is not the object of Nature to make us uncomfortable with the structures with which she has provided us. I think the inhabitants of the tropics have better opportunities of studying alternate erectility of the nasal mucous membrane than the observers of cold and temperate countries. I use strong cocaine solution to determine whether any swelling of the nasal mucous membrane is really due to erectility or inflammatory change. Actual inflammation or polypoid growths do not disappear after application of cocaine. From personal experience gained by passing my tongue into the naso-pharynx, I take the liberty to assert that the mucous membrane of the nasal air passages becomes alternately turgid and relaxed. Every Hindu knows that air does not go with equal freedom through both the nasal air passages simultaneously, for this knowledge is intimately connected with some of their religious rites. In the natural state it blows through each nasal passage for an hour with clock-like regularity.

I know in Hindu Horary Astrology and in calculations with the aid of the five tattvas, the time is calculated from the rhythmic erectility of the nasal mucous membrane. Even the Hindu medical men used to take this guide on determining the nature and prognosis of a disease. Strict Hindus do not take food when air goes through the left nasal passage; they wait for the time when air blows through the right side. There are many books which deal with this subject, of which Pabana Bijaya Swarodaya is a very important one. Certainly these facts were not known to Professor Louder Brunton when he made the above quoted statements to his pupils. It would not be creditable to European and American physiologists if they do not mention this important physiological phenomenon of alternate rhythmical erectility of the nasal mucous membrane in their works on physiology.

I know many individuals who, like myself, can feel this alternate turgidity with the tongue. The mucous membrane of the erectile side is felt to be hotter and more swollen than that of the side through which air blows freely. From a physiological point of view, we can trace the phenomenon to the vasomotor influence the[illegible]er the blood vessels of the mucous membrane.

[illegible]ent Hindus used to take this as an indicator of the [illegible] runs in the sympathetic nervous system.

[illegible]ke regularity with which the mucous membrane [illegible]ernately in each side is a very remarkable phenom[illegible]not explain at the present state of our knowl[illegible]

[illegible] place here to say a few words on the art of [illegible]he naso-phatynx.

When I showed some of the professors of the Medical College at Calcutta how my tongue goes into the naso-pharynx, they thought this power was peculiar to my family. This is, however, not so. It is an art which can be learnt by every man. There are many processes described in Sanskrit books, the best and the safest of which is the one I am going to describe.

The front of the dorsum of the tongue is fixed to the hard palate, and the lower jaw is lowered as far downward as practicable and raised alternately.

The exercise lengthens the fibres of the muscles of the tongue, and at last, when by practice the tongue becomes sufficiently long, it can easily be passed into the naso-pharynx.

The anatomical details, as felt by passing the tongue into the naso-pharynx, are as follows:—

The tip of the tongue can be made to rest on the under surface of the body of the sphenoid bone. This point, where the tip of the tongue can be made to rest, corresponds to the lowest part of a line drawn vertically downwards from the pineal gland touching the pituitary body. This line, if prolonged upwards, touches the bregma. The posterior border of the vomer can be distinctly felt in front, and if the tip of the tongue is made to enter through each of the posterior nares, the turgid mucous membrane of the obstructed side appears to be hot and swollen like an onion. The turgidity of the erectile side often yields to the slightest pressure of the tip of the tongue, but reappears, owing to its elastic nature, as soon as the pressure is removed. In that side through which air passes freely the mucous membrane does not feel so hot or swollen as in the erectile side. The inferior and middle meatuses can be distinctly made out in the side devoid of any erectility. The openings of the Eustachian tubes and other anatomical outlines are also clearly felt.

That the Hindus observed the phenomenon of alternate erectility as early as the Vedic period is corroborated by the names with which they used to describe the cycle of rhythmic erectility of the mucous membrane of each side of the nasal cavity. When a man breathes freely through the left nasal air passage, and the right nasal air passage remains completely or partially blocked, from erectility of the nasal mucous membrane of that side, the condition is designated to be the index of the prevalence of Ida-nari; so when air blows through the right nasal passage, and the left one remains blocked, the condition is designated to be the index of Pingala-nari.

When air goes in with perfect freedom through both the nasal air passages (this momentary condition obtains in the interval between the appearance of erectility on one side and its disappearance on the other) this condition is taken to indicate the prevalence of Susumna-nari.

From repeated observations, I have come to learn that the erectility of the nasal mucous membrane is of rhythmical character.

The mucous membrane of a particular side of the nasal cavity remains erectile for an hour. After this the mucous membrane of the opposite side gradually becomes erectile, and the mucous membrane of the previously erectile side gradually loses its erectility.

Owing to the temporary stenosis due to erectility, air cannot go in freely through the erectile side. Sometimes from partial stenosis a feeble current of air may go in with difficulty. The full current of inspired air goes in through the side in which the mucous membrane is in relaxed condition.

Naturally, when a tide of inspired air gets a free passage, it always tends to go through it.

I have observed that after meals, after sudden exposure to cold air after baths, &c., the air goes in freely through both nostrils. If a man lies on the left side, pressing his left axilla, he begins to breathe freely through his right nostril in a short time; and if he lies on his right side pressing his right axilla, he begins to breathe freely through his left nostril soon. If a man suffers from stenosis of the left side of the nasal cavity, from polypoid growths, naso-pharyngeal adenoids, &c., he is often noticed to suffer from biliousness and tachycardia; when from similar obstruction in the right side a man has to breathe through the left side of the nasal cavity, he is often noticed to suffer from repeated catarrhal inflammations of different mucous surfaces.

Every member of the medical profession knows that naso-pharyngeal adenoids are often associated with asthma. Recently it has been found out by European observers that the nasal mucous membrane is intimately in sympathy with the ovaries and the uterus. Pain in the ovary is often found associated with pain in a particular part of the nasal mucous membrane of that side. Application of cocaine solution on the tender spot in the nasal mucous membrane often removes pain in the ovary of that side. This subject of alternate erectility of the nasal mucous membrane is, according to the Hindus, the key to the study of the functions of the sympathetic nervous system and of the heat-regulating mechanism.

In conclusion I venture to hope that scientific men of better abilities than myself will take up this important subject and try to throw light on the causation and significance of this rhythmic alternate erectility of the nasal mucous membrane.

HEM CHANDRA SEN.

Theosophy in all Lands.

AUSTRALASIA.

The Tenth Annual Convention of the Australasian Section, T. S., was held in Sydney at the headquarters room on Good Friday, April 1st. Mr. N. A. Knox of Adelaide was elected Chairman. After the roll-call, the President delivered an interesting address, and dwelt upon the signs of the times in connection with the moulding of religious thought by Theosophy. The Annual Report, read by the General Secretary, Mr. W. G. John, showed that 68 new members had been added during the past year—more than double the number of the previous year. On the whole, a state of healthy activity is manifest, and the sale of Theosophical literature has largely increased. The outlook for the spread of our movement, in view of Miss Edger's lecturing tour this year and Mr. Leadbeater's expected visit next year, is quite cheering.

There was also a Post-Convention meeting, for discussing minor matters outside the limits of the regular business. The proceedings were brought to a close with a short address from Miss Edger, who offered some practical suggestions and alluded to the subject of music as an aid in promoting harmony in Branches. She did not approve of haste in getting people to become members of the T. S. "We should never *ask* people to join," but spread our literature and advertise our meetings, leaving it to the individual to use his judgment.

WHITE LOTUS DAY OF REMEMBRANCE.

A correspondent of *The Hindu* gives the following report of White Lotus Day at Adyar to which we add the substance of the remarks made by Messrs. Boissevain and Davidson:—

"The gathering this year at the Headquarters T. S. to celebrate 'White Lotus Day' was rather large compared with the attendance of members and sympathisers in previous years. This is to be attributed to the President-Founder's stay at the Headquarters which brought together a number of old and devoted Theosophists who mustered in good numbers in the early part of the day. At noon doles of raw rice and copper coins were made to some 700 fishermen of the Adyar River and other poor people of the adjacent villages. The platform to the south in the main hall, where the statue of Madame Blavatsky is placed, was decorated very artistically and tastefully with cocoanut palms and with a profusion of Lotus flowers. The whole credit of the arrangements is due to Mrs. Courtright who seems to have spared no pains to make the place delightful, charming and picturesque.

The proceedings commenced at 4 P.M. with Col. Olcott, President-Founder, in the chair, and among those present were, Mr. and Mrs. God-

win, Dr. and Miss English, Mrs. Leacocke, Mrs. Courtright, Dr. Harrison, Miss Weeks, Messrs. Boissevain, F. Davidson, Dorochevitch, R. A. Fanshawe, S. H. Parsons Smith, A. M. Miquhart, V. C. Seshachariar, P. Srinivasa Rao, T. Ramachandra Rao, S. Bhavanandam Pillay, S. E. Rangaswami Iyengar, W. A. Krishnamachariar, C. Sambiah, T. Sreenevasa Iyengar, and T. V. Charlu.

The Colonel observed that it was the time-honoured custom in all parts of the world where there were Theosophical Branches to celebrate the 8th of May as a day of grateful recollection of the very valuable services rendered by his co-founder to the cause of Theosophy. It was not a day of mourning, to them, because death was not appalling in any sense, but only implied a change in the condition of existence. The most interesting aspect of this day would be to recall the names of all good, earnest and devoted workers who had passed away from their midst, but who still continued the work which they had been carrying on in their earthly career.

He then called upon his Private Secretary, Miss Weeks, to read the Executive notice of the 27th March 1904 which was published in the April number of the *Theosophist* and which changed the anniversary into a Day of Remembrance in grateful recollection of all the best known workers who had helped H. P. B. and himself to build up the Society. After the notice was read, Mr. W. A. Krishnamachariar read from the English translation of the Gîtâ, the 15th Chapter, relating to the Purushottama Yoga. This was followed by a reading from the original Sanskrit by two of the Pandits of the Adyar Library and extracts from the Dutch translation of the Gîtâ by Mr. Boissevain. Dr. English, the Recording Secretary, next read the stirring speech which was made by Mr. G. R. S. Mead, Secretary of the European Section, at the cremation of Madame Blavatsky. It referred to the vast record of work left by her, and exhorted all fellow Theosophists to follow in her footsteps. One passage will bear repetition :—

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

This was followed by a reading from Sir Edwin Arnold's "Light of Asia," of the passage relating to the noble Eight-fold Path, by Mr. [illegible] In C Aiyangar. Judge Srinivasa Rao then read a few extracts abilities Sanskrit version of 'Light on the Path' and explained their throw ligh

alternate e[illegible]oissevain, of Amsterdam, spoke as follows of the work [illegible]ds :

"[illegible]e Theosophical Movement began about fourteen years [illegible]ountry but there has always been a strong spiritual [illegible] former centuries the Dutch people were always [illegible] Religion, and had to fight a good deal for it ; [illegible]erant, and many persons driven out from their [illegible] a refuge.

Now the Theosophical movement in Holland, as in so many places has been much forwarded by women. Others will speak to-day of the great soul who took the body of H. P. B., but in Holland it was Madame Meuleman who was most active in the spreading of spiritual thought. Her personality was that of a simple woman, so that even many members of the T. S. didn't understand that she knew much about occult, matters and was such an advanced soul. But internally she had much love, heroism and patience, and when she surrounded herself with a group of workers she used all her best qualities to lead them and keep them together.

Another woman was Madame Obreen, she was also one of the first members and started the Dutch magazine, *Theosophia*, originally, chiefly to contain, monthly, a translation of the "Key to Theosophy." Besides it contained some other articles, and afterwards many translations of the most important pamphlets and books and also original articles. Some time after the starting, of course, other co-workers came and now many members are always willing to translate or write articles. Madame Obreen, who in the beginning also translated some pamphlets and manuals (she wrote always under the name "Afra") died seven years ago ; she did much useful work by spreading Theosophy in certain circles.

In the meantime Madame Meuleman had hired, jointly with Mrs. Windust and Mr. Fricke, the General Secretary, a house which still is the Headquarters. During the first years, the Dutch lodges belonged to the British Section, but in 1897 they formed the Dutch Section. Gradually the number of lodges increased, and now there are nine, working most earnestly.

In our colonies also the Theosophical ideas have been planted and some devoted workers have formed branches, of which there are five now. And a very interesting fact is that in Java, Theosophy comes in contact with remnants of old Hindu and Buddhistic civilisation and also with Mahomedanism. Some earnest workers who are devoting much study to this matter are translating and publishing mystic Islâmic manuscripts.

In Dutch East India as in Holland some members are working zealously in a Publishing Company to spread translated and original Theosophical literature. Moreover this year we have the pleasant fact that at Amsterdam the Congress of the European Sections will be held.

So to-day when we are remembering the great leaders who have passed away in our Movement, the Dutch Section will think with gratitude of Madame Meuleman, who was for many years the mother of that Section and did more for the higher culture and spiritual civilisation than many who are known in history.

She went away a year and a half ago, and about 30 members followed the corpse, which was burned in Hamburg. But on this memorial day we do not grieve, for it is our great leaders themselves who, by the Theosophical light and love they brought us, gave us consolation and took away the sad thoughts otherwise connected with death."

Mr. Frank Davidson of New Zealand then read the following notes on state of our Movement in the Southern hemisphere :

"We have heard from the President-Founder of the great world movement that it is our privilege to take [illegible]rt in, and how it has spread

all over the globe; and I have to deal briefly with it as it has affected the newest countries in the world: the British Colonies in Australia and New Zealand. It is a somewhat extraordinary thing that in these Colonies, full of the exuberant spirits of youth and passing through what we may call their golden age of material prosperity and happiness, with the great majority of the people in the enjoyment of robust health and good wordly circumstances, there should yet be a comparatively large number of Theosophists. Until lately there was a greater proportionate membership in New Zealand than in any other country in the world; now I believe Holland has a greater. And I have often puzzled myself to account for it. For an interest in Theosophy means an interest in the greatest problems of existence, the meaning of life and death, the whence and the whither of humanity, the higher phases of science, and philosophy and religion generally: questions that are usually of more interest to middle age and connected with the process of growing old; and as it is with individuals, so it is likely to be with nations.

But we are continually being reminded that children and youthful people think more of these momentous questions than is commonly supposed and have quiet times of brooding over them; so it must be with these young countries—the interest in these things is implanted in every human heart.

Again these new countries have in a measure broken away from the prejudices and beliefs and customs of the older races from which they have sprung; they are ready and willing to face life from a fresh standpoint, and with fresh life, fresh phases of thought and belief. And from that point of view we can see that there is more scope for a fresh presentment of vital questions in a new and unfettered country than in an old one.

It would seem that the old religious beliefs were confined to definite races and countries—but the spirit of progress, the spirit of humanity tends to reach out beyond old limitations; and with the advent of the Lord Buddha there came a new spirit in religion and we find evidence that the Hindu Buddhist teachers went over all the then known world (as a few Hindus are now teaching Vedânta) for relics of Buddhism are found in the most westerly land in Europe, in Ireland, and to-day Buddhism is finding disciples all the world over. Christianity loudly proclaims its right to gather its people from every land and every race, and put its girdle round the world. So we find Theosophy, starting in the really international country of the world, the United States, has also put its girdle round the world, and has Branches in the far north of Sweden, and also healthy activity in the most southerly town in the world—Invercargill, in New Zealand. For to-day you cannot separate one country from another.

Proportionately numerous, the number of New Zealand members is only two or three hundred. But they are very active; though there is plenty of Branch study and teaching too, the main interest is in public lectures and there is a growing number of good lecturers who not only work in the cities but go out into the smaller towns and country districts. To-day there are very few people in New Zealand who do not know something of Theosophy, and with interest, for there are not many who are actively opposed to it. So we find that the new countries are supplying workers in this great cause, and not only for the service of their own

immediate country, but also, in the international sense, for work in other lands as well. As for the most part the members are comparatively young, the Society has lost very few by death, and none of the prominent workers, so that as yet New Zealand has no place on the roll of the departed whom we are commemorating to-day. But I should like to mention one whose name will never be on that roll—who yet died, in her own quiet way, gloriously. A poor woman, not very well educated, attended the Sunday meetings of the Auckland Branch regularly. Her husband was sent to a trading station on a small island out in the Pacific, and she went with him. Before leaving she made up her mind to join the Society, to keep in touch with it, by correspondence and getting books and magazines. About eighteen months afterwards her husband wrote to say that she was dead. She had died strong in her belief in Theosophy which had enabled her to do her duty bravely while alive, and to die calmly and peacefully. He intended recording it on her tombstone, which was made in Auckland, and which I saw, as the sculptors had to come to us about the designs; and there, out on that far-off, lonely Pacific island, stands the gravestone, and on it the seal of the Society with its interlaced triangles and encircling serpent, with the motto, "There is no Religion Higher than Truth." It stands as a silent witness of faith and devotion; and as a pioneer, one may say, of Theosophy; an outpost out in the great wilderness of islands that are the remnant of an ancient Pacific continent, and may again some day be reformed and reunited into a continental mass, the home of new races advanced far beyond anything that exists to-day.

The President-Founder then referred in glowing terms to the names of all the departed Theosophists who helped the cause of Theosophy by their personal exertions, pecuniary assistance and active propaganda work, having regard to the spread of Theosophy in various countries. The list was a fairly long and representative one, containing the names of a great many men and women of different rank and social position. To the Hindus particularly the names of Messrs. T. Subba Rao, Tûkaram Tatya, Aiyalu Naidu, Muthusawmy Chetty and V. Kûppûswami Aiyar, would stand out in bold relief as the pioneers of Theosophy each in his respective place. The speaker then referred to the incident of the disappearance of Damodar K. Mavalankar who was not dead but had gone to the Himâlayan abode of his Teacher to continue the good work which he commenced under the direct auspices of H. P. B. Grouping them by countries there were to be remembered: in India 15; Holland 2; Russia 1; France 7; U. S. A. 7; Britain 5; Germany 2; Australia 2; Cuba 1; and Ceylon 6, and he gave very interesting sketches of them all. The Colonel then continued, with his usual eloquence, to dwell in feeling terms upon the great work which had been done by the Society for over a quarter of a century, from one end of the world, beginning with the Arctic circle in the North, to the other end, in the Southernmost town of New Zealand. He said that the band of Theosophical workers was composed of people of both sexes and various creeds and nationalities. Some of the large benefactions which were made to the Society were then enumerated and graceful compliments were paid to the benefactors. He continued that their Society was one of international comity which recognised no barrier of sex or nationality. It was a Society of independent thought, good feeling and mutual help,

and the motto which was emblazoned upon its banner was, "There is no Religion Higher than Truth." Truth was, then, their sublime landmark. There was but one truth which was expressed in different religions, like one diamond with several facets or one light with several prismatic hues. He then exhorted all present to send out their kind and loyal thoughts to the distinguished souls in that galaxy of glorious men and women who had left their names indelibly inscribed in the records of Theosophy. The meeting was then brought to a close with the distribution of lotus flowers, and leaflets on the "Chela's gift," sent by Mr. Jehangir Sorabji of Hyderabad.

Reviews.

THE SECOND GERMAN EDITION OF THE BUDDHIST CATECHISM.

Two years after its publication a copy of the Second German Edition of the Buddhist Catechism has been sent the author, and we are now in a position to give it the notice which its excellence deserves. In the *Theosophical Review* for December, 1902, Mr. Mead has a highly appreciative notice of the work, in which he says: "Col. Olcott is to be congratulated on having Dr. Erich Bischoff as the translator and useful annotator of the thirty-fifth (the Second German) Edition of his now famous "Buddhist Catechism," and he is to be further congratulated on the excellent way in which the firm of Griebens at Leipzig has printed it and turned it out. Indeed we have seen no better edition of the work in any other language." In these opinions we entirely concur, for the work of the publishers has been done in a fashion which leaves nothing to be desired, while the ripe scholarship of Dr. Bischoff introduces the Catechism to the German public in a way to command the attention of the critical German literary world, and make it take rank with the works of Schopenhauer and Edward von Hartmann, as a chief agency for introducing the Buddha Dharma to the notice of Continental scholars. Dr. Bischoff very properly observes, in his Preface, that a special importance is given to the Olcott Catechism by the fact that it is the first and only work of the kind, under the formal sanction of one of the greatest scholars and authorities of the Buddhistic body, the High Priest Hikkaduwe Sumangalá Pradhâna Nâyaka, who has recommended it for use as a text-book in Buddhist Schools. Mr. Mead, in his review notice, above cited, very kindly says that this compilation "may be said, without the faintest risk of contradiction, to have been the busiest instrument of Buddhist propaganda for many a day, in the annals of that long somnolent dharma, and this too without forgetting the great claims of that truly inspired gift to the Western world, "The Light of Asia." It is decidedly a feather in Col. Olcott's cap that he, a Westerner, has been able to draw up a simple statement of this great religion, that meets with the cordial endorsement of the officials of Sinhalese Buddhism and a great Pali scholar (in the oriental sense) like Sumangala. Mr. Mead, with the true scholarly instinct, expresses his "deep regret that more attention is not paid by our students, to the admirable Dharma of that truly Enlightened One." Col. Olcott offers his grateful thanks to Dr. Bischoff for having lent him the aid of his respected name and profound scholarship in bringing the Catechism for the second time to the notice of the German-speaking world.

THE SCROLL OF THE DISEMBODIED MAN.*

WRITTEN DOWN BY MABEL COLLINS AND HELEN BOURCHIER.

For a very long time, we are told, has this "Scroll" been ready on the Ethereal Plane, and seven persons between them bear the Karmic burden of transferring its message to the hearts of men. Omar, the mystic, sings of such efforts truly;—

> "Why, if the Soul can fling the dust aside,
> And naked on the air of Heaven ride,
> Were't not a shame—were't not a shame for him,
> In this clay carcase crippled to abide?
>
> When you and I behind the veil are past,
> Oh but the long, long while the world shall last,
> Which of our coming and departure heeds—
> As the sea's self should heed a pebble cast."

Here then is a pebble cast among us by one who, once touched by the power of Spirit, wrote down fragments of archaic mystery-teachings as the type-writer copies what the writer wills; and who then, under the guidance of a Divine Teacher-writer, gave to the world a text-word of infinite helping, in the form of what came to us as "Light on the Path." But the touch of the Spirit has vanished and of a truth the writers say, it comes from the "Ethereal planes"—and we should deem from the lower ones only. With the great force that has been generated for the upliftment of present humanity, of necessity there must be much of the cruder materials still manifested in attempting to portray the Real. For a man to rise consciously to the planes whereof even the best of us speak in hesitant whispers; when we re-translate the message given on those planes, it behoves us to do it so that some faint aroma of the mysteries of those realms clings to the message, and its hearers feel holier for its sounding in their ears. Yet very much that is mediocre in its spiritual calibre is scattered broadcast in the literary world of to-day, whether it be in the form of novels, poems or treatises, so it seems that the gem treasures are rare and hard to make manifest.

In the early childhood stage of Spiritual evolution, much can be obtained from such sources. It does help the infant soul to hear simple messages its mind can grasp, and to those who are but just at the threshold of the Path leading to the Porch of the Temple—spoken of by the writers-down of this "Scroll—" to such, there is in it very much of an earnest, helpful nature. Many well-attained thoughts are wafted through its pages, that grow upon us as we unfold the leaves of the message of the "Scroll." Holiness and purity are the sound-notes of the Scroll. Not that any mystic teaching is ever without

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such, as paramount necessities, but they are lessons again and again to be impressed upon a child-humanity such as most of us are to-day. "The light that comes from the burning of purification is a light that never fades." And the writers who took down the message further say: "It is not by the pushing away of that which lies below, but by the reaching up to that which is above, that the neophyte is purified for the entering into the temple."

Thus have we all been taught; but I doubt if the following be written upon the Scroll of the good Law—not at any rate in aught we have most of us yet had access to:

"There comes a time in the life of every neophyte when he is able on these ethereal planes to meet all other souls with whom he desires communion." Thus far the Law holds good, but to "even prepare with them the place and the moment of their reincarnation, so that they may be able to return together to the next embodied life," seems to my blunt intelligence to absolutely contravene the Laws of Karma, and does away altogether with the functions of the mighty Lords who frame those Laws. Now, thus are *we* taught: When we have passed beyond the belt of earth's physical environment—sufficiently far, that is, to recognise not the me and thee within incarnate or excarnate moulds—that all limitation of mould and form have broken down the barriers we falsely wove round souls, and that instead of selective affinity towards a few scattered units, we have expanded our communion till none are beyond its reach.

If we more clearly understood the laws upon which successive rebirths are based we should recognise that the few entities with whom we establish communion for one short incarnation are only an infinitesimal portion of those with whom in past or future births we are connected. Such crass, selfish limitation of selecting one or more unit out of the limitless host would be utterly untenable; for, by the time the higher stages are reached we should have touched the Brotherhood of all the planes, and expanded beyond all petty interest of affiliation with this unit or another, though we would recognise that in the process of the ages, we meet and contact again and again with those in whom special harmonies are apparent—yet only so far as to expand rather than concentrate our affinity with the Divine Whole. However, the writers tune another note—one of that harmony of which we speak—when they say, "As the sea flowing on to the sands fills up every little separate pool, making it one with the ocean, so the life and the love of the eternal flow into the little pools of human individuality, which remain no longer separated but are flowed over and united and merged in the great flood of the *Whole*." This is the law of those who would study the teaching of the Scroll given by the Lords of Wisdom.

F. H.

EXTRACTS FROM THE "VA'HAN."

This is one of the most interesting and valuable compilations that have been presented to the Theosophical student. When one remembers the interest with which the *Vāhan* is received each month by readers all over the globe, because of the answers to questions it contains, it becomes evident that the organ of the European Section, now the British Section, is also a good deal more than that, and the answers

to which are attached all those well known initials, may be considered, not as being authoritative, but as being the best expression on the various subjects that could be obtained in regard to Modern Theosophy in all its phases.

The subjects dealt with are multifarious, but the *ordinary rules of* review do not apply *in this case*. The compiler is to be heartily thanked and congratulated, and these feelings we are sure will be general throughout the Theosophic world.

There is a good index. The book is published by the T. P. S.*

F. D.

RAYS OF TRUTH.†

BY BESSIE LEO.

We have before us an attractive and average sized volume, containing articles that have previously appeared in *Modern Astrology*, several issues of which are now out of print. As these papers were highly appreciated when they appeared in the magazine, it was thought advisable to compile them in the present more permanent and convenient form. The author has endeavoured to show how Astrology is related to the various problems of life and realms of philosophic and religious thought, with which we are all interested, and treats her themes in a manner that appeals to the hearts of her readers and at once convinces them of her sincerity and noble aims.

The book contains 38 chapters or articles on separate subjects (not *exclusively* Astrological), all of which are ably handled. We commend the work to every one who is interested in astrology, and even those who are not thus interested will find enough within its pages, relating to religion, ethics and philosophy, to repay them for its careful perusal.

E.

DOES LOVE CONQUER DEATH?

This pamphlet, written by 'an Indian,' and containing an Introduction by T. Ramakrishna Pillai, B.A., narrates in simple style and in good English, several short stories—among which are those of Damon and Pythias, and Sita and Savitri—which illustrate the power of a noble and unselfish love, showing that it enables its possessor to rise superior to death in its most hideous aspects. The work contains 90 pages and is well printed.

THE MISSION OF THEOSOPHY.

This pamphlet contains the substance of an interesting lecture delivered by Miss Lilian Edger, at the Musaeus School, Colombo, Ceylon, August 14th, 1903. The price is two annas only.

THE PRINCIPLES OF THEOSOPHY.

The article under the above title, by J. J. Vimadalal, which recently appeared as a serial in *East and West*, and which is a very useful and remarkably able summary of Theosophic teachings, has been republished in pamphlet form and is sold at the low price of four annas. These two pamphlets should have a large circulation.

* Price, Rs. 5-10-0.

† Modern Astrology Office; 9 Lyncroft Gardens, West Hampstead, N. W., London, 1904. Price, Rs. 2-10-0.

MAGAZINES.

The Theosophical Review for May opens with an article on "Old Mother Hubbard," by Colin Sterne. It is offered as "a study in intuitive interpretation." This is a unique literary gem of the first water, and will no doubt be appreciated on reading, by all theosophists. Its richness baffles description. Mr. Bertram Keightley next presents some "New Points of View in Psychology," in connection with a recent work —"Outlines of Psychology," by Josiah Royce, Ph. D., LL.D.* It is an interesting paper on what seems to be a very interesting book, and will command the attention of all who are engaged in the study of mind. Mr. Mead, in continuing his series of 'Stray Thoughts on Theosophy,' gives us an important paper, "Concerning the Mortification of the Flesh." It abounds in calm reasoning, with occasional touches of sarcasm befitting the occasion. The third paper of Mr. Dyne's instructive series on "Gunas, Caste and Temperament" (with plate) is continued. Michael Wood contributes a story on "The Land of Waiting." Miss Charlotte E. Woods' article on the "Forgiveness of Sins" will be read with interest by all students of Yoga. She says: "I am less concerned here with sin in the concrete than with the abstract condition which gives rise to concrete acts. While the sinful state is always the cause and predecessor of the sinful act, a man may yet be in a state of sin without necessarily committing any flagrant breach of the moral law." She then proceeds to consider sin under the aspect expressed by the Greek word, "*hamartia*," which may be defined as a "missing of the mark." This, she says, "exactly describes the state whence positive evil arises;" and further, we read: "the positive results known as sinful acts are in many cases less serious, less stubborn, less indicative of the true condition of a man, than the chill state of half-life from which his soul has gone forth into outer action. Not to have attained is, if we probe deeply enough, the ultimate cause of all so-called wrong-doing; and, under this wide generalisation must be included the non-attainment of the man who has tried and failed, as well as of him who has not yet arisen to effort." Forgiveness must follow a realisation of the union of the individual soul with the supreme soul. Following this are—"An Invocation and Vision of Horus," by M. W. Blackden (to be concluded); "No Continuing City," by Miss E. M. Green; "*In Re* 'Of Private Revelations,'" by O. Firth, with Note by A. A. W.; A Scotch Poet-Theosophist of the early Nineteenth Century," by W. F. K., and "Accidental Losses," by Richard Monthey.

Theosophy in Australasia (April) appears in a different style of cover and in double columns. It is mainly filled with the proceedings of the 10th Annual Convention, which was held in Sydney on Good Friday—further noticed under Theosophy in All Lands.

The N. Z. Theosophical Magazine contains a reprint of Mrs. Besant's valuable paper, "A Lodge of the Theosophical Society," which appeared several years ago; "Truths Unrecognised in Christian Doctrine," a valuable paper by Marian Judson; "Incarnation," by J. G.; together with Poetry, by M. G. T. Stempel, and other matters in the Children's Department, and the Student's Page. The latter is worthy of careful attention.

* London: Macmillan & Co., 1903.

Bulletin Théosophique. The issue for May opens with an account of the formation of a Group at Sousa, in Tunis. They appear to have begun their work very seriously, for they adopted a resolution to admit none into membership of the group who have not already become acquainted with Theosophical teachings and are convinced of their verity. Dr. Pascal gives a long list of lectures which have been or are to be given at the Sectional Headquarters and elsewhere. In a general note on lectures the General Secretary pertinently remarks, that "when a written lecture is to be presented to an audience, the lecturer must read it slowly and distinctly, if he wishes to make it agreeable and instructive to his audience. Ours is a new thought and few persons can take it in at a first hearing; if the lecturer hurries on, the hearer is liable to be wearied and confused, and the teachings almost entirely lost." We join with him in the hope that the hint may not be thrown away. Mrs. Besant was to have stopped in Paris from the first to the fourth of May, and our French colleagues were looking forward to the visit with joyous anticipations.

Revue Théosophique. The April number offers no striking feature that requires comment. The translations of the month are from the works of H. P. B., Mrs. Besant, Messrs. Leadbeater, Mead and Sinnett. In a critical notice of a recent work by M. G. Delanne, on Inquiries into Mediumship, "Recherches sur la Médiumnité," Dr. Pascal expresses a favourable opinion on the value of the work that has been so patiently and for so long a time, carried on by the author.

Sophia. Señor Xifrè and his dear, devoted colleagues keep on doing their best to make Theosophical ideas understood and valued by the Spanish-speaking world. Perforce they are obliged, like the editors of all our foreign magazines, to depend mainly on translations from our English authors. But, as we have said before, this is all the better for their readers. At the same time, it increases the responsibility of those of us who write in English.

Buddhism, Vol. I., No. 3. After a long delay, due to increasing ill-health of its Editor, the third number of this great Buddhist quarterly has come to hand. We must say that it is nothing short of wonderful that so large, important, and acceptable a periodical should be produced in non-progressive Burma, and at such heavy cost. One would not have thought that in so short a time, a young Scotchman, turned monk of Buddha, could have gathered around him a devoted band of Burmese men and women, ready to make every sacrifice for the production of this quarterly in the English language, which, of necessity, would appeal to a very limited reading-public in their own country, but must be regarded as an agency of propaganda to carry the teachings of Buddhism to the chief countries of the world.

One cannot but admire the unselfishness which prompts the backers of Ananda Maitriya to lay copies of his expensive magazine upon the tables of the reading-rooms of some 500 of the chief libraries in Europe and America.

The wisdom of the plan is shown in the fact, as the Editor tells us, that "every mail brings an ever increasing number of letters of congratulation and inquiry, from those who have seen our journal in these Libraries."

There cannot be two opinions as to the intellectual brightness and

literary ability of Ananda Maitriya; while one must admire the dauntless courage with which he undertook the very serious responsibility of starting an International Buddhist Society, and he deserves compliments and congratulations on the success which has, so far, rewarded him. The darkest cloud at present on his horizon is his enfeebled health, which, we are sorry to learn from him, is getting worse instead of better. His life is indispensable to the welfare of his Society, and we most heartily pray that he may be long spared to push on his useful work.

East and West keeps well up to the ideal of a high-class monthly. Its May issue contains contributions on "India in Egypt," "Abul Fazel," "The Psychology of the Will," "Co-operation in India," "Is Religious Education necessary in India?" "The Persian Cromwell," "Social Life for Women in India," "The Caucasic Origin of the Dravidians—" along with other articles, and Editorial matter.

The Teosofisk Tidskrift for April, contains an article on Charity, translated from the *Theosophist*; one of Michael Wood's stories—"The Saint and the Sinner," translated from *The Theosophical Review*; a notice of the coming "European Federation" at Amsterdam; and views of a Christian Missionary on the Central Hindu College at Benares; together with Literary Notes and Theosophical Activities.

The Dutch *Theosophia* for April contains the following articles:—"A Theosophical Congress," by the Editor; "Clairvoyance," by C. W. Leadbeater; "Studies in the Bhagavad Gîtâ," by "The Dreamer;" "Emotion, intellect and spirituality," by Annie Besant; "Theosophy and Art," by I. D. Ros; "Theosophy and the Growth of the T. S.," by M. Reepmaker; "White-Lotus Day," by E. Windust; also, "The Theosophical Movement," and "Golden Thoughts."

The Lotus Journal is a most excellent magazine for children—especially those of Theosophic parents. It always contains valuable articles by talented writers. Its correspondence plan which we notice in "Cuttings and Comments," is an admirable one, and young people cannot fail to derive both pleasure and profit from it.

The Theosophic Gleaner for May opens with a short article on Srî Krishna, which is followed by very brief papers on "Cheerfulness," 'On Truth" (extract from a lecture), and on "The Masters of Compassion." Mr. Vimadalal's excellent paper on "Theosophy and the Parsîs" is republished from *Theosophy in India*, and a part of Mr. Leadbeater's article on "How Clairvoyance is Developed," is republished from *The Theosophist*; there are also various other short reprints.

Acknowledged with thanks:—*The Vâhan, The Theosophic Messenger, Theosophy in India, Central Hindu College Magazine, Dawn, Prabuddha Bharata, Maha-Bodhi Journal, The Buddhist, Light, Banner of Light, Health, Harbinger of Light, Indian Journal of Education, The Indian Review, Mind, L'Initiation, The Light of Reason, Upanishad Artha Dipika, No. VII.—Taittiriya Upanishad.*

CUTTINGS AND COMMENTS.

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

An Outline of the Amsterdam Art Exhibition.

The proposed Art Exhibition to be held at Amsterdam in connection with the coming Theosophical Congress, will be quite an attractive feature, judging from the programme we have just received. The exhibits will include Architecture: Sculpture of various kinds—bas-reliefs, monuments, columns and busts: Painting—decorations, pictures: Ceramics —vessels, tiles: Textile weaving: Wood-work: Glass-work—including glass for buildings: Metal-work: Book-binding: Leather-work, etc.

With a view to showing his sympathy, the President-Founder sent to the Exhibition a large carved teakwood panel, the central figure in which is the familiar image of Srî Krishna trampling upon the head of a serpent. It had been prepared for the house of one of our most esteemed Dutch Colleagues.

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Theosophist Vice-Chancellors.

Our Society has again been honoured by the appointment of Mr. Justice Chatterjî, of the High Court, Lahore, as Vice-Chancellor of the Punjab University, in succession to Sir Lewis Tupper who has resigned and gone home on furlough. Needless to say, since he is on the bench of the highest tribunal in the Province, Mr. Chatterjî is a man of the highest character and most brilliant attainments. Like his illustrious colleague, the Hon'ble Sir S. Subramanier, of Madras, who has also received the same distinction of the Vice-Chancellorship (of Madras University), he has, for years, been an avowed and generous member of our Society. Under Indian Law, the Governor of a Province or Presidency is *ex-officio*, Chancellor of his local University; the practical direction falling upon the Vice-Chancellor, who is always a man of unblemished record and high social standing. Thus, little by little, our Society is acquiring, by the advancement of its members, more and more influence in the conduct of public affairs.

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Mrs. Besant neither Saint nor Idol.

The following timely letter from Mrs. Besant appears in the *Theosophic Messenger* for April. Though it contains a much needed warning we fear that it will have little effect upon those idolators who carry their worship of Mrs. Besant to such ridiculous lengths as to imperil the eclectic character of our Society, and to degrade it, so far as lies within their power, into a wretched little sect. Mrs. Besant deserves our thanks for her candour.

BENARES CITY, *February* 17, 1904.

MY DEAR FRIENDS,

I am told, on what ought to be good authority, that there is a growing tendency in the T. S. in London to consider me as a "sacro-sanct personality, beyond and above criticism."

Frankly, I cannot believe that any claim so wild and preposterous is set up, or that many know me so little as to imagine that, if it were set up, I would meet it with anything but the uttermost condemnation. Even a few people, holding and acting on such a theory, would be a danger to the Society; if any considerable number held and acted on it the Society would perish. Liberty of opinion is the life-breath of the Society; the fullest freedom in expressing opinions, and the fullest freedom in criticising opinions are necessary for the preservation of the growth and evolution of the Society. A "commanding personality"—to use the cant of the day—may in many ways be of service to a movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought, and the Society would be far safer if it did not number such a personality among its members.

Over and over again I have emphasized this fact, and have urged free criticism of all opinions, my own among them. Like everybody else, I often make mistakes, and it is a poor service to me to confirm me in those mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms, with a view to utilize them, and I do not mean as I grow old, to help the growth of crystallization by evading the most rigorous criticism. Moreover, anything that has been done through me, not by me, for Theosophy, would be outbalanced immeasurably by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress.

So I pray you if you come across any such absurd ideas as are mentioned above, that you will resist them in your own person and repudiate them on my behalf. No greater disservice could be done to the Society, or to me, than by allowing them to spread.

It is further alleged that a policy of "Ostracism" is enforced against those who do not hold this view of me. I cannot insult any member of the Society by believing that he would initiate or endorse such a policy. It is obvious that this would be an intolerable tyranny, to which no self-respecting man would submit. I may say, in passing, that in all selections for office in the movement, the sole consideration should be the power of the candidate to serve the Society, and not his opinion of any person—Col. Olcott, Mr. Sinnett, Mr. Mead or myself. We do not want faction fights for party leaders, but a free choice of the best man.

Pardon me for troubling you with a formal repudiation of a view that seems too absurd to merit denial. But, as it is gravely put to me as a fact, I cannot ignore it. For the Society, to me, is the object of my deepest love and service, my life is given to it, it embodies my ideal of a physical plane movement. And I would rather make myself ridiculous by tilting at a windmill such as I believe this idea to be, than run the smallest chance of leaving to grow within the Society a form of personal idolatry which would be fatal to its usefulness to the world. In the T. S. there is no orthodoxy, there are no Popes. It is a band of students eager to learn the truth, and growing ever in the knowledge thereof, and its well-being rests on the maintenance of this ideal.

Ever your sincere friend,
ANNIE BESANT.

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"Far and Near" Correspondence.

The Lotus Journal, in its April issue, calls attention to a plan which is designed to promote the growing "international feeling" in the T.S., and merits our sympathy and co-operation. The plan is this:—Any reader of the *Journal* who would care to exchange a monthly letter with another reader residing in some foreign country should apply to the Secretary of the London Lotus Lodge, Miss Marguerite Sidley, 3, Nassington Road, Hampstead Heath, London, N. W., stating name, age and address, and if correspondence in some foreign language is desired the language should be mentioned. The most ordinary events in life, and things by which we are surrounded, our special pets, and other animals and birds, would, if described, prove of interest to one in a far-distant land. We think such an exchange of letters by the young people would prove to be a source of pleasure and instruction. Picture post cards and stamps could be exchanged and a friendly feeling established between correspondents, which would tend to become more general in course of time.

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"A Religious Meeting."

Says the Bangalore *Daily Post*:—"Sir P. N. Krishna Murti, K. C. I. E., recently called a second meeting of Pandits of three sects of Brahmans, to consider the question of re-admitting into caste Mr. Dadaji Krishnaji Kulkyrni, M.A., who, after a sojourn of $3\frac{1}{2}$ years in Japan, has returned to India as a Mining Engineer. There was an interesting citation of texts from Dharmasastras (Hindu ethical codes) bearing on the subject, and all the Pandits *unanimously* expressed themselves in favour of the admittance of the gentleman into the Brahman fold, without any *prayaschittam*—expiatory purification. Before the meeting dispersed Sir Krishna Murti complimented the Pandits upon the broad views they had taken." Verily the world moves.

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The National Indian Association and Female Education.

At a meeting of the National Indian Association held in London on May 2nd, Mrs. Flora Annie Steele, the eminent novelist, presided and during the session made some very pertinent remarks, a few of which we quote as given by the *Madras Mail's* correspondent. After touching upon the unity of East and West, she gave expression to certain views concerning Female Education. Alluding to the frequent use of the words "progress" and "education," she said:—

"They were often used by those who had not the faintest conception as to what they desired education to do or to what goal progress should be directed.

That was the reason why it struck her very strongly just then that while we talked of the education of women in India we ought to be quite certain whither we wished her to go. She must confess that she was a little bit of a pessimist in regard to education. Only two days earlier she was speaking at a large meeting at which the question under discussion was, what we were to do with our English girls. Perhaps some present were not aware that in London alone we had over 14,000 women of the better class, cultured and well educated, who were striving as typists, or in other ways to support themselves upon less than 14*s.* a week. She like others present, longed to make the life of Indian women more healthy and more cultured; but with this fact in mind they ought to pause to consider whether the education they proposed to give them was

absolutely and entirely the best for them. When a ship set sail from port, a very trifling variation in its compass would lead it to the antipodes of the place whither it was bound. And so in the promotion of female education in India she did earnestly hope that care would be taken at the very start, to avoid falling into the same mistakes as we had fallen into in England. We had allowed our girls to forget their primary work in life, and the situation was a dangerous one. She was one who had personally gone beyond the work that was usual to women; but, say what they would, woman from the beginning had always had as her proper sphere the work of the home to which her genius for domestic detail led her. The instruction we gave our girls in England, being devoid of domestic and hand labour, was unfitting them for that work. The finer qualities of women, qualities which had been represented in the symbolism of woman all over the world, were being destroyed, and the cry was for openings for woman. She was the threshold, the gate through which unborn generations of men passed on to the perfection of humanity. Woman had therefore inherently within herself the openings for her destiny. She trusted therefore that in talking over future efforts the Association would be careful first and foremost not to see that the Indian woman became a B.A. or M.A., but to see that education evolved and did not suppress her womanly qualities. (Hear, hear)."

She next spoke of the need of a "Holiday Home" for Indians in England, so that students "would have opportunities of coming into contact with the good, country-house life of this land." Alluding to "Social intercourse with Indian ladies." Mrs. Steele, said that "one great obstacle to the promotion of social intercourse between English and Indian ladies was the culpable negligence of the former to learn the vernaculars.

In drawing her remarks to a close she said—

"She had come to admire and adopt the Indian division of life, which provided a certain time for learning, a certain time for effort and achievement, and a certain time for reflection at the end of life. Her life had now come down to the reflective stage, and she asked them to excuse her in giving her reflections at such length. She also asked that in the carrying on of their work they should remember that in the matter of education and some other respects England was not perfect. They could scarcely overrate at the present moment the difficulties and dangers with which their system of education had left them, and this fact must be borne in mind in seeking the promotion of Indian education. (Cheers).

REGISTERED MADRAS

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 10, JULY 1904.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XXV.

(Year 1895.)

BEFORE sending the pilot ashore and cutting myself loose from Europe and its affairs, I want to say a word about a man who addressed his London public within a few days after my departure from Marseilles, homeward bound. I refer to the Swami Vivekananda, one of the most talented, forceful and successful of modern Hindu religious agitators. He, himself, has so fully written and spoken about his passing connection with me at Madras, confined, I believe, to a single interview, that it is needless for me to dwell upon the subject. I may only say that he did not impress me as a person with whom it would be easy to get on in an independent capacity, nor did he impress me with having any belief in the existence of our Masters, which I attributed to the fact of his being an uncompromising Vedântist. He had, however, a precious gift which it is a pity is not more generally shared by modern Hindus, viz., earnestness. He was all that and, moreover, vehement in the enunciation of his ideas. What his impression upon the English public was is shown in the following report taken from the *Standard*, which I happen to have at my hand. The statements that he was a Brahmin and that he wore the robe of a Buddhist priest are, of course, erroneous, but such details are of small importance. The paper says:

* 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 three 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

"Since the days of Ram Mohun Roy, with the single exception of Keshub Chunder Sen, there has not appeared on an English platform a more interesting Indian figure than the Brahmin who lectured in Prince's Hall on October 22. Clothed in the long orange-coloured robe of the Buddhist priest, with a monk-like girdle round his waist instead of the usual Indian cummerbund, and wearing the massive turban of Northern India on his head, the Swami Vivekananda discoursed for an hour and a quarter in the most faultless English, on the cardinal doctrines of the school of religious philosophy to which he is devoting his life. The name by which he makes himself known is a name assumed, on his becoming an apostle of his school, in the style of many philosophers and doctors of antiquity in the Middle Ages. As the Chairman, Mr. E. T. Sturdy, explained, the first of his names is a Sanskrit word signifying "Master," and the second is also a Sanskrit term signifying "the bliss of discrimination." The lecture was a most fearless and eloquent exposition of the pantheistic philosophy of the Vedânta school, and the Swami seems to have incorporated into his system a good deal also of the moral element of the Yoga school, as the closing passages of his lecture presented, in a modified form, not the advocacy of mortification, which is the leading feature of the latter school, but the renunciation of all so-called material comforts and blessings as the only means of entering into perfect union with the supreme and absolute Self. The opening passages of the lecture were a review of the rise of the grosser form of materialism in the beginning of the present century, and the later development of the various forms of metaphysical thought which for a time swept materialism away. From this he passed on to discuss the origin and nature of knowledge. In some respects his views on this point were almost a statement of pure Fichteism, but they were expressed in language, and they embodied illustrations and made admissions which no German transcendentalist would have made or used. He admitted there was a gross material world outside, but he confessed he did not know what matter was. He asserted that mind was a finer matter, and that behind was the soul of man, which was immovably fixed, before which outward objects passed, as it were, in a procession which was without beginning or end—in other words, which was eternal, and finally which was God. He worked out this pantheistic conception of the personal identity of man and God with great comprehensiveness and an ample wealth of illustration, and in passage after passage of great beauty, solemnity and earnestness. "There is only one soul in the Universe," he said, "there is no 'you' or 'me'; all variety is merged into the absolute Unity, the one infinite existence—God." From this, of course, followed the immortality of the soul and something like the transmigration of souls towards higher manifestations of perfection. As already stated, his peroration of twenty minutes was a statement of the doctrine of renunciation. In the course of it, he made some remorselessly disparaging criticisms on the work that factories, engines and other inventions and books were doing for man, compared with half a dozen words spoken by Buddha or Jesus. The lecture was evidently quite extemporaneous, and was delivered in a pleasing voice free from any kind of hesitation."

His was, unquestionably, a strong and striking personality. He made a profound impression at the Chicago Parliament of Religions,

and by his lecturing tour called into being a body of warm adherents and disciples, who hold his memory dear to the present day and who have for his sake, primarily, and afterwards for their own merits, given welcome and patronage to such of his co-disciples of the Ramakrishna Mutt who have subsequently visited the United States. Who can say what might have happened in India if he had not been prematurely snatched away from a field of labour that promised to yield a good harvest.

Now to come back to the good ship "Irawaddy" which was bearing me homeward. We had ideal weather throughout the whole voyage. I note that hardly a single passenger was seasick, so it may be imagined that the voyage down the Mediteranean was as calm as a pond. They even asked me to lecture on Theosophy which, for a French maritime audience, is the best possible proof of their immunity from physical discomfort. On the 16th (October) I held a conversation on theosophical matters and occult science which occupied some three or four hours. Naturally such of us passengers as could, slept on deck every night, for this was the hot season and the cabins were stuffy. On the 17th we reached and left Port Said, and at the other end of the canal my old friend, Captain Dumont, Traffic Superintendent of the Suez Canal, came aboard to see me. The fine weather followed us down the Red Sea but the mercury began to climb up in the thermometer, and from the 21st until we reached Aden it stood at about 95 degrees Fahrenheit. On the 22nd we reached Obock, a French settlement on the African Coast, discharged freight and some passengers, and lay until 4 A.M. on the 23rd, when we left for Djibouti, also a French settlement, in Abyssinian territory, which the French have made their chief coaling station, so as to free themselves from the necessity of going to Aden for the purpose. At 5 P.M. we left for Aden, reaching there the next day. The passengers for Bombay were here transferred to "La Seyne," a smaller steamer of the French Company, and we sailed in her at 1 P.M. and immediately began to experience rough weather, for we had now come within reach of the monsoon. The majority of our passengers, who had been so cheerful since leaving Marseilles, now succumbed to the miseries of seasickness. I enjoyed immensely the company of one of the ship's officers, a native of Gascony and one of the brightest, jolliest fellows I had met in the course of my travels. He took with the greatest good humour my remarks about the characteristic traits of his countrymen, as illustrated in the D'Artagnan of Dumas, and the Tartarin of Daudet. He even went so far as to sing for me that delicious song, "Si la Garonne avait voulu," in which the limitless possibilities within reach of the great river of Gascony are most humourously specified. If the Garonne had only chosen to do so, it seems, it could have turned its course in any direction of the compass, crossing continents, deserts, other rivers and seas as far

as the Nor[th] Pole or, if it preferred, could have traversed Europe and Asia to [empty] itself in whatsoever distant sea it liked. I do not think there [exists] a more clever illustration of the pure gasconade which take[s] name from the province of Gascony.

We re[ached] Karachi at 10 P.M. on the 29th and anchored. The majority o[f] passengers left us the next morning. We were busy all day taki[ng] in cargo, but the monotony of the time was charmingly broken [by] a volunteer concert given by the wife of the local agent of th[e] Messageries Company. She was a splendid pianist and vocalist an[d] more exquisite performance than hers I never enjoyed. The steame[r] sailed at 6 P.M., with a smooth sea and fine weather, which kept [w]ith us all the next day and until we reached our destination, Bom[bay], where we came to anchor at 12 noon on the 1st November. Through a misunderstanding as to the time of my arrival no o[ne] came aboard to meet me, so, after waiting two hours, I took a boa[t] to the landing and went up to our headquarters, where I attended [a] lecture on "Lalla Rookh" by that learned Parsî scholar, Shamsool Ulama Ervad Jivanji Jamsedji Modi. By request the venerable Parsî scholar K. R. Cama and I made some remarks at the close. It appears from an entry that I find in my Diary for the 2nd November, that the remarks which I made on the subject of the duty of the Parsîs to their religion made a strong impression on them. The address formed a new tie between that community and myself. I shall have something more to say on this subject a little later. On the 2nd I attended the Thread Ceremony of the son of my friend R. K. Modi, and was glad to find that the interpretation given by Theosophy made clear the importance and mystical value of the ceremony. That evening I lectured at headquarters on the "Mission and Future of Theosophy," and, later, saw the Hindu play of "Harischandra" extremely well done at the Parsî theatre. The dramatic composition has for me a perennial interest, and although I have seen it many times yet I am always glad to see it once more. For in all literature there is no more sublime conception of heroic devotion to honour than this story of the Indian King, prototype of the Biblical Job, but infinitely superior as a literary concept.

Some hours of the next day (Sunday, Nov. 3rd) were devoted to a private conference with Dr. Jivanji about the interests of the Parsî religion. It seemed to me simple enough to carry out the scheme of a well organised Parsî exploration fund, and if I had been a Parsî I am quite sure that I should have carried it through and obtained great results, years ago. It always saddens me to think of the golden opportunities wasted by this intelligent, enterprising and wealthy community in face of the splendid harvest of archæological discovery [reaped] by the Christian backers of Prof. Flinders Petrie. However, [we] must let karma do its work. I presided that afternoon at a lecture [in] our hall on "Jainism," given by Mr. Gandhi, the Jain

delegate at the Parliament of Religions, and whom I found, in my late American tour, to have made so favourable and lasting an impression in my native country. Unfortunately for the interests of his religion and for the enlightenment of the world on that specialty, he has died in the prime of life and the full activity of his mental powers. A pathetic feature of his case is that he died within a few months after being admitted to the English Bar. None of the representatives of India who have lectured in Western countries came out of the ordeal more creditably, nor preserved throughout a more clean and admirable record of personal conduct.

The next day was devoted to the receiving of visitors and the bidding of farewells. In the evening a large number of our kind friends bade me adieu at the Victoria station and I left by train for Madras. The monotony of the journey was broken by the being ferried across a river in flood which had recently destroyed a grand stone bridge: over another river the train passed at a snail's pace on a temporary bridge. On the 6th (Wednesday) I reached home and found it looking as charming and fresh as it always does to me upon my return from foreign travel. My old enemy, the gout, lay in wait for me, and by taking possession of my hands effectually prevented my doing any writing myself; so I had to resort to dictation. Being able to walk, however, I could get around and superintend the building works, which are always in progress at headquarters. This time we were tearing down the walls of H. P. B.'s temporary kitchen upstairs, to make a new bedroom, then greatly wanted. On the 13th I received a letter from the Secretary of His Excellency, Lord Wenlock, Governor of Madras, saying that he would visit my Pariah School, the precursor of the rest, and would come and have a look at our library. The appointment was duly kept and His Excellency expressed himself as extremely well-satisfied with what he saw. I remember an incident that was rather amusing. A class of Pariah children were being examined in Arithmetic: the teacher would give out the sum, the pupils write it down on their slates and when they had worked it out would lay their slates on the floor at our feet and stand at attention; we would examine such as we chose and then dismiss the class to their seats. At the extreme right of the class of boys was a pudgy little chap, with very dark complexion, large, agate-like eyes and a winsome smile. The Governor and I noticed how he kept himself on the alert when the sum was being given out, and how he flung himself into the work when the dictation was completed and he had to make his calculations. Among the early ones to finish the sum and lay the slate upon the floor, was our little pigmy outcaste. I do not remember exactly the sum but it was something like this: "Divide £279 13*s.* 11*d.* by 5." The Governor picked up the little boy's slate and found, on reference to the Key in the Master's hands, that the calculation was correct. When the boys were going back to their

seats he whispered in my ear, "I am quite sure that I could not have done that sum myself in double the time." Altogether, those of us who were responsible for the school felt very happy that it had passed so well the test of inspection by the highest functionary of the Madras Presidency.

The next day His Excellency's Private Secretary sent me the text of his remarks to the Managers and Teachers of the school, of which the following is a copy.

"His Excellency thanked Colonel Olcott for giving him the opportunity of inspecting his school which he was pleased to hear from the report was doing such good work. From a close study of the problem of how best the amelioration of the Pariah and lower classes could be brought about, he was satisfied that there was no step which could be taken with more likelihood of success than that of education. He did not believe that any heroic measure could be undertaken by Government which would be successful, but he believed that by the gradual introduction of education, the lower classes could best be helped to help themselves. By this means they would be enabled to take their part on a more equal footing with the rest of the population, and that though this would be a work of time, he fully believed that an amelioration in the condition of the Pariahs would eventually be brought about by this means. It was therefore a matter of especial satisfaction to him to visit this school this morning and see for himself how the experiment started by Colonel Olcott was progressing. He wished to express his thanks to Colonel Olcott for all that he had done and while congratulating him on the success which had so far attended his efforts, he sincerely hoped that his school would long continue to carry on the good work which it had started so auspiciously."

The strong common-sense shown in this brief but pregnant address will strike the reader. Lord Wenlock puts his finger upon the pivot of the whole Pariah question, for it is by education alone that their unhappy lot can be ameliorated; only thus can they learn how to help themselves. No Government in the world can lift a great body of five millions of people from the degradation of brutish ignorance to the dignified condition of a self-respecting, self-sufficient community, save by passing their children through the school-master's hands. It was the realisation of this fact which induced me to try the experiment of the free Panchama schools. The kindly hope expressed by His Excellency that the schools for Pariahs might be successful has happily, as we all know, been fully realised. Instead of one school which I had then, we now have four and all prosperous and most promising. The one discouraging fact in connection with the work is that with very, very few exceptions, the high-caste Hindus have shown no disposition whatever to take upon themselves the merited reproach of the wretched condition of the Pariahs, and to give me practical proof of their sympathy and

good will in my work. They have simply held aloof and let me struggle on as best I can, seemingly quite indifferent whether I succeed or fail. Some of my esteemed colleagues have even gone so far as to say to third parties that it was very doubtful if my time was not being wasted in trying to uplift the Pariahs, for they were intellectually incapable of being given any marked degree of culture. What makes this the more remarkable is that these very people are staunch believers in evolution, and must know that, however little may be the uplifting of the Pariah pupil in this incarnation it, at least, makes it much easier for the entity to take a long stride in advance during his next re-birth.

Before leaving Bombay I had been asked by the Venerable Mr. K. R. Cama to put in writing the views verbally expressed to him with respect to the best way to subserve the interests of the Zoroastrian religion. This promise I redeemed on the day after Lord Wenlock's visit and sent the manuscript to the printer. The subject is too important, however, for me to bring it in at the close of a chapter and so it will be continued in our next.

H. S. OLCOTT.

MAGIC, WHITE AND BLACK.

[*Concluded from page* 531.]

WE will now consider the question of talismans. There used to be a universal belief that a jewel or almost any object might be charged mesmerically with good or evil influences; and though this idea would in modern days be regarded as a mere superstition, it is nevertheless an undoubted fact that such influence may be stored in a physical object, and may remain there for a very long period of time. A man can undoubtedly pour his influence into such an object, so that this definite rate of a vibration will radiate from it precisely as light radiates out from the sun. Naturally the influence put into such an object might be either good or evil, helpful or harmful. In very many cases such magnetic action resembles that of a cordial—that is to say that it is highly stimulant; in other cases it is arranged for the special purpose of calming and soothing the subject so that he may overcome his fears or his agitation. Such a talisman may be magnetized, for example, with the special object of strengthening a man to resist a certain temptation—say that towards sensuality; and there is no doubt whatever that when properly charged it would have a very powerful influence in the direction intended. Here we have at once the philosophy of relics. Every one of us has his especial rates of mental and astral vibration, and any object which has been long in contact with us will be permeated with these rates of vibration, and capable of radiating them in turn, or of communicating them with especial energy to any other per-

son who may wear the object or bring it into close contact with himself. Anything therefore which has been in close contact with some great saint or some specially developed person will bear with it much of his own individual magnetism, and will naturally tend to reproduce in the man or woman who wears it something of the same state of feeling which existed in the man from whom it came. I have myself known of many instances in which such a talisman was very effective—in which, for example, it was possible by its means to calm and soothe persons prostrated by nervous disease, so that they were enabled to gain the repose of which they stood in such desperate need. We must never forget also that in very many cases the faith of the wearer in the talisman also comes into play and contributes its quota to the result. If a person is impressively informed by some one in whom he has perfect confidence that a certain talisman will undoubtedly produce a certain result, then his own firm expectation of that result tends very much to bring it about; but nevertheless and quite apart from man's faith in it, it is possible for a talisman to produce an effect even upon those who do not know of its presence. When charged by a really powerful mesmerist certain charms will retain the magnetism for a very long period of time. I have myself seen in the British Museum in London, Gnostic charms which still radiated quite a powerful and perceptible influence, although they must have been magnetized at least 1,700 years ago; and some Egyptian Scarabæi are still effective even though they are much older than that. Naturally, here also it is possible to charge an object for evil as well as for good; and any one who will take the trouble to read Ennemoser's History of Magic will find various instances quoted therein.

Another side of the subject is that connected with charms or mantrams. These are forms of words by means of which certain occult results are supposed to be achieved. Here also, as in the case of the talisman, definite effects are sometimes undoubtedly produced; and also as with the talisman this result may be produced in either of two ways, or both of them may contribute towards it. In the great majority of cases the formula does nothing beyond strengthening the will of the person who uses it, and impressing upon the mind of the subject the result which it is desired to achieve. The strong confidence of the operator that his formula must produce its effect, and the belief of the subject that such effect will be produced, are frequently quite sufficient for the purpose. I ought however to mention that there is a much rarer type of mantram in which the sounds themselves produce a definite effect. Naturally each sound sets up a definite vibration, and an orderly succession of such vibrations following one another according to the predetermined scheme, may be so arranged as to evoke definite feelings or emotions or thoughts within the man. Many of the Sanskrit mantrams used in India are of this nature. It is obvious that in this case the charm would be untranslatable, that it must be employed in the original language and that it must be correctly pronounced by one who understands how it was intended to be sounded. On the other hand it is not in the least necessary for the success of such a mantram that the person who uses it should understand the meaning of the words, or even that the sounds should make intelligible words at all. Instances in which such succession of sounds do not make intelligible words will be found in some of the Gnostic writings.

It must never be forgotten that along whatever line the magician works, by whatever means he obtains his confidence, the forces at his command may be employed for evil or for good according to the intention which lies behind them. We have spoken chiefly of the pleasanter side of the subject, dealing principally with cases in which the will of the operator was employed in order to help; but we must not forget that there have been and are cases of evil will, and it is important for us to understand this, because of the fact that such will may often be unconsciously exercised. That, however, belongs to the practical application of the subject to ourselves with which I hope to deal. . . when speaking upon the "Use and Abuse of Psychic Powers."

Let us turn now to the second type of magic, that which works by invocation—that which does not command but persuades. It will at once be seen that this type of magic has at its command fewer resources than the other. Here the suppliant himself does nothing; he simply begs or bribes some one else to do something. The thought-form therefore is not at his command nor are the various forms of forces such as etheric pressure or the use of the elemental essence. He confines himself to obtaining the services of definite living entities whether human or non-human. Efforts in this direction are made much more commonly than we might at first sight suppose; for you will observe that whenever a man tries to produce a result, to obtain anything for himself or to have facts or conditions modified by means of some agency outside of the physical plane, he is in reality using invocatory magic, although no such name may have ever entered his mind. A very great deal of the ordinary kind of prayer for selfish purposes is in reality an example of this. I am of course speaking here only of that lower variety of prayer to which alone the name can properly be applied—that which definitely *asks* for something. The word prayer is derived from the Sanskrit *Prashna*, through the Latin *Precor*, and is connected with the German *Fragen*; so that its original and proper meaning can be only a definite request. Very often people quite incorrectly apply the name of prayer to what is in reality meditation or worship, the contemplation of the highest ideal known to the worshipper and the endeavour to raise his own mind and heart upwards towards that object of worship. But the more ordinary prayer for definite and frequently for physical gains, is certainly an attempt to draw

down influence from higher planes to produce visible results, and so comes clearly within our definition of magic. It will frequently happen when two nations are engaged in a war that each of them will pray for its own success and for the destruction of the opposing armies; and this is certainly an effort to enlist invisible forces upon its side. Fortunately, however, this idea of calling in extraneous influences may be used in a good as well as evil way, and naturally we find that many efforts are made in this way to invoke from above some help for the soul.

Perhaps the most striking instance of this is to be found in the life of the Brahman. The whole of that life is practically one continuous prayer; for every one of his acts, even the smallest, a special form of petition is assigned. Though very much more elaborate and detailed, it is somewhat on the lines of the form which is given for us in certain Catholic convents, where the novice is instructed to pray every time that he eats, that his soul may be nourished with the bread of life; every time that he washes his hands, to form the aspiration that his soul also may be kept pure and clean; every time that he enters a church to pray, that his whole life may be one long service; every time that he sows a seed, to think of the seed of the word of God which is to be sown in the first place in his own heart and which he in turn is then to sow in the hearts of others; and so on. The life of the Brahman is precisely that life, except that it is on a very much larger scale and is carried into very much greater detail. No one can doubt that he who really and honestly carries out all these directions must be very deeply and constantly effected by it.

We shall observe that although the invocatory magician is much more limited in his field of action than the one who proceeds by command, he has nevertheless the choice of several classes of entities to whom his appeal can be directed. He may beg help, for example, from Angels, from Nature Spirits, or from the dead. We know how frequently and how readily our Roman Catholic friends invoke help from the guardian angels whom they believe to be always about them. That is undoubtedly an effort at invocatory magic, and it may in many cases obtain a definite response; although whether it does so or not, at any rate a result is produced by the confidence of the one who offers the prayer, in the efficacy of his supplication. That is the good side of such magic; but it has always a very real and very serious evil side. We shall find that showing itself with painful prominence in the Voodoo or Obeah ceremonies of the Negroes. In these the magicians are endeavouring to invoke outside aid in order to work evil upon the physical plane; and it is unquestionable that they sometimes meet with a considerable amount of success in their nefarious efforts. I have myself seen a good deal of this in South America, and am therefore able personally to testify that results are produced along this most undesirable line of activity. The same

thing may occasionally be seen in India, more especially among the hill tribes. There it is by no means uncommon to find tribal gods worshipped. And the worship very frequently takes the shape of propitiatory sacrifices, in return for which the tribal deity undoubtedly sometimes produces results upon the physical plane. You will read for example of villages in which all goes well so long as the village god receives his accustomed offerings; but the moment that these regular meals are intermitted trouble instantly manifests in some way or other. I myself heard of one case in which spontaneous fires broke out in the various huts of the village as soon as they neglected to look after their tribal deity in the usual way. In such cases there is undoubtedly an entity posing as the deity—an entity who enjoys the worship paid to him or finds real pleasure and profit in the sacrifices which are offered. It will be noticed that such sacrifices are usually of two kinds, either there is a sacrifice of some living creature in which blood is poured out, or else food of some kind, and preferably flesh food, is burnt, so that the fumes of it may arise. This distinctly implies that the tribal deity is a very low grade of entity possessing a vehicle upon the etheric portion of the physical plane—a vehicle through which he can absorb these physical fumes and either draw definite nourishment from them or experience pleasure from partaking of them. It may be taken as an absolutely certain rule that every deity under whatever name he may masquerade, who claims blood sacrifices or burnt sacrifices, is only a Nature Spirit of an exceedingly low type; for it is only to such an entity that such abominations could by any possibility be pleasing. It will be remembered that in the earlier days of the Jewish religion horrible holocausts of this nature were frequently offered; but as we come down nearer to the present age and the Jewish race has taken its place in civilization, we find that such sacrifices have naturally been discontinued. It is surely scarcely necessary to insist upon the fact that no developed being of any sort, no angel or deva could for one moment have exacted or consented to receive any form of offering which involved death and suffering. No beneficent deity has ever yet delighted in the foul scent and fumes of blood; and the higher types of religion have consistently avoided such horrors.

The distinguishing characteristic of that evil side of Magic which has usually been called "black" is that its object is entirely selfish. There are many cases in which it is nothing more than this—that is to say, in which its object is not to do evil for evil's sake, but simply to obtain for the possessor of the powers whatever he may happen to desire at the moment. Much of the witchcraft of primitive tribes is of this nature, and here also there is no doubt whatever that a certain measure of success frequently attends the efforts of the magician. I have myself seen instances of this, and indeed I once took the trouble to learn quite an elaborate ritual of

this nature, which, if put into practice, would have given me the services of an entity which undertook to procure whatever its coadjutor might require. Not only would it furnish him with boundless wealth, but it would also carry out his wishes with regard to either his friends or his enemies. From what I myself saw in connection with other practitioners, I know that these offers could certainly be made good up to very high limits; but the conditions required were such that it would have been quite impossible for any right thinking man to go further into the matter. The ritual required was quite easy of accomplishment, but the agreement with the entity would have had to be cemented with human blood in the first instance, and the creature would afterwards have needed regular food involving the sacrifice of lower forms of life. Much more of such magic exists in many parts of the world than is usually suspected. On the other hand without such horrors as were involved in the type just mentioned, there are many very interesting developments of it.

It is no uncommon thing to find in the East men who have inherited from their fathers the services of some non-human entity, who in consideration of an occasional trifling provision of food will perform small phenomena of various kinds for the person to whom it is especially attached. Usually there are curious restrictions connected with the compact. Almost invariably the human partner in this bond is bound to give to no one the name or description of his unseen coadjutor; and oddly enough in a large number of cases the condition is attached that no money, or not more than a fixed and nominal amount may ever be obtained by the coadjutor's help or accepted for any exhibition of his peculiar powers. I remember, for example, a man possessing such a partner who was brought to me while in the East. In this case the entity attached showed his power principally by bringing to his human partner any objects that might be indicated, in precisely the same way that such things are frequently brought at a spiritualistic seance. Fortunately, however, one of the stipulations which formed part of their agreement was that the unseen partner should never be asked to bring anything which was not honestly the property of his friend on the physical plane; otherwise a system of wholesale robbery would have been perfectly easy, and it would have been absolutely impossible to trace or punish the thefts. The example of this power which was shown to me was quite conclusive. I went with the magician into a fruiterer's shop and bought a selection of fruit of various kinds, and had it laid aside for me until I should send to fetch it. All that was required was that the magician should see the fruit, so that he might know exactly what there was. Then driving directly home with my magician—of course leaving the fruit behind me in the shop—we asked whether he would be able to produce for us the various items of the purchase in any order that we required. He seemed quite confident of this, and indeed the result showed that his trust in his unseen friend was fully justified. The man belonged distinctly to the lower classes and seemed quite uneducated. He wore no clothing whatever excepting a small loin cloth, so that it would be utterly impossible to suppose that he had somehow concealed some fruit about his person. We sat upon a flat roof with nothing but the sky above us, and yet each fruit as we asked for it was instantly thrown down among us as though it had fallen from that sky. In this way the whole of our purchase was duly delivered to us, in the order in which we called for it; and that although we were at a distance of some miles from the shop in which it had undoubtedly been left.

Very many of the more inexplicable feats of the Indian jugglers are performed under some such arrangement as this. Of course I am perfectly aware that any clever European juggler can entirely deceive the eyes of the average man, and can produce results of the most wonderful nature by methods which are entirely inexplicable to the untrained. Nevertheless there are certain definite limits as to what can be done in this direction; and for the production of many of the feats of the Occidental conjurer a considerable amount of machinery is required, and often also a particular position or arrangement of his audience. The Oriental juggler has to work under exceedingly different conditions. His performances are usually in the open air even upon the stone pavement of a courtyard and in the midst of an excited crowd which presses closely upon him on every side. It will readily be seen that under circumstances such as these many of the resources of his European competitor would not be available. No doubt most men have heard of the celebrated mango trick in which a tree grows, or appears to grow, from a seed before the eyes of the spectators, and even bears fruit which is handed round and tasted. Then again there is the basket trick in which a child is concealed under the basket and then apparently cut to pieces, though when the basket is raised it is found to be empty and the child comes running in quite unharmed from behind the spectators. Again we read how in some cases a rope is thrown up into the air and appears to remain miraculously suspended; the conjurer himself, and usually one of his assistants, climbing up the rope and disappearing into space. Now some of these feats are manifestly impossible; and on inquiring more closely into the matter we find that the phenomena described are produced by means of what is commonly called glamour—a kind of power of wholesale mesmerism without the usual preliminaries of passes or of trance. That this is the way in which some of these tricks are performed I have myself proved by various experiments; so that we need not consider any of these under our present head of invocatory magic—though it is possible that in some cases this power of glamour is exercised not by the conjuror himself, but by the unseen

partner who has at his command the various resources of the astral plane. Many tricks on a much smaller scale than the above, however, appear to be performed directly by the astral coadjutor. I recollect, for example, a little experiment of which I was a witness which I think must have belonged to this category. Once more our magician wore almost nothing in the way of clothing, and therefore could not have concealed about him any apparatus by which his marvels could be performed. I was asked to produce a silver coin and to lay it upon the palm of my hand. I held it towards the magician who breathed upon it but did not touch it, and then motioned me back to my seat some fifteen feet away. I was then instructed to cover this coin with my other hand, and as I did so the juggler began to mutter rapidly some incomprehensible words. Instantly I felt the sense of something exceedingly cold swelling between my hands and forcing them further apart. In a moment or two this curious cold mass began to stir between my hands, and I opened them to see what was there. To my horror I found that a huge black scorpion had taken the place of the coin. Instinctively I threw him to the ground, and after erecting his tail angrily he scuttled away. Another man present went through exactly the same performance, except that in his case as he opened his hands a small but very active snake was found neatly coiled up between them. Now this was by no means a performance of the same nature as the production of a living rabbit out of one's hat by the ordinary juggler; for in this case the conjuror was some fifteen feet away, and the coin was obviously a coin and nothing else after we had withdrawn far beyond his reach. The result might have been produced by the same power of glamour to which I have previously referred; but certain circumstances connected with it make that to my mind highly improbable, and I suspect it to be a case of genuine substitution by some astral entity.

Another curious little case of the employment of this sort of traditional magic by a man quite uneducated and entirely ignorant of the methods by which it worked, came under my notice some years later. It happened that I had received a somewhat severe wound from which blood was pouring plentifully. A passing coolie hastily snatched a leaf from a shrub at the roadside, pressed it for a moment to the wound and muttered half a dozen words, and the flow of blood instantly and entirely ceased. Naturally I asked the man how he had done this, but he was quite unable to give any satisfactory reply. All he could say was that this charm which he was forbidden to disclose had been handed down in his family for some generations, and his belief was that there was a spirit of some sort summoned by the charm who produced the required result. I inquired whether the leaf selected had any part in the success of his experiment, but he answered that any leaf, or a fragment of paper or cloth would have done equally as well. He evidently

believed that the effect was wholly due to the form of words employed; and it may have been that it was his own confidence in this which enabled his will to produce the physical result.

In none of the cases which I have described was there anything especially evil or selfish in the magic employed; but I fear that there are very many instances in which the work done in such ways is much less innocent. Many of the witch stories of mediæval times and the curious accounts of supposed compacts with the devil were probably examples of the black art on a lower scale. All of this may be paralleled in certain parts of the world at the present day; and the wiseacres who dismiss all accounts of such things as merely superstitious fancy are, as usual, speaking of that which they do not in the least understand. There is, however, no need that any should be nervous with regard to such performances, or should fear that they may be injured in this way by those whose enmity they have incurred. No doubt results are produced, for example, by the Voodo or Obeah enchantments among the Negroes; but it is rarely indeed that the practitioners are able to affect the incredulous white man. There are cases in which this has been done; but it should be remembered that it can only be done when the evil form without finds something in the victim upon which it can act. The man whose soul is pure and strong cannot be touched by any such machinations. Thus evil thoughts and practices denoted by envy and hatred may work harm along one of two lines. They may produce great fear in the victim and so throw him into a pitiable condition in which disease and evil of many sorts may very readily descend upon him. The man who is perfectly fearless would have a very much greater capability of resisting all such things, precisely as the man who has no fear of contagious disease is very much less likely to be infected by it than the man who is always in terror of it. Any clairvoyant who watches the conditions produced both in the astral body and in the etheric part of the physical vehicle, by nervousness and fear, will understand quite well why this should be, and will see that the immunity of the fearless man is quite readily explicable on purely scientific grounds. Another and even more deadly way in which such forces may act upon a person for evil is that they may stir up within him vibrations of the same nature as their own. So if the man has within himself the seeds of envy, jealousy, hatred or sensuality, these feelings may be roused to the point of frenzy and he may be induced in that way to commit actions on which in his calmer moments he would look with horror. But purity of thought guards a man entirely from such dangers, and it is therefore quite unnecessary that any man should be nervous with regard to the effects which may be produced upon him by others. A very much more real danger is that we may ourselves unconsciously yield to such undesirable feelings with regard to other people and so may, without especial intention, be causing evil results for them. That is a much more imminent peril, and one

against which we can perfectly guard ourselves only by seeing to it that no thought of malice or anger, of envy, or of jealousy shall for an instant be allowed to harbour itself within our hearts.

For the rest, the man who is pure and true gives no handle for any evil influences to seize, no door for its entrance into his heart. If his life and his thought be in harmony with the Divine Will then he may be very certain that no black magician in the world can harm him. Our danger is not in the least that we shall be injured, but far more that by want of control over ourselves, our own thoughts and desires, we may sometimes do harm to others. This practical side of this subject, however, belongs more especially to our topic ..... "The Use and Abuse of Psychic Powers."

C. W. LEADBEATER.

STRAY THOUGHTS ON MYSTICISM.

(*Concluded from p.* 556).

WHAT then is the origin of mysticism in the world? It is the result of the innate yearning of the individual to merge in the Supreme. To attain this state one has to train himself, as was done in India from time immemorial by the Rishis, by means of Yoga. Yoga means literally the union of the individual with the Supreme. The practice of Yoga is based on (1) *Dama*, the control of the human body in diet, posture and breathing; (2) *S'ama*, control or moral discipline of the heart and the senses; (3) *Vairâgya*, dispassion; (4) *Samâdhi*, or intellectual concentration of the mind. A whole system of philosophy has been based on this, and the Aphorisms of Patânjali is the best text book—which ought to be studied by every aspirant towards mysticism. The Yogin who has successfully gone through these difficult exercises of body, mind and heart, enters into the condition of mysticism or cosmic consciousness termed Samâdhi. The mystic, like the poet, is said to be born and not made. Not every one who studies the works on yoga and tries to follow its regulation, becomes a true mystic, because every one does not possess at first such a healthy body as to bear the strain of its hard exercises in diet, posture and breathing. And, secondly, the moral discipline of the heart, consisting in the control of the passions and emotions, is such a hard thing for the ordinary run of humanity. Man is said to be a bundle of desires. How true, how appropriate; when he is overwhelmed with desires, he is powerless and inanimate. Desires are therefore a formidable obstacle to spiritual progress. Sankara compares the man of the world to an intoxicated monkey in a forest where he skips from branch to branch, never satisfied with anything. He is roaming in the forest of Ignorance, skipping from one branch of desire to another.

Thirdly, the intellectual concentration of the mind is the most difficult of all the items of exercise set down for the Yogî. Who has not the feeling of I and mine in him? This should be completely destroyed. The mind should be made completely negative. Just as in a camera the picture will be most vivid only when the negative is faultless, even so in the state of Yoga, the picture of the cosmic and Universal Self will be most vivid only when the mind is absolutely negative and faultless. These different steps in Yoga are intended to bring us scientifically to the superconscious state of Samâdhi. It is quite different from the hypnotic or dreamy state artificially produced by the mesmerist upon a subject.

The experiment of the mesmerist is like that of the vivisector. He always experiments on another for trying to formulate his suggestions, the object sometimes being simply utilitarian, and at others base and most immoral. Whereas the exercises of the Yogî are of the most genuine character. He controls his body, mind and heart, not for the sake of attaining any end, because that would imply a positive state of the mind, but for the sake of the utter extinction of personality. The system of Yoga makes of its disciples, good, healthy and happy men. Through the mastery which the Yogî attains over his body, mind and heart, he grows into a perfect model of humanity, whereas our somnambulist or mesmeric subject is never healthy in body, mind or heart. By the subjection of his impulses and natural propensities and the fixing of the mind upon his ideal of Unity, the Yogi becomes a personality hard to be influenced by others—unlike the mesmeric subject. . . . .

Let me now proceed to describe the Hindu method of attaining cosmic consciousness. Without the least tinge of self-glory I may mention here that the science of mysticism had its origin in India. In the Hindu scriptures it is stated that the greatest of the world's mystics, Patanjali, inherited this from Brahmâ. We may therefore take it for granted that this science comes to us as an inheritance from the primeval times. The West owed this to Pythagoras who is said to have travelled to India to become acquainted with the ethics and the occult sciences of the Brahmins. From the followers of Pythagoras the science passed on to the Alexandrian School under the presidency of Ammonius Saccas who again taught it to Plotinus, the greatest exponent of the Neo Platonic School. Thence it passed in the Middle Ages to Christendom to build the school of Rosicrucians and finally it has come even to the modern period to influence Swedenborg, Whitman, Blake, Carpenter and even Tennyson, to some extent. The study of Hindu mysticism is therefore incumbent on all students of occultism, not merely because it was the oldest but also because, even now, it can be proved to be scientifically the best.

The Hindu Yoga is useful to every one for getting out of the earth-life and realising Brahman, provided he is prepared to abide

by its regulations, not half-heartedly but with faith and purpose. Accordingly the supernatural gifts which, by the way, accrue from this practice, have been disregarded in the Vedânta as mere Black Magic, not worth being considered by one who treads the path that leads to Brahman. To the real Vedântin, these Siddhis are like flowers strewn in the way when one hastens on a long journey. They tell him perhaps that the end is near, but the gathering of these flowers with a selfish purpose will merely delay him in reaching the goal. Therefore the criticism of Prof. Oman and others, that such practices are the vestige of a rude civilisation, is only an evidence of the rank ignorance of the modern Anglo-Indian in these realms of thought. The first step in mysticism is gained when one gets mastery over his physical body. For this purpose the student is enjoined to select a pleasant and secluded habitation with the most agreeable surroundings. It is thus described in the Svetasvatara Upanishad :—

" At a level place, free from pebbles, fire and gravel, pleasant to the mind by its sounds, water and scenery, not painful to the eye, and repairing to a cave protected from the wind, let one practise Yoga."

The system of Yoga then prescribes certain habits and postures to be assumed by the Yogîn in performing the various exercises which are respectively termed Nâdi Suddhi and Asana. Thus, for example, Yogîs of phlegmatic temperament are directed to go through a course of physical exercise before undertaking Prânâyama consisting of, (1) cleansing the gullet, (2) enemas of water, (3) cleansing the nostrils by drawing in water through them and letting them out by way of the mouth, (4) looking without winking, at a minute object, with concentrated mind, till tears come—and such others. This process of cleansing the Nâdis or avenues of breath is called Nâdi Suddhi.

Then comes the practice of the different postures. The Lord of the Ascetics, Mahâdeva, is mentioned in the Puranas as having practised with success 84 postures, but those mentioned in the Hatha Yoga system are only 32. Even among these, only four are generally practised by the Râja Yogîs. These are the Siddha Asana, Padma, Simha and Bhadra. And of these, it is the Padmâsana, which is the easiest which can be practised without great difficulty by all. It is described thus: " Place the right foot on the left thigh and similarly the left one on the right thigh, cross the hands behind the back and firmly catch hold of the great toes of the feet so crossed. Place the chin on the chest and fix the half closed eyes on the tip of the nose. This posture is said to kill all diseases." Such a practise tends to quiet, the Karmendriyas or organs of activity. Then begins the subduing of the oscillations of the mind by means of Prânâyâma.

Prânâyâma is a very difficult exercise. It has often been

the subject of much caricature among Western scholars. It is of course folly to be wise where ignorance is bliss. How can the materialistic, pleasure-hunting meat-eaters appreciate the wisdom of Prânâyâma. Prânâyâma or the science of the flow of breath can be appreciated only by those whose eyes are ever turned inward and who understand perfectly the psychological side of the human organism. To quote from the immortal work of ' Nature's Finer Forces ' by Rama Prasad ; ' The body is made of the five Tattvas.' In the A'kâsa the ether par-excellence, the first in order and out of which all others are produced and which contains them all and separates them from each other and penetrates all things, is found the sense of hearing ; in Vayu that of touch ; in Tejas (Fire) that of seeing ; in Apas (water) that of taste, and in Prithivi that of smell. Each of them is produced by the one preceding it in the above order and each Tattva has vibration, colour, form and taste peculiar to itself. When there is a balance of the positive and negative Tattvic currents there is good health as well as mastery over the senses, and this balance can be obtained only by the proper control of the breath. The science of breath is therefore of the most vital importance among the items of practice prescribed for a Yogi. It teaches him to close the windows of his senses and to guide his will so as to effect desired changes in the order and nature of his positive and negative Tattvic currents. It must be a common experience among us all that all physical action is Prâna in a certain state. Without Prâna there can be no activity and every action is the result of the different harmonies of the Tattvic currents. Thus motion is the result of the Vayu currents in the body. All physical motion is preceded by a mental act called ' Volition.' Thus if the breath is controlled, it leads to the control of the five Tattvic currents, which again control the activities of the senses, and when the senses have no impression to carry to the recording centre there is no mental activity as far as the external Universe is concerned. But it may be asked, ' What is the use of this control towards the attainment of our goal, *viz.*, the realization of the Self. When the mind is thus controlled and diverted to the one object of our meditation, it realizes in its true nature the essence of the Absolute. After Prânâyâma, there are four more Angas mentioned in the Yoga Sutras of Patanjali. They are Pratyâhara, Dhârana, Dhyâna, and Samâdhi.

The object of controlling the breath and the mind is not to leave it alone, but to direct it to the object aimed at as the goal. This withdrawing of the mind from external activity and focusing it on the soul within are respectively called Pratyâhara and Dhârana. Then begins the real glory of the vision presented to the mind's eye, of the God and the kingdom of heaven within us. If this object of the realization of the oneness of A'tman is not kept in view and if the mind is weak enough to be lured by the ecstatic visions presented to it, before the acme is reached, then it

revels in the paradise of these experiences, thus delaying the period of attaining its ultimate purpose. It is therefore of the utmost importance to us, pilgrims on the Path, to study the method of Hindu Yôga with the purpose of knowing That, by knowing which all else is known, and not with the lower one of attaining the Siddhis.

HARIHARA AIYAR.

THE SECRET DOCTRINE OF RACIAL DEVELOPMENT.

AMONGST the many stores of occult knowledge, few prove of greater interest to the student than those dealing with human Evolution. When we gather up the fragmentary morsels of archaic histories and piece them together, many a blank remains, even with myth and legend to aid us in that search of the long ago.

Daily are fresh instances and proofs appearing to substantiate the Secret Doctrine, and satisfy a credulous world, that those archaic ages were no phantasmal dreams of bygone sages, but facts covering enormous periods of the world's development. We see how grudgingly they are accepted, when ethnologists, geologists and scientists all combine to minimise those periods, and contract, into a few miserable thousands of years the eons of earth's cyclic changes. As evolution proceeds, the needed proofs will be in the heart's eye of every man who wills to search those records for himself; until then, we glean together from the harvest of the past, much that gives a coherent panorama of early ages; and must needs credit the veracity of its recorders till we ourselves have trained the eye of knowledge for personal justification of its truth. Three great Rounds, divided into seven mighty phases, had already prepared and densified this globe to such extent that man, even as then in his inchoate form, was a visible, tangible specimen—an albuminous transparency of unwieldy proportions. Thus came the Fourth Round destined to people the globe of greatest materiality and density, and it is with the seven Great Root Races of that Round that we now deal. Much that is gathered into a consecutive account is taken direct from Madame Blavatsky's monumental work, "The Secret Doctrine"—with graftings here and there from Scott Elliot's "Story of Atlantis"—so no quotations are marked, since this paper was intended for the use of a small band of students who have but little time to follow up the subject through that undying monument of H. P. B.'s devoted labors; but to her is this outline of racial development due.

Every ancient scripture shows that men evolved primarily as luminous incorporeal forms, over which the physical frame was built from lower forms and types of animal earth-life.

The first races of men were therefore simply the images, the astral doubles of their fathers, who were the most progressed entities from a preceding though lower sphere of evolution, the shell

of which is now our moon; Evolutionary law compelling these entities to pass as monads through all the forms of life on this globe previous to becoming human.

With this Fourth Round, however, some alterations in this law seem to have occurred, and we find that though a coarse vegetative and mineral growth was in preparation, the human entity, such as he was, came on before animal life was vivified or took on inherent potentialities.

The term "Root Race" is applied to one of the Seven great divisions of a Round, and "Sub-Race to a sub-division of that Race. Thus the Evolution of man proceeded as follows with regard to this present Round: Three Rounds had preceded it and millenniums had been occupied in the formative process of the globe itself. It had passed through periods in which its component parts were, fire-mist, and gaseous, fluidic, and finally carbonaceous elements. During the three previous Rounds the atoms had been gathered together and the Lord of the world had energised crude material into more plastic form. It is therefore with the great Fourth Root Race of this Fourth Round or procession round the chain of globes which we now call our earth, that I shall now deal. Soma, the moon, on which evolution proceeded first, was the third of that chain; and when her energies became exhausted another nucleus of energy began its cycle, drawing from the disintegrating planet all she had to give of life, and utilizing its vital forces to increase its own potentialities.

The First Root Race that came to be what we will consider as human, had of necessity to assume the consistency, so to speak, of the planet that was to be its field of evolution for millenniums of ages. Thus we are taught that its First Root Race and the seven sub-divisions thereof were of tenuous, ethereal composition, much like jelly fish but comparatively formless; inchoate yet withal luminous, non-intelligent but super-spiritual. In each succeeding race and sub-race he becomes more encased in matter—but matter still of an ethereal character. He was sexless and like the animal and vegetable kingdoms he developed monstrous bodies to correspond with his coarse surrounding.

If the materialized forms that we are told are seen oozing out of the bodies of mediums at seances could, instead of vanishing, be made fixed and solid, the creation of the First Race would be quite comprehensible. It was a speechless, colorless race—for color is under the domination of Karma, and these being mindless could not take on its characteristics. You may recall the allegory of the great ascetic, Kanda, being tempted by a beautiful nymph named Pramlochâ, sent for that purpose by Indra or rather Kama Deva, and the ascetic's unconsciousness at the lapse of time spent in her company. When Kanda at last realizes this, he drives Pramlochâ away. She, in her flight, wipes off the perspiration from her body on the leaves

of the trees, which being collected by Soma, the moon, becomes matured into a human girl-child. Kauda stands for the First Race. He is a son of the Lunar Pitris—hence devoid of mind, since he could not distinguish, a day from a thousand years spent in the maiden's company. Having Manas only developed as the Kâmic Mind, Pramlochâ symbolises the lower animal humanity. But the daughter, Mârishâ, born of the sweat of her pores, stands for the Second Race of mankind. These drops of sweat after many a transformation grow into human bodies, till we find in the Third Race, the androgyne, these drops of sweat changed into greater, denser drops which grew, expanded and became ovoid bodies—huge eggs—which ultimately evolved that egg-born or Third Race.

The Puranas, Chaldean and Egyptian fragments, as well as the Chinese traditions, agree with the "Secret Doctrine" as to the process and order of evolution.

This First Race of men then, were simply the images, shadows, or astral doubles, projected by their Fathers who were the pioneers or most progressed entities from the world of Soma or the moon. Over them, as over the whole earth, this moon shell was still all potential, for, having generated the earth, its phantom, she attracted it by magnetic affinity, and sought to form its first inhabitants on the same lines as her late pre-human monsters : this monstrous creation was slain by the Dhyânis.

Evolutionary law compelled the Lunar Fathers to pass, in their monadic condition, through all the forms of life functioning on this globe. They passed through forms inconceivably different in shape and color from present humanity. Aristophanes states : "Our nature of old was not as it is now ; it was Androgynous, the form and name being common to both male and female ; their bodies were round and the manner of their running was circular." These are sometimes referred to by H. P. B. as the "pudding bags."

The Christian scriptures tell of "those who had the likeness of man yet had the appearance of a wheel. They were terrible in force and strength, half human, half animal. The first conditions of the globe seem to have evolved from the abyss of waters and darkness. Creatures most hideous and weird to look upon—amalgamating a semi-human with animal forms. Men with four and two wings, human beings with two heads, with legs and horns of a goat, bulls with heads of men, dog-like creatures with fishes' tails. The archaic legends furnish us with animal forms equally terrifying—flying serpents, flying horses, winged dragons, those belching out fire destroyed all within their reach ; while the monsters of those later days—seen in our museums in skeleton form—fill us with terror at their size and bulk. The stanzas of Dzyân tell us of these monsters, "Watermen terrible and bad," which had been created from the remains of the three previous Rounds—from the dross and slime of the animal, vegetable and

mineral deposits—in the semi-fluidic matter of which the earth was then composed. As the first two races became more encased in matter, their sub-races densified, though still principally ethereal. The crude plants and so-called animals which preceded the first mammalians gradually became consolidated in their physical structure by means of the cast off dust of the minerals which were already crystallized and immetalized, and also from the human refuse, whether of living or dead materials on which they fed and which gave them their outer bodies. Man as he became more built up of physical atoms re-absorbed what he had given out and which in time became thus transformed, in the living animal crucibles through which it had passed. While man was still ignorant of his creative power on the human plane, all his vital energy scattered far and wide, and could thus be used by nature for the production of the first mammal-animal forms. "Evolution is an eternal cycle of becoming, for nature never leaves an atom unused."

This gradual densification and cohesiveness went on through the Second Race, so that it is difficult to distinguish definitely between the two First Races—the first literally merged itself into the Second—since when the First had produced its shadow or extended itself into astral form, it took that as its vehicle and began the building of physical atoms. The higher pitris or Dhyânis had no hand in his creation—for as yet he had no middle principle to serve as a medium between the highest and the lowest, for he lacked manas—so that the monads incarcerating themselves in those empty shells remained totally unconscious of aught that could assist their progression or evolution.

The First Continent occupied the polar regions—that being the best evolved in structural conditions.

The Second Continent or Hyperborean, was S. W. from the N. Pole. This gives us the northern part of Asia and Europe—Greenland, Spitzbergen, Norway, Sweden, and what are now their adjoining islands. It probably also included on the American side, Baffin's Bay and its lands and promontories; there it hardly reached southwards more than 70° lat. Here it formed a horse-shoe continent, one end including Greenland with a prolongation crossing two ends being united in what is now the northern fringe of Eastern and Western Siberia. This land surface had almost a tropical climate. It broke asunder and disappeared—presumably as the Third Continent was rising from the water.

The Third Continent—Lemuria—stretched across the Indian Ocean, to Australia, also Northward including part of the remains of the Hyperborean lands—Sweden, Norway, Siberia, Kamchatka. It included an area from the foot of the Himâlayas which it then separated from the *then* inland sea covering Mongolia and Thibet, and the great Gobi or Shamo desert. From Chittagong West

to Hardwar and Eastward to Assam across S. India, Ceylon, Sumatra, Madagascar on its right, Australia and Tasmania on its left, running down to within a few degrees of the Antarctic circle. It also extended from Australia, then an inland region, far into the Pacific Ocean beyond Rupa Teapy or Eastern Island, on the Atlantic side, in the shape of a horse-shoe, past Madagascar, round South Africa and on the Atlantic, up to Norway.

We are also informed that the English Wealden formation, which is a freshwater deposit, is the original bed of a main stream draining N. Lemuria during the Mezozoic age. This continent sank beneath the waves, leaving here and there some of its highland tops which are now islands.

"This First Race was speechless. The Second evolved the Egg-born" or Third Race. *They* possessed a sound language which language was a slight improvement on nature sounds; articulate, monosyllabic speech developed among the third or yellow colored human races. This creation occurred in some mysterious way, the embryo being nourished outside the parent body by cosmic forces. It is comparatively easy to imagine an oviparous humanity, since even now man is in one sense "Egg-born," and to-day scientists say, little is known regarding ante-natal digestion or differentiation into its subsequent complex phenomena. The Third Race of man is the most mysterious of all the five hitherto developed Races. The units of humanity began to separate in their parental shells or eggs and to issue out distinctly male and female, and as time rolled on they began to lose their natal capacities. Towards the end of its Fourth sub-race the babe lost its faculties of walking as soon as liberated from its shell, and by the end of the Fifth, man was born under the same conditions and by identically the same process as our historical generation—this requiring of course millions of years to accomplish. It was in this Third Race that Karmic Law forced the Creative Gods to incarnate; then only was speech developed, for language could not exist in rational form before the full acquisition of reasoning faculties. Houses and cities were built by this race—owing to climate changes. This Third Race was separated into three distinct divisions consisting of men differently created. The first two were produced by fission or budding method, presumably unknown to natural history, while the early sub-races of the third developed their species by a kind of exudation of moisture, hence called the "sweat born," the drops of which formed a ball or egg that served as an extraneous vehicle for generation. The little ones of the earlier sub-races were born androgynous. It is in the Third Race that the separation of the sexes occurred; from being of one sex they became bi-sexual and finally the man-bearing eggs began to give birth gradually and imperceptibly, in their evolutionary development, first, to beings in which one sex predominated over the other, and finally to distinct men and women. These

humanities developed co-ordinately on parallel lines with the four elements, every new race being physiologically adapted to meet the additional element. We men have learned to live in every climate whether frigid or torrid, but the first two races had nought to do with climate nor change of temperature, and thus we are taught that men lived, down to the close of the Third Root Race when eternal spring reigned over the whole globe, such as they say now is enjoyed by the inhabitants of Jupiter. Man evolved gradually, into the present dense material form from an almost transparent jelly-like texture—evolved apparently by natural forces into immense formless masses, gigantic semi-human monsters which could not be injured or destroyed by death; being so ethereal, so little human in constitution, they could not be affected by any element, flood or fire. But their sons, the Second Root Race, could be, and were so destroyed. The ever-blooming lands, Greenland amongst others, of the Second Continent, were transformed from Edens with their eternal spring, to Hyperborean Hades, a transformation due to the displacement of the great bodies of water of the globe—to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of evolution and consolidation of the globe during the human period. The Mind-born (the boneless) gave birth to the Will-born (with bones); this took place in the middle of the Third Race 18,000,000 years ago, a period preceded by nearly double this, of mineral and vegetable development.

That the existence of these earliest races cannot be proved by science is due to the fact that being boneless there was nothing left to be deposited in the primary strata of the earth, only in the uppermost so-called alluvial layer. Thus if we could conceive a ball of fire-mist becoming gradually a planet, a self-illuminating globe, then to settle into a man-bearing world, after having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-jelly speck that becomes the sarcode or protoplasm, to the gigantic reptilian monsters of Mesozoic times, we can better understand that "there were giants on earth in those days," as told in archaic scripture and that the modern muscular man was, perhaps 25,000,000 years ago just such another "organism without organs," of homogeneous substance with a structureless luminous body within, and perhaps a somewhat human form without which, as the cooling process of the earth went on, became the solid being he now appears to physical eyes.

We now come to the most interesting portion of Anthropogenesis, that period which makes of humanity, manasic beings. But first a short epitome. Humanity had been the creature of inexorable evolutionary law for three great Root Races. They had lost most of the ethereal conditions, for into that had been builded atoms of physical density, but with this solidarity there had crept in vices of appalling ignorance, with personal selfishness as th

main root. Brute force alone availed, and evil, as the world now calls such, was paramount; yet remember it was not evil generated by conscious knowledge and will, but only so far as it concerned the following of the Kama Manas.

Probably they only are responsible to the Lords of Karma for the sins committed after Manas had been engrafted on their more animal consciousness. In this way we see the enormously heavy debt that may be incurred by thinking humanity and how bitter is the payment when the mind becomes the factor of the sin. Those who endowed man with mind are the Solar pitris. They gave this immortal Ego to guide the animal humanity and raise in it a potentiality of spiritual energy, whereby its supreme consciousness was assured. These Solar Dhyânis were called "lords of persevering ceaseless devotion" (Pranidhana), "Therefore they of the Fifth principle (Manas) seem to be connected with, or to have originated the system of, the Yogîs who make the pranidhâna their fifth observance." The Trans-Himâlayan occultists regard them as identical with the Kumaras or Agnishvâttas. These Kumaras refused to incarnate in the early Third Race, as ordered, for they found humanity too base to admit the spiritual Manas to their evil hearts. But evolutionary law had to be obeyed in its inexorable workings. So they were forced to do so at a later stage at a time when the Kama Rupa had been brought under the sway of animal mind, the lower manas we call it, and thus their task became a far more complex one than it would have been, had they assumed sway over the more plastic, simpler, if cruder forms.

Hence archaic records begin when these Divine Kings, Rulers, Kumaras, Asuras or Pitris, took up their duty of moulding, teaching and guiding the earlier humanities. By way of passing the subject, I may say there were seven grades or classes of these Pitris—three incorporeal and four corporeal. There were also two other varieties—Agnishvâtta and Barhishads. The first, the Solar or "Pitris of the Gods"; the second, Barhishads or corporeal beings—"Pitris of the Demons." Thus, the twelve great Gods, the Jayas, created by Brahmâ, to assist Him in the work of creation in the very beginning of the Kalpa, lost themselves in Samâdhi and neglected to create; thereupon they were cursed to be repeatedly born until the seventh Kalpa. The "Secret Doctrine" naming them Dhyan Chohans, who have charge of the spiritual Mânasa of the worlds.

Just to epitomize the series I quote a few extracts from the stanzas of the "Book of Dyzan"—the oldest records the Archaic Teachers have given to the world.

"Seven times seven shadows (etheric forms) of future men were born, each of his own color and kind. The fathers, the boneless, could give no life to beings with bones. Their progeny were

bhuta, or phantoms, therefore were they called the Shadow Race. The subtle bodies remained without understanding (manas) until the advent of the Suras (gods) now called Asuras (not gods).

"How are the Manûshya born? The Manus, with minds, how are they made? The Fathers called to their help their own fire (electric fire) which is the fire that burns in earth. The spirit of the earth called to His help the Solar Fire. These three, the Pitris and the two fires, produced in their joint efforts a good rupa. It could stand, walk, run, recline or fly. Yet it was still but a shadow with no sense." This creation was a failure, and was not sufficiently perfected to construct man as the thinker in godlike forms.

"Then the second evolved the third—the egg-born—the egg of the future race; the man-swan of the later Third Race; first male-female, then male and female."

Having only just reached the human levels on entering their cycle of that evolution on the present Round, the Monads of the lowest specimens of humanity, those narrow-brained South Sea Islanders, Tasmanians, Africans, and others of like grade, had no Karma to work out when first born as men, as their more evolved brethren in intelligence had.

The former are spinning out Karma only now; later, ourselves and others are burdened with past and present Karma. So we conclude the savage has compensations not accorded to those of greater evolutionary progress.

"The Third Race became the Vâhan of the Lords of Wisdom—" "Sons of will and Yoga." It was by concentrated effort of will upon the child brains of humanity, by these will-born Lords, that enabled them to produce therein the phenomenal results of their own inherent energy. Intense volition being followed by the desired result—by the action of that mysterious Kriyashakti in fact.

During this later Third Race the animals acquired bones and became solid, they seem to have separated into two sexes before humanity had done so, and it seems to have been through the most mindless of humanity that the sex evolution first developed. After which came that gross fall into matter that caused the sons of wisdom to spurn the mindless earlier races and to make again the attempt during its later periods of mind development.

The aeons that must have passed in these efforts finally culminated in the solar gods realizing their responsibilities. So they say "The Amânasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better. Then all men became endowed with Manas. They saw the sin of the mindless, which were struck with sterility and perished." Though by descent some of these monstrous Red and Blue Races of animal men still remained; those half-animal tribes still remain as Australian Bushmen, Tasmanians, now extinct Veddahs of Ceylon wild men of Borneo, Negritos of Africa, Andaman Islanders, the

Esquimaux and others. Travellers tales are full of these queer semi-human remnants of what were in ages past mighty races that ruled the world. These races have survived the era of their civilization by reason of only portions of their lands being submerged, and a few tribes were left, when vast continents were swept away by earthquakes, cataclysms, or complete submergences. Australia is one of the oldest continents above the waters and is in senile decrepitude. It can produce no new forms, occult teaching tells us, unless it is helped by new and fresh races and artificial cultivation.

This Third Race mankind is the most mysterious of all these five races we are considering—and demands necessarily most of our time. It is said to have perished about 700,000 years *before* the beginning of what is now called the tertiary or eocene age.

It is with the later sub-races of this Third Root Race to which we turn for the beginnings of creed and worship with their legendary memory of whence they drew their being. We find them using the moon as the greatest Deity ; Maia, the great mother, had impressed her worship on her children and to Her they turned for all that they deemed sacred. Occult teachings call the moon the occult mystery of mysteries, as it reveals its parentage of the earth planet. It was essentially the object of worship for this Third Race. For purposes of sorcery it had a dual power of evil and good with the Fourth Root Race—the Atlanteans—while with the Fifth, our own race, the lunar and solar worship divided it into two distinct factions, and aeons later it led to the great Mahâbhâratan war, which Hindu occultists tell us was in truth a strife between the Suryavanshas and Indovanshas or Chandravanshas.

The rise of this race, or even its existence, is difficult to trace, as the names of the third and fourth continents in archaic records were neither Lemuria for the third nor Atlantis for the fourth. Most of the correct names of the countries and islands are given in the Puranas, but are not traceable without an Occult Key. It was an enormous continent comprising the whole area from the base of the Himâlayas which separated it from the inland sea—now the Gobi desert—Thibet, Mongolia, as far East as Assam, Southern India, Ceylon, Sumatra, with Madagascar on the right and Australia and Tasmania on its left, down far into the Atlantic Ocean when Australia was an inland region. We are also taught that the now Polar region which formed the cradle of the earlier races was also the tomb of the bulk of mankind of that region during the Third Race, when this gigantic continent of Lemuria began separating into smaller continents. This was due, the archaic teachings say, to a decrease of velocity in the earth's rotation ; "when the wheel runs at its usual rate its extremities (the Poles) agree with its middle circle (the Equator). When it runs slower and tilts in every direction there is a great disturbance on the face of the earth. The waters flow towards the two ends and new lands arise in the middle belt,

while those at the ends are subject to Pralayas by submersion or glacial epochs "—and again : " Thus the wheel (the earth) is subject to, and regulated by, the spirit of the moon for the breath of its waters (tides). Towards the close of a Kalpa of a great Root Race, the regents of the moon, the Fathers or Pitris, begin drawing harder and thus flatten the wheel about its belt, when it goes down in some places and swells in others ; and the swelling running towards the extremities, new lands will arise, and old ones be sucked in."—I quote these sentences at length from the archaic commentaries, Indian and Thibetan sources, showing as they do, such a wondrously exact knowledge of geological events and clear explanation of their causes. In reference to the homes of these mighty Third and Fourth Race peoples you have but to turn to Sanskrit and Tamil literature for abundant proofs. In the Sûrya Siddhânta, the oldest astronomical work in the whole world, and in the works of Asura Maya. The Atlantean Astronomer, the Seven Sacred Islands, Dvipas, are referred to. The " Secret Doctrine " tells of an ancient continent which stretched from Spitzbergen down to the Straits of Dover, including the western portion of the British Isles. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria—ages later some of the Lemurian remains re-appeared again on the face of the oceans. Thus is Atlantis included in the seven great Insular Continents, since the Fourth Race Atlanteans came into possession of some of the Lemurian relics of land and settled on them. Easter Island is a case in point, and was occupied by some of those who escaped the cataclysm which befell their own land, but perished later, on this remnant of older Lemuria in one day, by volcanic fires and lava.

India of the pre-historic ages was doubly connected Northwards and Southwards, with the two Americas, and Lemuria now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on one hand Eastwards to Upper India and Sunda Island ; Westwards as far as Madagascar and Africa. It however was breaking asunder gradually for neither Africa nor the Americas, still less Europe, existed in those days. There was not much of Asia for the cis-Himâlayan regions were covered with seas and beyond them stretched Shveta Dvipa, the White Island, which we name Greenland and Siberia now.

Easter Island, one of the few remnants left of this huge continent, belongs to the earliest civilization of the Third Race. Curiously enough it was a sudden volcanic upraising of the ocean floor which raised this small relic of the Archaic ages—after it had been submerged with the rest, uninjured, with its volcano and statues during some submergence of polar lands—but it remains still a standing witness of Lemurian existence. It is said that some of the Australian tribes of flat-headed aborigines are the last pure remnants of the last descendants of the Third Race,

If we regard the second portion of the Third Race as the first really human race, with solid bones, then Hæckel's surmise that "the evolution of these primitive men took place in either Southern Asia or Lemuria," is correct enough. Says an ancient commentary: After the great flood of the Third Race (Lemurians), men decreased considerably in stature and the duration of their lives was diminished; having fallen down in godliness they mixed with animal races and intermarried among giants and pigmies (the dwarfed races of the poles), many acquired divine—nay more—unlawful knowledge and followed willingly the left path." This fact was repeated millenniums later at the end of the Atlantean era. "They built great images, 9 yatis (27 ft.) high—the size of their bodies." These same statues have been discovered on the outskirts of the Gobi desert, a region which had been submerged for untold ages, all of them between 20 and 30 ft. high, and 8 ft. across the shoulders. This stature, however, after the destruction of Lemuria, steadily decreased and finally some millions of years later dwindled to some 6—7 feet, and in other races 4—5 ft. This sinking and transformation of Lemuria began nearly at the Arctic circle and the Third Race ended its career in Lanka—or rather that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka while the enormous island of that name, was, in the Lemurian period, submerged.

FIO HARA.

(To be continued.)

*"A CRITICISM OF THE 'NEW THOUGHT' MOVEMENT."**

ABOUT three years ago what seemed at the time the merest chance put into my hands a copy of Lilian Whiting's "The World Beautiful." It opened up to me a new avenue of thought which with more or less diligence I have traversed. I found the names of books and writers that up till then had been unknown to me, and matters were spoken of which had all my life been of interest to me, but my inability to realize in my own experience their substance had left me with a dull feeling of despair. My path through life had shown me a world that was by no means "beautiful," for those in it were mostly composed of those who had succeeded in appropriating all that was best, and those who had been their victims. And it went "so heavily with my disposition that this goodly frame, the earth, 'seemed' to me a sterile promontory: this most excellent canopy, the air—this brave o'erhanging firmament, this majestical roof fretted with golden fire—no other thing than a foul and pestilential congregation of vapours," and "Life," as Schopenhauer has it, "a disease which only death can cure." I never could

* The substance of a lecture delivered to the Edinburgh Lodge of the Theosophical Society by J. D. Crawford, M.A.

accept the teachings of the Materialists: they seemed so intellectually absurd. That matter contained the promise and potency of all thinking; that we died even as the flowers; that consciousness was the result of a certain molecular movement in the matter of my brain; that there was annihilation of the thinking principle; all these doctrines seemed to satisfy many, but they paralysed me. The best of the materialists seemed to be most inspired to do good work in the world when they thought least of their doctrines. I used to wonder at Mrs. Besant's zeal for the propagation of Atheism and a godless, mindless, mechanical universe of matter and motion, when all the time her heart seemed breaking for the sufferings of the world. Such a view of the world and the meaning of things had filled me with despair. I had already tried the church and found it unsatisfactory. I had flung with loathing my divinity books against the walls of my room and found myself—nowhere. But now in the main principles that Theosophy has given me I find a centre. The meaning of this "all unintelligible world" is beginning to come to me: and as Theosophy is all-embracing, this one aspect of life and mind, which is embodied in the so-called New Thought Movement, falls naturally to be examined.

In a Lecture at Steinway Hall, Chicago, Mrs. Besant distinctly recognized that all the various schools of the New Thought Movement are parts of a great whole, that they are making for the one goal—"the recognition of the truth that spirit is the ruling force in the universe, and that matter is only the expression taken and used in order that spiritual forces may express themselves on different planes and in different regions." It is therefore not without reason that I bring this subject under the notice of the members of this Branch.

I have endeavoured to study the New Thought in all its aspects. I have read all the writings of the best writers on the subject: and I have read also some of the worst. I have been among the representatives of the movement both here and in London. I have attended Lectures and paid my money for private courses of lessons. I have made the acquaintance of many good men and many good women: and I have met with some hare-brained enthusiasts and a few charlatans. I have studied the methods adopted by some schools and practised those methods which seemed good to me. And I have come to the conclusion that the New Thought Movement in its essence is emphatically good—very good. And I shall try to set before you its salient features.

II.

This "Mental Science" movement is only a surface-sign of a far deeper and more widespread movement. It is the case that action and re-action are equal and opposite in the physical world. The heat that causes the leaves to shrivel on the trees

creates the thunderstorm that brings them refreshment. The antidote grows near the poison; and nature is full of compensations. And while we have millionaires springing up around us—men with scheming brains and shrivelled hearts, who, intoxicated with the fascination of rapid money-making, shrink from no course of action which will fill their coffers though it means misery to multitudes: yet, on the other hand, there are not wanting signs of a deep and widespread ethical movement which in time will acquire such force and volume as to overwhelm and sweep away Mammon and all his brood. The old "aristocrat" has been submerged by the new "plutocrat" who is not a "thing of beauty" nor will be "a joy for ever." But he will pass away and give place to men and women who are pure in soul and beautiful in body.

The New Thought is only a phase of this great movement in the evolution of "mankind in the making." It is a recognition of the existence in man of powers that show his divine origin and nature: of powers whose exercise means a splendid spiritual development of unlimited range and which will put the possession of material wealth into its true position of subordination and give prominence and eminence to those qualities and faculties which alone constitute the true greatness of man.

Our age has produced a Spencer whose mind has held the conception of the mechanism of the Universe working from its beginnings in the fire-mist of the nebular hypothesis through the vast stages of its evolution to the organism of man and society. We have a Haeckel who can follow the wondrous dance of the atom, through its myriad combinations in the structure of matter. But who can tell us what is this omnipresent force which is shaping the destiny of the Universe? Who has, as yet, presented us with a last analysis of the atom? We feel that we cannot stop at the atom. This idea gave rise to Kelvin's famous attempt to get behind matter and show that matter is not an Ultimate, but is itself from the ether. Consequently the last word of science is not "Matter" but Energy. The new discovery—Radium—whose wonderful properties have upset so many theories and conclusions which were regarded as final, shows that the atom is only a temporary incarnation of energy and that the "foundation stones" of the Universe, as atoms were called, are born, grow old, and decay. They disintegrate and liberate the enormous energy that is stored up in them. The analysis has proceeded so far as to indicate that we are in the presence of an Infinite and Eternal Energy which is the source of all things and beyond which we cannot go. We are in the presence of the Infinite Mind-Energy which is the one universal essence, all-creating, all-pervading, all-sustaining. The mind in man is this universal mind, and when the new School of Psychology says that "all is mind" and that "man is all mind" it is with some such idea as this that he makes the affirmation. The recognition of this fundamental fact is the basis of the New School. The investigation into and the application of these laws is their work.

III.

The work of the French hypnotists, and particularly those of the Nancy School, has led men to the knowledge of the wonderful powers that are latent in man. The French scientific investigator does not trouble himself with any conceptions of the universe in regard to the wonderful uses he can make of suggestion both in hypnosis and in the waking state. But the achievements of Liebeault, Bernheime, Lagrave and Levy have opened up a new world to the psychologist and the radio-activity of thought has been utilised in marvellous ways. So much so that in less than thirty years the old psychology is now becoming discredited and a new school is taking its place. The old "Psychology," in the words of Prof. William James, "is but a string of raw facts, a little gossip and wrangle about opinions, a little classification and generalisation on the mere descriptive level, a strong prejudice that we *have* states of mind and that our brain conditions them; but not a single law in the sense in which physics shows us laws." This body of doctrine now becomes intellectual lumber, and a living science of the mind is now being taught.

The new Psychology starts with the idea that the fundamental fact of the universe is Thought-Energy and that man in his essence is a ray of this eternal energy: this energy is also radio-active. In this idea we shall find the source of the power which many undoubtedly can, and do, exercise. We shall see that Man is essentially One with God and within certain limits, which are believed by many to be self-imposed, shares his power. And when Man fully realizes this oneness with the Infinite it will be found that the saying of Christ, that his followers would do as great works as he did, was literally true. It is no poetical figure to say that "in God we live, move and have our being." The visible universe is a concreted manifestation of Deity, and just as God creates, so man, in his measure and manner, creates. This power, so long and commonly unrecognised, is the basis of the modern psychology. The marvellous results in physical regeneration and moral reformation which have been achieved in hundreds of thousands of instances are due entirely to this power inherent in Man. These physical and moral changes are facts; but the theories put forward in explanation of them are many and conflicting. Some are of a partly religious and others of a quasi-scientific nature. So we have Christian Science, Divine Science, Faith Healing, Mental Science, Mind Cure, Suggestive Therapeutics, Hypnotic Treatment, Zoism, and many others. But in all these systems I find one common feature, the direct or indirect recognition of what for want of a better name may be called the "Dual Mind" in Man. This is sometimes called the "Un-

conscious Mind " or the " Subjective Mind " and the idea is presented in different forms. But it is not to be understood that there are two minds which are separate and distinct from each other ; but that the mind, as manifested in man, is really one, but limited in one direction and limitless in another. The limited direction is that in which it touches so-called Matter and becomes objectified and concreted by space and time limitations in this matter : and in the other it loses itself in the infinite mind. As an iceberg is formed in the sea and from the sea and floats with only an eighth part of its whole volume above the surface, while the remaining seven-eighths are below, so only a small fraction of the mind of man is objectified in his present consciousness, and the remaining part, his subjective mind, is below his consciousness ; but it is ever active, powerful and effective, and in constant contact with, or forming part of, the universal mind—God.

And here I may interpose the remark that in discussing this subject I do not like to use the term " God." This word has so many different meanings. To the average man who goes to church because it is " respectable " it contains the idea of the magnified non-natural man who is in some curious way three persons, of whom he speaks as familiarly as he speaks of the man in the next street, and whose ideas of morality are the same as his own : that Being who can be moved by tears and prayers to break his laws at their importunity ; who will grant them favours if they attend to the " preaching of the word ;" who will send the rain to water their crops if they only let him know that it is necessary. To them it means a limited being who, seated upon a throne, listens to the hymns of sycophantic angels and is delighted with the grovelling submission of his worshippers. Rather do I prefer to use a name which conveys the idea of a universal power permeating and infilling all things ; which lives in the rippling brook and the rolling ocean ; is heard in the whispering wind and loud-voiced storm ; which gives beauty to the flowers and strength to the oaks ; which is felt in the clasp of a good man's hand and thrills in the sound of a loving woman's voice ; which is seen in the painter's vision and the poet's dream—the Eternal Life, the Eternal Love whose vestments are created things and whose thoughts are Men.

On the existence of this inexpressible reality rests the New Thought Movement, and whatever we may think of Mrs. Eddy personally there is no doubt that much is owing to her promulgation of the doctrine of " Christian Science " for it called attention to the remarkable powers latent in man. In the *Fortnightly* for Dec. 1902, Mrs. Stobart says with truth that " Eddyism owes what success it has to the fact that a clever, though unintellectual and somewhat unscrupulous woman has ridden the tidal wave of reaction following the uncompromising materialism of the Huxley-Tyndall-Spencer period, and has so guided the modern psychical current as to reach

the high and dry beaches of that unenlightened portion of humanity left thirsting for waters of spiritual hope and comfort. For Mrs. Eddy has used in her curative system a sublime principle already shining for this age as a star in the dark heaven of doubt, the principle of the unconscious mind. of the power that is within Man which at work unconsciously to the individual in every living organism throughout the scale of nature, has ever for its object the preservation and development of the species."

Mrs. Eddy is not the originator of the system with which her name is so intimately associated. In the year 1864, a shattered invalid, she was helped into the office of " Dr." P. P. Quimby, (Julius Dresser) an American, who had performed hundreds of cures by persuading his patients that their diseases had a mental origin and were in all cases the results of beliefs that had been sown in their minds—most frequently by the doctors themselves. By inducing in the minds of the patients a series of thoughts of an opposite kind he freed the patient of the disease. Mrs. Eddy was in this manner cured and being " cute " she saw its potentialities and then set to work to produce that hazy and wearisome book called " Science and Health," which has run through more than two hundred and thirty costly editions, and passages from which, alternately with portions of the Bible, form the whole bill of fare at Christian Science Meetings.

IV.

Let us now look at the New Thought teaching on the subject of what we shall call for convenience the Dual Mind. To Western philosophy it may be said to be new : but to the philosophy of the East it is by no means new : it is very old. Oriental thinkers had long recognised its existence and realised its power. They saw in it their union with the Infinite and the seal of their immortality. Life was one and eternal : and consequently they looked with wondering eyes on those who desired things which were material and impermanent.

> " Poor world " they said, " so deep accurst
> That runn'st from pole to pole
> To seek a draught to slake thy thirst—
> Go, seek it in thy Soul,"

" In thy Soul ! " In the subjective mind which through its link with the Infinite we may regard as the soul.

One of the best authorities on this subject is T. J. Hudson whose " Law of Psychic Phenomena " is a thesaurus of facts and proofs. He constantly speaks of Man's two minds and differentiates them thus :

THE OBJECTIVE MIND

takes cognizance of the objective world through the media of the five senses, and guides man in his struggle with his material environment, and its highest function is that of reasoning.

THE SUBJECTIVE MIND

takes cognizance of its environment by means independent of the physical senses. It perceives by Intuition.

It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective mind is stilled. It is the subjective mind which is at work when a man is under hypnotic influence. At that time it seems to leave the body and to be capable of travelling far away and bringing back information. It is the subjective mind that reads other men's thoughts and the contents of closed books and sealed letters. It seems to have an existence independent of the body for it can go away while the body is asleep, and Hudson refers to more than a hundred cases in which physical cures were effected by him. When going to sleep he ordered his subjective mind to get into contact with the subjective mind of sick and ailing friends and give suggestions of health. The suggestions were given without the knowledge of the patient; and in the cases referred to it was shown on the testimony of (one or two) friends who were aware of what was being done, that he was successful in his mental treatment.

In addition to the recognition of the objective and the subjective mind there is the recognition of the all-powerful control by suggestion. Liebeault and Levy were the first to perceive this and to develop it in their practice. Their experiments with patients under hypnosis made them aware of its power and they applied it methodically and with success to patients in the waking state. From these and similar experiments there has emerged the knowledge of the fact that the subjective mind is constantly controlled by suggestion and always reasons deductively, and never inductively.

It never finds major premisses: but when a major premiss is impressed upon it by Suggestion it proceeds infallibly to the conclusion, and applies it to the calling into existence of the state or condition suggested. So by making suggestions to his subjective mind, a man may call down blessings upon himself, or he may call down curses. This, in the body and mind, is the result of the control of the physical organs by the subjective mind. Constantly keep in your mind the idea that you are strong mentally, physically, and morally: that you have no sickness of any kind, and, in proportion to the depth and tenacity with which you hold your thought you will realize these states in yourself. Constantly hold the idea that you are sick, that you are going to be sick, that you are going to "catch" the infection of the prevailing epidemic and you will probably be a victim. Keep constantly in your mind the idea that you are "a miserable sinner" and your friends will soon find you to be so. It is well that the devout churchgoer who, with his lips, makes that acknowledgment, does not really believe it: otherwise the consequences might be disastrous. We are only "light half-believers of our casual creeds, who never deeply feel or strongly will."

J. D. CRAWFORD.

(To be continued.)

*CONCERNING H. P. B.**

LET us for a few minutes turn our thoughts together to the woman without whom in every probability there would have been no Theosophical movement to-day as we understand it.

Let us consider briefly the crude and blundering question: "Do you believe in Blavatsky?"

To me this question sounds strange, sounds even, if I may say so, vulgar. "Blavatsky?" No one who knew her, knew her thus *tout court*. For her enemies even, while she lived, she was Madame Blavatsky, or at least H. P. Blavatsky; while for her friends and lovers she was Helena Petrovna, or H. P. B., or the "Old Lady"—which last once gave occasion to a pretty witticism of a friend, who slyly remarked that it would have been awkward had Madame been Monsieur.

When then such an uncompromising question as this is put to us, how are we to answer it in utter honesty, if, as is the case with most of us who have studied the subject, we refuse to adopt either the ignorant position of blind prejudice, which thinks it answers infallibly by screaming the parrot-cry of "trickster," or the, to me, still more ignorant view of blind credulity, that once on a time tried to parade our Theosophic streets proclaiming the Bandar-log mantra of "H. P. B. says," as the universal panacea for every ill and solvent of every problem—a species of aberration which I rejoice to say, has long ceased from troubling us?

To this question, the only answer that the vast majority of our present day fellowship can give is perhaps somewhat on these lines: We never knew Madame Blavatsky personally, and now at this late date, in face of the absolutely contradictory assertions made concerning her by her friends and her foes, it is not to be expected that we can pronounce magisterially on a problem which has baffled even her most intimate friends, or solve an enigma which is as mysterious as the riddle of the ancient Sphinx.

What we know is, that in spite of all that people have said against this extravagantly abused woman for upwards of a quarter of a century, the fundamentals of Theosophy stand firm, and this for the very simple reason that they are entirely independent of Madame Blavatsky. It is Theosophy in which we are interested, and *this* would remain an immovable rock of strength and comfort, an inexhaustible source of study, the most noble of all quests, and

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the most desirable of paths on which to set our feet even if it were possible, which it is not, conclusively to prove that H. P. Blavatsky was the cleverest trickster and most consummate charlatan of the ages.

For surely even the most prodigal of sons may recall dim—nay, even bright—memories of the glories of the mansions of his father's house ; his report need not be necessarily false because he is in exile, feeding with the "swine," and grown like unto them. He may by chance have eaten of the "moly ;" his memory of home may be coming back. Nay, in this case, it had come back, though seemingly in a chaotic rush, for in fact and truth—and this is what really counts in the whole matter—it has awakened the same memory in many a one of us, his fellow exiles, who bless him for the story—a true "myth "—which he has told.

All this and more, even the most cautious of us can answer, and so set H. P. B.'s testimony concerning herself, the "memories" concealed within her books, which memories none but the knowing can know, against, on the one hand, the faults of their scholarship —for she was no scholar and never claimed to be one, a fact that makes her work the more extraordinary rather than helps to clarify the problem—and, on the other hand, against the twenty years old inimical report of a member of a society which is now distinguished but was then in its infancy. Indeed the enigma of H. P. B. is ridiculously far from being so simple as the fervent believers in the infallibility of that very one-sided account would have it to be.

The enigma of H. P. B. is, even for those who knew her most intimately, insoluble, as any one may see for themselves by reading the straightforward objective account of her given by her life-long colleague in the work, H. S. Olcott, in his "Old Diary Leaves". No one has in any way given so true a portrait of H. P. B. in her ordinary daily life as has our President-Founder ; it is an account of utter honesty, hiding nothing, palliating nothing, but painting in bold strokes the picture of that to me most humanly lovable bundle of inexplicable contradictions ; that puzzling mixture of wisdom and folly ; that sphinx clad in motley ; that successful pioneer of a truly spiritual movement (who was yet to all appearances the least fitted to inaugurate such an effort, because of her almost mischievous delight not only in outraging the taboos of conventional thought, but also in setting at nought the canons of deportment which tradition has decreed as the outer and visible signs of a spiritual teacher) ; that frequent cause of despair even to her best friends, and yet in spite of her utter incomprehensibility the most winsome of creatures.

As for myself, when I am confronted with the notorious S. P. R. Report—though I must confess that I rarely hear anything

about it now-a-days—I have a very simple answer to make ; and it runs somewhat on these lines :

You who believe in the S. P. R. investigator's account say that Mme. Blavatsky was a trickster. You did not know her personally ; nor, as a matter of fact did the Committee who adopted the investigator's account. Even the investigator himself had to get the data on which he based his theory, from others when he arrived at Madras. It is thus all at second hand at the best ; even the investigator saw nothing at first hand. Like the investigator, and like you who believe in his theory, I too was not there, I, therefore, have no means of judging at first hand. I can only put the very ample written testimony and the still ampler unwritten evidence of her friends who were present, in favour of H. P. B., against the accusations of two dismissed employés adopted by the missionaries and afterwards endorsed by the S. P. R. investigator, who at that time seems to have had no first hand acquaintance with the simplest psychic phenomena, and to have felt himself compelled to exhaust every possible hypothesis of fraud, even the most absurd, before giving Mme. Blavatsky the benefit even of the slightest doubt.

Since those days, however, such a change has come over the general opinion of the S. P. R. with regard to psychic matters, and Dr. Hodgson himself has so fundamentally altered his own position owing to his now mature first hand experience, that one need not be held to be departing entirely from an impartial judgment in thinking it more probable that Dr. Hodgson's inexperienced hypotheses with regard to Mme. Blavatsky are not to be preferred to the many years of testimony in her favour brought forward by her friends in all countries.

Oh, but—some one will say under the influence of this notorious report—they were all deluded, hypnotised. She was, on the showing of the evidence, helped by many skilful confederates all over the world ; it was all a clever system of deception.

This is indeed the main burden of the hypotheses put forward by this Report ; on all occasions, confederates, trap-doors, etc., hypnotism. Anything, everything but the admission that H. P. B. was even at times, so common a thing as an ordinary spiritualistic medium ! No ; she must be proved lower even than that—an unmitigated fraud in every direction. Even an impartial outsider must feel inclined to exclaim ; *Surtout pas trop de zèle, Messieurs les Inquisiteurs !* We have throughout presented to us the picture of nothing but a cunning *pristidigitatrice*, with elaborate preparations and carefully planned surprises, carried out by astute confederates. It is true that this host of confederates has never been brought into court ; they have disappeared into the invisible. Indeed they have, and that too not metaphorically ; or rather, perhaps they have never been anywhere else than in the invisible, for did not H. P. B. call

them elementals? Be that as it may be, I for my part when investigating a subject, prefer first-hand evidence. I have, therefore, as opposed to the endorsers of and the believers in this Report, so to speak, investigated H. P. B. at first hand. For three years I practically never left her side; I worked with her in the greatest intimacy, was her private secretary. The picture which the Report paints of H. P. B. flatly contradicts all my own personal experience of her, and therefore I cannot but decline to accept it.

I went to her after the publication of the Report, three years after, when the outcry was still loud and suspicion in the air; for the general public of that day, believing in the impossibility of all psychic phenomena, naturally condemned H. P. B. without any enquiry. I went with an accurate knowledge of the Report and of all its elaborate hypotheses in my head; it could not have been otherwise. But a very few month's first-hand acquaintance with H. P. B. convinced me that the very faults of her character were such that she could not have possibly carried on a carefully planned fraud, even had she wanted to do so, least of all an elaborate scheme of deception depending on the manipulation of mechanical devices and the help of crafty confederates.

She was frequently most unwise in her utterances, and if angry would blurt out anything that might come into her head, no matter who was present. She did not seem to care what any one might think, and would sometimes accuse herself of all kinds of things —faults and failings—but never, under any circumstances, even in her wildest moods, did she ever utter a syllable that in any way would confirm the speculations and accusations of Dr. Hodgson. I am myself convinced that had she been guilty of the things charged against her in this respect, she could not have failed, in one or other of her frequent outbursts or confidences, to have let some word or hint escape her of an incriminating nature. Two things in all the chaos of her cosmos stood firm in every mood—that her teachers existed and that she had not cheated.

But the irreconcilables will say: Oh, she was too cunning for you; and, besides, she glamoured you.

The irreconcilables are of course privileged to say anything their fancy may dictate; it is far easier to be seemingly wise at a long distance and to imagine things as one would desire them to have been, than to have, like myself, to try to solve the actual problem that was daily before my own eyes for three years and more, and the further and still more complex problem contained in a most voluminous literary output, every page of which one has read, and many of which one has had one way or other to edit. What, however, has always been a personal proof to myself of H. P. B.'s *bonâ fides* is a purely objective thing, incapable of being explained away by impatiently casting it into the waste-paper basket of psychological theoretics.

To all intents and purposes, as far as any objective knowledge was concerned, I went to work with H. P. B. as an entirely untried factor. I might, for all she knew to the contrary, have been a secret emissary of the enemy, for she was to my knowledge spied on by many. In any case, supposing she had been a cheat, she must have known that it was a very dangerous experiment to admit an untried person to her most intimate environment. Not only, however did she do this, but she overwhelmed me with the wholeheartedness of her confidence. She handed over to me the charge of all her keys, of her MSS., her writing desk and the nests of drawers in which she kept her most private papers; not only this, but she further, on the plea of being left in peace for her writing, absolutely refused to be bothered with her letters, and made me take over her voluminous correspondence, and that too without opening it first herself. She not only metaphorically but sometimes actually flung the offending missives at my head. I accordingly had frequently to open all her letters and not only to read them but to answer them as best I could; for this strange old lady cried out with loud outcry to be relieved of the burden of letter writing, that she might write her articles and books, and would wax most wrathful and drive me out whenever I pestered her to answer the most pressing correspondence, or even to give me some idea of what to reply in her name.

Now I am not saying it was right of a woman who day by day received a large batch of letters, some of them—many of them—containing the most private thoughts of men and women all over the world, admitting the reader to the intimacy of their inner life,* thus to entrust them to a young man comparatively ignorant of life, and almost entirely unable to deal with them, otherwise than each morning, so to speak, to beard the lion in his den—for the Old Lady was leonine—and persist in parading the most important of this correspondence before the eyes of H. P. B., to her ever increasing annoyance and a regular periodical outburst, when both correspondence and secretary were first committed to an infernal w.p.b., and finally some sort of a compromise arrived at.

I grumbled then, but now I rejoice, for so I learned in short time what might otherwise have taken me many long years to acquire;—but it seemed to me, and still so seems, to have been somewhat rough on her correspondent, unless indeed in many cases the fool had to be answered according to his folly and I was a useful fool for the answering side of the business.

But be this as it may be, it convinced me wholly and surely that whatever else H. P. B. may have been, she was not a cheat or trickster—she had nothing to hide; for a woman, who, according to

* When some of her bitterest foes were attacking her—men and women who previously had poured forth their confidences into her unwilling ears—she exclaimed to me; "God! how they must respect me!" They knew she would not make use of their confessions against them.

the main hypothesis of the S. P. R. Report, had had confederates all over the world and had lived the life of a scheming adventuress, would have been not only incredibly foolhardy but positively mad to have let all her private correspondence pass into the hands of a third party, and that too, without even previously opening it herself.

All this and much else proved to me that H. P. B. was assuredly not a cheat and a trickster, certainly not while I knew her; and in every probability was not in the past when I did not know her. Of one thing, however, I am certain, that I know far more about H. P. B., her life and work, than those members of the S. P. R. who have persistently done their best to disgrace her before the world, and that their hypotheses are ludicrously insufficient to unriddle that sphinx of the nineteenth century, H. P. Blavatsky, who was at the lowest computation not only as interesting as a dozen Mrs. So and So's, on whom the S. P. R. have expended so much energy, but who further was the chief means of opening many windows into the greatness of things, no one of which will be shut again, for the life-work of the greatest of her detractors in the S. P. R. does but ever more and more support her own contentions.

"Do you believe in H. P. B.?" Yes; I believe in H. P. B. As for H. P. Blavatsky, I have no more high opinion of her than had H. P. B. herself, for she straightly distinguished the two, but I reject with scorn the ludicrous attempt to explain even H. P. Blavatsky by calling her a trickster and a common charlatan. I believe firmly in H. P. B.'s *bonâ fides*; but above all things I believe with all my soul in the great things she fought for, in the deep mysteries of which she gave tidings. I should, however, like always to be allowed, if I can, to state them in my own way, and, if I am able, to support them in my own way, for I frequently dissent from H. P. B.'s methods and from her manner.

She was filled with imperfections, even as we all are, but she was great. Even her imperfections were great; and being great, when she touched a height it was a great height. There was something colossal, titanic, even cosmic, about H. P. B. at times; indeed I have sometimes had the apparently whimsical notion that she did not belong to this planet, did not fit into this evolution. But, indeed, who shall unriddle the enigma of H. P. B.? What did she not touch at times? Multiplex personality in contact with multiplex personalities—as complex perchance as man's whole nature, in miniature at least!

I make the surface critic an unconditional present of the faulty apparatus of her controversial writings—though that is perhaps somewhat too generous a gift on all occasions. She was no scholar, had no training at school, or college, or university; was no scientist, had presumably never witnessed a laboratory experiment in her

life; she was no mathematician * no formal philosopher of the schools, could not most probably have told you the difference between the positions of Kant and Schopenhauer had you asked her, —and yet she wrote on all these things and frequently with the greatest acumen.

Of all this I make a present to the critic; I class all this as mostly ephemeral, as what will to a large extent pass away, as what has in some measure already passed away, for science has grown much in later years and is now denying many things that she denied and affirming many that she affirmed twenty years ago. But the giant's grip of the whole scheme of things, the titanic sweep of world-processes envisaged the cyclopean piling of hypothesis on hypothesis till her hypothetical Ossas and Pelions reached to heaven, and to the heaven of heavens—the fresh atmosphere of life and reality with which she surrounded her great expositions—all this I claim for her enduring reputation. She was a titan among mortals; she pointed the way to me and to many others and that is why we love her. Setting forth on the way she showed, we know she lied not as to the direction. Our titan was elemental, as indeed are all titans; but in laying foundations it is necessary to have giants, and giants when they move cannot but knock over the idols in the shrines of the dwarfs.

Let me then speak of a subject of which I presumably know as much as even the most industrious adverse critic of H.P.B.'s work—her literary remains. I have carefully read all she has written, much of it I have edited, some of it I have read many, many times. I think I may say without any undue boasting that no one knows better than I do the books from which she quotes and the use she makes of quotations. She was, indeed, more or less mediæval or even, at times, early Christian in her quotation work; let us grant this fully in every way—though perhaps we are a little inclined to go too far in this now-a-days. But what I have been most interested in her writing is precisely that which she does not quote from known sources, and this it is which forms for me the main factor in the enigma of H. P. B. I perpetually ask myself the question: Whence did she get her information—apparent translations of texts and commentaries the originals of which are unknown to the Western world?

Some ten years ago or more the late Professor Max Müller, to whom all lovers of the Sacred Books of the East owe so deep a debt

* Indeed, her favourite habit was to count on her fingers. On one occasion when she was engaged on a chapter of "The Secret Doctrine," she called her niece into her room and addressed her somewhat as follows: "Here, my dear, you are a mathematical pundit; where does the *comma* go? I am certain of the figures but can't see where the confounded comma comes in." This was the value of π, the circular measure of two right angles—and anyone who has read the learned disquisition of the matter in "The Secret Doctrine" will be somewhat puzzled to account for the fact that the writer knew so little of mathematics as to confuse the decimal point with a comma!

of gratitude, published his most instructive set of Gifford Lectures, entitled "Theosophy or Psychological Religion." These I reviewed in much detail in a series of three articles in this REVIEW. The aged Professor wrote to me a kindly note on the subject, taking exception to one or two points, and we exchanged several letters.

He then expressed himself as surprised that I should waste, as he thought, what he was good enough to call my abilities, on "Theosophy," when the whole field of Oriental studies lay before me, in which he was kind enough to think I could do useful work. Above all, he was puzzled to understand why I treated seriously that charlatan, Mme. Blavatsky, who had done so much harm to the cause of genuine Oriental studies by her parodies of Buddhism and Vedânta which she had mixed up with Western ideas. Her whole Theosophy was a *réchauffe* of misunderstood translations of Sanskrit and Pâli texts.

To this I replied that as I had no object to serve but the cause of truth, if he could convince me that Mme. Blavatsky's Theosophy was merely a clever or iguorant manipulation of Sanskrit and Pâli texts, I would do everything in my power to make the facts known to the Theosophic world; for I naturally did not wish to waste my life on a "swindle"—the epithet he once used of "Esoteric Buddhism" at an Oriental Congress. I therefore asked him to be so good as to point out what in his opinion were the original texts in Sanskrit or Pâli, or any other language, on which were based either the "Stanzas of Dzyan" and their commentaries in "The Secret Doctrine," or any of the three treatises contained in "The Voice of the Silence." I had myself for years been searching for any trace of the originals or of fragments resembling them, and had so far found nothing. If we could get the originals, we asked nothing better; it was the material we wanted.

To this Professor Max Müller replied in a short note pointing to two verses in the Voice of the Silence," which he said were quite Western in thought, and therefore betrayed their ungenuineness.

I answered that I was extremely sorry he had not pointed out the texts on which any sentence of the "Precepts" or any stanza of the Book of Dzyan was based; nevertheless, I should like to publish his criticism, reserving to myself the right of commenting on it.

To this Professor Max Müller hastily rejoined that he begged I would not do so—but that I would return his letter at once, as he wished to write something more worthy of the REVIEW. I, of course, returned his letter, but I have been waiting from that day to this for the promised proof that H. P. B. was in these marvellous literary creations nothing but a sorry centonist who out of tags of misunderstood translations patched together a fantastic motley for fools to wear. And, I may add, the offer is still open for any and every

Orientalist who desires to make good the, to me, ludicrous contention of the late Nestor of Orientalism.

I advisedly call these passages enshrined in her works marvellous literary creations, not from the point of view of an enthusiast who knows nothing of Oriental literature, or the great cosmogonical systems of the past, or the Theosophy of the world faiths, but as the mature judgment of one who has been for some twenty years studying just such subjects. Nor can it be maintained with any show of confidence that the stanzas and their Commentaries and the Fragments from what is called the "Book of the Golden Precepts" are adequately paralleled by the writings of spiritualistic mediumship; they are different from all these, belong to a different class of transmission.

The Stanzas set forth a cosmogenesis and anthropogenesis which in their sweep and detail leave far behind any existing record of such things from the past; they cannot be explained as the clever piecing together of the disconnected archaic fragments still preserved in sacred books and classical authors; they have an individuality of their own and yet they bear the hall mark of an antiquity and the warrant of an economy which the Western World thinks to have long passed away. Further they are set in an atmosphere of commentary apparently translated or paraphrased from Far Eastern tongues, producing a general impression of genuineness that is difficult for a scholar who has sufficiently overcome his initial prejudices to study them, to withstand.

As for the Fragments which purport to be treatises of a mystic Buddhist school, they too bear on their faces every mark of genuineness, even in their heretical nature, and in the self-confession of their sectarian character. It is far more difficult to believe they are forgeries begotten of a Western brain than to believe they are, if not literal translations, at least free versions from genuine documents, perhaps of the A'ryasanga School—sermons for pupils on the Path.

Almost without exception I find that people who loudly condemn H. P. B., when asked, have you read these things, answer, "Oh, I really can't be bothered to read anything that woman wrote; she was an impostor;" or "No, I have not read these things, and any way I am not an Oriental scholar, but Professor Max Müller in the *Nineteenth Century*," etc., etc.

All of which is rather in favour of H. P. B. than against her, for there must be something almost superhuman on the side of one who can arouse such blind prejudice in otherwise fair-minded folk.

The enigma of H.P.B., which no Report or a thousand such reports can solve, among many other riddles, presents us *in limine* with the question: Whence did H. P. B. become possessed of these things? What is the most simple hypothesis to account for it all? If you say she was a spiritualistic medium—then you must extend

this term enormously beyond its ordinary connotation, and translate it into a designation of great dignity, and carry it up into the heights of exalted genius ; for nothing short of this, I am convinced, will satisfy the unprejudiced enquirer.

I have tried every hypothesis and every permutation and combination of hypotheses of which I have heard or which I have devised, to account for these truly great things in H.P.B.'s literary activity, and I am bold to say that the only explanation that in any way has the slightest pretension to bear the strain of the evidence is that these things were dictated to, or impressed upon, her, psychically, by living teachers and friends, most of whom she had known physically. It is true that, as she herself stated, and as was stated through her, she at times got things tangled up badly, but she strove her best to do her best in most difficult circumstances.

Indeed, one of the most interesting facts in the whole problem is that she was herself as much delighted with the beauty of these teachings and amazed at the vastness of the conceptions as any one else. If she herself had invented them, she often would say, then she was a world-genius, a master instead of being, as she knew she was, the very imperfect servant who simply declared there were true masters to serve. She might repudiate everything else, but this she never gainsaid. Doubtless she has distorted many things, has not heard correctly, has transmitted them imperfectly, for she was ever very ill and harassed, the object of never-ceasing attack, treachery, and ingratitude, in addition to being naturally of a very fiery and tempestuous nature. All of which things make it all the more surprising that so much was achieved and not that more was not accomplished. The powers that were used must thus have been very great, perhaps an earnest and foreshadowing of what may be accomplished in the West if found necessary, and an absolute departure from the conventional conditions of the contemplative life as a means of illumination.

H. P. B. was a warrior, not a priestess, a prophetess rather than seeress, she was, moreover, most things you would not expect as an instrument for bringing back the memory of much that was most holy and wise in antiquity. She was indeed, as it were, the living symbol of the seeming foolishness of this world, whereby the wisdom was forthshadowed. In this birth, I am persuaded, I shall never look upon her like again ; she alone has given me the feeling of being in contact with some one colossal, titanic, at times almost cosmic. I have sometimes wondered whether this strange being belonged to our humanity at all—and yet she was most human, most lovable. Had she run away from some other planet, so to speak? Did she normally belong to this evolution? *Quien sabe?*

To all of such questions none of us who knew her and loved her can give any sure answer; she remains our sphinx, our mystery, our dearly loved Old Lady. She was not a teacher in any

ordinary sense, for she had no idea of teaching in any orderly or systematic fashion ; indeed she detested the very idea of being considered a spiritual or ethical teacher, cried out loudly against it, protested she was the least fitted of all to be called to such an office. No, she was better than that, better than any formal instructor, for she was as it were a natural fire at which to light up enthusiasm for the greater life of the world, a marvellous incentive to make one grip on to the problems of self-knowing, a wonderful inspirer of longings for return, a true singer of the songs of home ; all this she was at times while at times she intensified confusion.

It is some thirteen years since H. P. B. departed from her pain-racked body, and yet somehow or other with each year my affectionate remembrance of her does but increase, and I ever look back to her and her work for inspiration to revive the feeling of greatness and large-heartedness, and that fresh atmosphere of freedom from conventionality which meant spring time and growth and a bursting of bonds, and a flowing of sap, and the removing of mountains as the young shoots burst from their tiny mustard seeds and shook the earth-heaps from their shoulders. It was the virile life in her, the breadth of view, the quick adaptability, the absence of prudery and pietism, the camaraderie, the camp-life as it were of those earlier days, that made the blood circulate in the veins, and the muscles tense for strenuous hardship and advance into regions ever more and more unknown.

But why do I who am no hero-worshipper allow myself thus enthusiastically to write of my "occult mother-in-law," as she humorously called herself ? I know not, except that these are Stray Thoughts on Theosophy, and my thoughts not unfrequently stray to her who set my feet on the way, and that in writing about her I have revived some deeper feelings than I had intended to arouse, for my main object was to lead up to a suggestion concerning White Lotus Day, a suggestion which has already been adopted by the President-Founder at the last General Meeting of the Society. This paper, however, was written before I received the Report of that Meeting, and when I had already written as follows : As the years roll round, on May the 8th, the day of her departure from her body, many gatherings of Theosophists celebrate H.P.B.'s memory, and we call it White Lotus Day, though why precisely I know not. Perhaps it might have been better to have followed the Platonists and have chosen her birthday for this keeping of her memory green ; but be that as it may be, it was never intended by her friends to be a day of lamentation—and indeed, I do not think that any so regard it, and sure it is that H. P. B. herself would have screamed out against any such absurdity. Equally would she, I think, have cried out against any attempt at making such a gathering an occasion for pietism or hero-worship. Indeed I know no one who detested more than she did any attempt to hero-worship her-

self—she positively physically shuddered at any expression of reverence to herself as a spiritual teacher; I have heard her cry out in genuine alarm at an attempt to kneel to her made by an enthusiastic admirer.

But would H. P. B. desire to keep this day for herself, and thus to inaugurate the idea of starting a sort of calendar of Theosophical "saints," and of adding to May 8th many other dates of departures of distinguished colleagues? I think not; I have somehow never been able to persuade myself that H. P. B. could approve of White Lotus Day as it is. But since it does exist, I would suggest that its utility might be vastly increased by keeping it as the day on which we specially call to mind the memory of all our well-known colleagues who have left the body—not only of H. P. B., though of her, first and foremost, but of T. Subba Row, of W. Q. Judge, though he did grievous wrong, of Piet Meuleman of Holland, of many others. Let us make it a time of keeping clean the memory of the links of the chain, a day of the history-making of those who are as yet comparatively the few, but who will ere long be the great majority of our Theosophical Fellowship. White Lotus Day if you will, but Commemoration Day as well.

At the same time our President-Founder was settling it all at Adyar on these lines, and the suggestion is now a fact accomplished. But enough for the moment of these Stray Thoughts concerning H. P. B.

G. R. S. MEAD.

THE PATHWAY OF LOVE.

Though the level of life on the lowland lies,
There's an upward slant toward the sunlit skies
To the fog-free land above;
From the pit to the peak a pathway runs
For the sure ascent of God's human sons,
And that pathway's name is Love.
Straight away from the horrors of vice and sin,
Where the brambles tear and the thorns thrust in
To scar the soul of man,
Leads the pathway of Love to the open fields
Where Virtue her wholesome harvest yields,
Beyond the brambles' ban.
Have courage! For you the blest pathway leads,
If you win your way by your loving deeds;
Only thus may the path be trod.
You can love, then love! By your love you climb
From the valley's clay to the mountain sublime,—
From brutehood up to God!

CHARLES WESLEY CASSON,—in the *Christian Register*.

Theosophy in all Lands.

THE AMSTERDAM CONGRESS.

Mr. Van Manen, Hon. Sec'y. of the International Congress of European Sections, T. S., cabled the President Founder, as follows:

"Mrs. Besant proposing, 600 members of the Congress send love and homage."

From this it is evident that the meeting was a striking success. This augurs well for the future of our movement in Europe.

The following brotherly message was recently received from Stockholm, Sweden:—

Colonel H. S. Olcott, P. T. S.

DEAR SIR AND BROTHER,

The Scandinavian Section, assembled at their Annual Convention in Stockholm, send to the revered President-Founder their most cordial greetings. May you still for a long time enjoy health and forces to lead successfully the great work which the Theosophical Society has the mission to accomplish.

For the Annual Convention,

ARVID KNÖS,
General Secretary.

REPORT OF THE TAMIL DISTRICTS THEOSOPHICAL FEDERATION MEETINGS.

The Second Session of the Tamil Districts Theosophical Federation held its sittings at Trichinopoly on the 21st and 22nd May 1904 in the Hall of 'The National High School.'

Col. H. S. Olcott, the President-Founder, presided over the meetings. There were sixty-seven members present, representing the branches at Kumbakonum, Tanjore, Mannargudi, Tinnevelly, Tuticorin, Kulitalai, Trichinopoly, Karur, Nammakal, Palghat, Sivaganga, Coimbatore, Pollachi, Ramnad and Madura. In the morning of 21st an address of welcome to the members was read by Bro. Hon. K. Vasudeva Iyengar, the President of the Trichinopoly Branch. In the afternoon meeting, presided over by the President-Founder, an address to him was read on behalf of the Federation, by Bro. P. Narayana Iyer of Madura. The Colonel in an eloquent speech sketched the growth of the Society from small beginnings in 1875 to its present position as a world-wide movement, and referred to its latest development by the formation of a branch in Tunis in Northern Africa. After the reading of the report for 1903-1904 by the Secretary, Bro. G. Ramachandra Aiyar of Tinnevelly read a paper on "Jivâtma"—learned and instructive. This was followed by an address on "Brotherhood," in Tamil, by Pandit Sundararaya

Iyengar of Ramnad. Then Bro. Sundram Aiyar, a retired advocate of Mysore, read an earnest address on "Self Sacrifice."

In the morning meeting on Sunday, the 22nd May, Bro. Anantanarayana Aiyar read a paper on "Karma," marked by a painstaking study of Theosophical teachings. Pandit Mahadeva Sastriyal, a Pandit attached to the Madura Branch, explained in Tamil certain misconceptions regarding Theosophy and showed its identity with the teachings of Hindu Religion. Bro. Lakshminarayana Aiyar, Assistant Provincial Secretary, then briefly addressed a few observations in Tamil on 'Dream and Sleep' practical and instructive. Bro. P. Narayana Aiyar of Madura, then spoke about the issuing of Tamil tracts to Tamil-speaking people bearing on Theosophy, and kindred subjects. He pointed out that the Madura Theosophical Society had begun it and would continue that work. The meeting in the morning terminated with an address on 'Aradhana,' by a Vaishnava Pandit and Yogi. In the afternoon of the 22nd, Brothers P. Narayana Aiyar and A. Rangasamy Iyer of Madura, were elected President and Secretary of the Federation respectively. It was resolved to accept the invitation of the President of the Sivaganga Branch and hold the Federation meetings at Sivaganga in 1905. About Rs. 125 were subscribed for the expenses of the Federation, and Rs. 65 for the "Tract Fund." As regards the practical work to be done in the ensuing year, the Federation resolved to co-operate with the Council of 'The National High School,' Trichinopoly, in their efforts to collect funds for the raising of 'The National High School' to the grade of a College. It recommended the branches affiliated to the Federation to open Girls' Schools in places where they do not already exist, on the lines of 'The Central Hindu Girls' School, Benares, and it adopted the scheme of Bro. P. Narayana Iyer in regard to the issuing of Tamil Tracts, and left the scheme to be worked out on behalf of the Federation, by the Madura Branch. The President-Founder in his closing address touched upon the question of raising 'The National High School,' Trichinopoly, into a College and in an earnest and touching appeal called upon the Hindus to co-operate and combine together and collect funds for giving a sound national education to their boys. He instanced the manner in which missionaries collected funds in England and America, which were made up of subscriptions from poor people, and wanted the Hindus to emulate their example, and not to prefer cheap education by foreign agencies destructive of sound religion.

On the night of Saturday, the 21st, there was a dicussion of the "Seven Principles of Man" and their correspondence with the Vedântic classification of 'Koshas,' under the Presidency of Bro. T. Sadhasiva Aiyar of Coimbatore.

The Federation Meetings were characterised by earnestness and enthusiasm and were very successful.

A. RANGASWAMI AIYAR,
Sec'y., Tamil Districts Theosophical Federation,
Madura.

Reviews.

OLD DIARY LEAVES.

[Instead of writing anything of our own by way of a review notice of the third volume of the President-Founder's historical retrospect of the Theosophical Society, we prefer to let that accomplished Scholar and literary critic, Mr. G. R. S. Mead say to our readers what he thinks of this book and its two predecessors. We copy from the June number of the *Theosophical Review*: E.]

THE PRESIDENT-FOUNDER'S DIARY.

Old Diary Leaves: The only Authentic History of the Theosophical Society. Third Series, 1883-1887. By Henry Steel Olcott, President-Founder of the Society.*

The present block of *Old Diary Leaves* adds the third volume to our President's sketch of the early years of the Society's history as drawn from the notes of his personal experiences preserved in his Diary, and from the official records at Adyar. Few things are more instructive for the student of human affairs who takes a really intelligent interest in the evolution of our movement, than to familiarise himself with the stages of growth in the Society from the days of its inception; few things are a more healthy corrective to any extravagance in appreciating the complex nature of the instruments used in the pioneer and early stages of a great spiritual movement than the perusal of the transparently honest record jotted down in Colonel Olcott's journal.

It is pleasant to accompany our veteran President as he reviews the scenes of his ancient struggles and fights his old battles over again. What a difference between then and now. In those days almost every place visited was virgin soil for our infant movement, almost every audience was entirely strange to the breadth of view and sincerity of purpose of our pioneers; to-day these views, in their broad outlines at any rate, have largely become common property, and the places mentioned by our President as then visited for the first time, have now for many years possessed branches of our Society, responsible for many hundreds of lectures and numerous classes for the study of subjects of theosophic interest.

But that which constitutes the chief subject of interest in the third volume of "Old Diary Leaves" and which will continue to do so as long as the series exists, is the fact that in it our President gives the facts connected with the Missionary plot, the Coulomb case and the subsequent and now notorious S. P. R. Report. Nothing is more convincing or more pathetic than to read the "other side" of this unscrupulous attack on the lion-hearted woman who poured her life into the Theosophical Society. We have often stopped amazed to see the light-hearted way in which irresponsible people, without the most elementary gift of imagination, not to speak of the crudest charity, have spoken or written

* London: The Theosophical Society; 1904. Price 6 s. net.

of H. P. B. as an unscrupulous adventurer, scheming and callous, heartless and unashamed. Olcott gives the other side. A woman sensitive to the extreme of abnormality, a nature laborious and self-sacrificing to entire self-forgetfulness, generous and large-hearted to the extreme of pure quixotisim; a woman who had sacrificed her all, money and time, brains and health, to a cause which she considered sacred and the holiest task on earth; a woman who would willingly have shed the last drop of her blood for the sacred science she loved more than her life, and who would sooner have cut off her right hand than have brought the names of her Teachers into disrespect—what tortures of hell must she not have suffered in the pillory of her self-constituted accusers, judges and executioners. She, who above all loved the high and noble and great things of the world, to be set in the stocks and pelted with refuse as a common cheat, vilest and meanest of tricksters.

The S. P. R. Report nearly killed H. P. B. Indeed it was only by a miracle that she survived the tortures these self-constituted executioners inflicted on one who had done her best to help others with her abnormal powers. The pathos of the following lines written in blue pencil, in H. P. B.'s copy of this merciless attack on her good name, may perhaps make her present-day light hearted traducers, who parrot-like re-echo the S. P. R. calumnies, pause ere they repeat their irresponsible assertions.

"Madame Blavatsky, who will soon be dead and gone, for she is doomed, says this to her friends of the P. R. S. (S. P. R.): After my death these phenomena, which are the direct cause of my premature death, will take place better than ever. But whether dead or alive I will be ever imploring my friends and Brothers never to make them public; never to sacrifice their rest, their honour, to satisfy public curiosity, or the empty pretext of science. Read the book (*i.e.*, the S. P. R. Report). Never throughout my long and sad life, never was there so much of uncalled-for, contemptuous suspicion and contempt lavished upon an innocent woman as I find here in these few pages published by so-called friends.

"H. P. BLAVATSKY.

"Adyar, *February 5th*, 1885.
"On my death-bed."

But H. P. B. lived to write "The Secret Doctrine," and "The Voice of the Silence," and many other things and *that* was her answer to the S. P. R. Report.

"Read "Old Diary Leaves," Vols. I. to III., if you would learn about the true H. P. B., and have an answer to the bitter attacks of her enemies. Indeed, these three volumes are a most precious legacy from the early days bequeathed to the Society by our President-Founder; it is all down in his Diaries—faults and failings, absurdities, struggles, *naïveties*, abnormalities, wonders, courage, devotion, faith, ingratitude, treachery—and yet, in spite of all, growth, success, triumph, even in the midst of apparent failure, proofs abundant to him who can read between the lines, of powers not ourselves making for righteousness"

G. R. S. M.

THE PEDIGREE OF MAN.*

Back from the panorama of the past we come, laden with the burden of knowledge that those rapidly moving scenes have spent before us. What a whirl of cyclic history, of records, past recording by the gauge of modern thought. Those stupendous ages of man's evolutionary progress, unthinkable, inconceivable, when measured by the span of limitable Science. Who shall dare proclaim those millenniums throughout which the melody of man's awakening has been sung. Poets visionize and give us fragments of the songs of the ages, artists vainly seek to portray morsels of their ever-engraved undying scenes, but who among us dare piece it bit by bit, leaving a thread here and a thread there, of the garment wherein the Godhead wills to manifest Himself—no one, assuredly unless one who had seen the cosmic shuttles plying and been shown their weaving of the scheme that men call Law. We gasp, awe struck, at the mighty recessional of the ages as it rhymes forth its song, in verse after verse of living potencies, through the magic voice of one of the most powerful singers the mighty Lords have chosen for the world's helping and teaching to-day. For us, in our puny way to attempt to pass comment even, on these sublime efforts of that devoted, noblest, yet humblest of workers in the ranks of the world-servers, would indeed be but an empty farce; yet as we close Mrs. Besant's last and all-comprehensive series of published lectures we marvel how far the world is ready or willing to accept the appalling array of millenniums upon millenniums of years that have elapsed since the globe evolved from the Fire-mist and became the habitable vortex for the scheme of lives it has birthed. The subject-matter, enforced and borne out by every world-creed, treats of the primeval revelations concerning that long journey from God to mineral and then from mineral to God. A long, long journey, but half paced at present. One as she tells us—H. P. B.—taught, of spiritual mastery over matter; the guiding, shaping, building of it into innumerable forms.

Then its other pole of grosser nature dragging and besmearing it till soiled and worn with turmoil without. These poles become junctured by the point of intellectual evolution, and the coming of the Ego to unify and harmonize the twain. According to H. P. B.'s classification it stands as an evolutionary scheme concerned with the growth and development into still higher phases of activity of I., the Monadic, in conjunction with II., the Intellectual and III., the Physical.

How deftly yet clearly is this complex scheme of Hierarchies of intelligences, their ramifications and relations with the matters dealt with. That intricate winnowing out of details concerned with man's pedigree in past Kalpas, past Universes, past World Chains and Systems, baffles our understanding, yet how clearly and coherently it now stands. Gathered from sources we, as yet, have no means of apprehending, fragments of occult wisdom unravelled and simplified, to suit material minds, who, just on the threshold of those great storehouses of primeval learning where, if Man's power allowed, the books of Cosmic history could be studied; yet barred from entrance by our ignorance of Nature's Law.

* Four Lectures delivered at the Twenty-eighth Anniversary Meetings of the Theosophical Society at Adyar, December 1903, by Annie Besant. Benares and London, Theosophical Publishing Society, 1904. Price Re. 1.

Not the least impressive portion of this series of lectures which appears so considerably amplified from the lectures as we heard them given, is that definite scheme of adjustment of those innumerable facts and hints given in the "Secret Doctrine" but in unclassified and often confusing form. Only the most painstaking of students can ever hope to disentangle all the isolated statements and link them coherently into an intelligible whole. Those who look upon that work and other writings of H. P. B. as somewhat of a sealed book of incomprehensible statements jumbled together and for the most part unverifiable by ordinary literary records, must ever remember that the Arcana such literature attempts to reduce to modern ratios of intellect, can only be taken and assimilated by minds already receptive to some extent at least, by training on that particular line of thought in this or other lives. True, at some particular period of our evolution such facts have to be not only accepted but verified by the student himself; till then, we gladly and gratefully receive such by reason of that existent faculty in those who pass on to us the knowledge they themselves have so acquired. Added to the acknowledged source of much of this information, we have also before us much that comes in fresh guise, and details of absorbing interest are postulated and given, showing the author's own practical training on the same lines. These details help us to link together much that was difficult to unify with other links that apparently broke away from the points at issue.

How contradictory, for instance, are the statements regarding the four bodies of Brahmâ—till we are shown the septenary principles underlying all Cosmic forces. Then into their places slip those bodies of Twilight, of Day, of Darkness and of Dawn—bodies evolving mighty potencies and ever shadowing forth the aspects in potentiality of the greater Brahmâ behind all manifestation, whose "luminous sons of the Manvantaric Dawn" have shown us some faint glimmerings of His eternal light. And so we stand and watch the pageant as it passes, till as the comprehensive scenes vanish from our mind's eye we still hear the mighty tramp adown the ages, the clash of battle and the Strife of Life. Echoes of its archaic legends surge again and again in our hearts, and we feel our pulses throb with those immortal forces that have shaped and moulded this Human Monad until he becomes the "Man," that being, in whatever part of the Universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer through the illimitable future that stretches before him;" for "Man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becoming, balanced; in whom ultimately Spirit has conquered or will conquer matter before he enters on his divine kingdom."

Perhaps it is the Ahankara in ourselves that makes us long to see this priceless literary pearl cased in more beauteous apparel; the world-known crudities of the Northern Indian Publisher could for the nonce have been glossed by a more artistic attempt to enshrine this priceless gem in more fitting cover; for why should coarse paper and blackened back be deemed the worthy casement of such scholarly effort and noble theme. Let us fold our hands in patience and send to our Western workers the prayer that their own edition may be as simple, painstaking and artistic as the companions of this series were of yore; and at the same time humbly urge our Northern brothers to endeavours of more ideal form when presenting to a critical world the body of matter which enshrines the Spirit of Truth.

FIO HARA.

SURYA GITA
OR
THE SONG OF THE SUN.
THE PHILOSOPHY OF MENTAL AND PHYSICAL ACTION,*
BY LENA M. CHAMIER.

To those who have so often struggled with hundreds of difficult Sanskrit words—with meagre success—in their efforts to gain a knowledge of Eastern philosophy, this work will be hailed with a sigh of relief, for it is written down in plain English and embodies in condensed form the essential principles of the purest Vedântic teachings, gathered from the Sanskrit text. These teachings appear as coming from the great Spirit in the Sun, in response to questions propounded by his charioteer, who asked him about the working of the "Law of Cause and Effect;" also, "how happened it and why was it that all creatures were ceaselessly whirled in the whirling wheel of transmigrating lives, and how he could be released from this whirling wheel?" We quote further, from the Introduction:

"The manuscript then deals with the different modes of action, both physical and mental, and explains how each one is dependent on the other, and shows that real progress can only be when the development is not only from the point of view of knowledge, but also from the doing of deeds; and not only by the doing of deeds but also by the development of the mental processes by which the man can get an insight into the higher states of consciousness."

The orderly government of the universe by immutable law, physical and mental, is dealt with; and the difference between a knowledge of mere words, and that well-digested thought which gives power, and results in right action at the right time, is clearly set forth.

As a result of Eastern thought we have four general systems of philosophy and religion:

"The symbolical forms are for those who can understand only the name of the thing. They are object lessons for the masses, and they are called 'Tantras.'

"For those who have developed to the thought stage are the lives of heroes among men, as examples of conduct. They are taught, and they are called 'Purânas.'

"For those who have developed to the mental vision stage are those things which have been seen by intuition. They are the revelations of the great ones, and these are called 'Smritis'—for they have been remembered, and the word means remembrance.

* The Oriental Publishing Co., Limited: Mylapore, Madras: Price, thick paper, Rs. 2; thin paper, Re. 1, annas 8.

"And finally, for those who have developed to the 'idea' stage, is the Vedânta, or the world of life and form seen purely as the idea; and it is from this vantage ground that the reasoning is sound—of the illusion of the world—this dream of life. But from the point of view of the man in the street, the world of physical names and sense impressions is no illusion—it is the whole of knowledge for him.

"Thus we say that until the mental power is developed, the law of cause and effect has comparatively little result—but that faculty once developed, the man's words have weight, and his judgment is sound, and his responsibility then becomes great, for he has become a force with the forces of nature."

The 1st chapter treats of the unconditioned and conditioned states, the first cause, the Creator and the individual soul.

The second deals with the different stages of realisation, the necessity of having knowledge, concentration and action combined in due proportions, the nature of Karma that will cause bondage and of Karma that will bring about perfect freedom, and also of actions pure and impure.

The 3rd chapter deals with the nature of the subjective mind in man—the higher self—the Supreme Teacher—the Mahâdeva—the great peace, and the several Upanishadic authorities that establish the superiority of it.

The 4th chapter treats of the nature of the Absolute, the conditioned I's'vara, the individual soul and the unknown and unknowable.

The 5th chapter deals with the characteristics of the greatest actor in the drama of life—the real Mûkta.

The book is well brought out and contains 121 pages exclusive of the Introduction. There are illustrations of the "Whirling Wheel of Life," and "The Hindu God."

W. A. E.

HINDU SOCIAL PROGRESS.*

We have before us a very valuable compilation of essays and lectures by eminent and learned Hindus, on the question of "Social Progress;" one which occupies such a large share of public attention at the present time. Prof. M. Rangachariar, M.A., in referring to the present tendency toward social unrest and lawlessness which is occasionally met with says:

"It .....behoves all, who have the interest of the country and its civilization at heart, to bestow the most careful attention on the present critical situation of affairs, and direct their best thoughts to the planning out of the ways and means needed for the safe guidance of Hindu Society along the path of true and orderly progress. Mere tinkering with social institutions and random rebellion against social authority, without understanding their internal meaning and natural correlations, and without endeavouring to examine the root principles out of which they have grown, are calculated more to injure true progress than produce any enduring benefit to society either now or in the future. Questions relating to marriage, caste-organization, foreign travel

* A collection of papers edited by N. Subbaran Pantulu Garu, B.A., B.L. G. A. Natesan & Co., Madras. Price Re. 1.

education, religious worship and many other such things are already demanding attention and awaiting solution. How in all these matters the mingled stream of the old and new social forces is to be guided so as to make it flow along such channels as will surely contribute to national prosperity is a work of momentous importance. And this work cannot be long neglected without the risk of much serious danger and disaster. Where indifference is so highly harmful, wrong or unsuited action is indeed even more injurious."

All who have at heart the lasting Social Progress of India would do well to read this work. It contains about 200 pages. In Appendix B, we find a reprint of Mrs. Besant's excellent speech delivered at the inaugural meeting of the Madras Hindu Association, 1st January 1904; her subject being, "Hindu Social Reform on National Lines."

W. A. E.

THOUGHTS ON VEGETARIANISM.*

We have received from Mr. N. F. Bilimoria of Bombay, Editor of the *Theosophic Gleaner*, a pamphlet bearing the above title, published by him and written by Miss E. C. Allison, author of "Coconut Preparations." The subject matter of the pamphlet originally appeared as a serial in the *Gleaner*—these articles embodying the "Prize Essay," prepared by the author in response to the offer of prizes for the best essays on "My Thoughts on reading Dr. Anna Kingsford's 'Perfect Way in Diet.'" This essay was awarded the first prize. It is written in a most sincere and earnest vein, and is now offered to the public in this more convenient form.

The author says: "Indeed the strongest argument I can think of against flesh-eating is the fact that our animals are more highly evolved (that is, coming nearer the human) to-day than they have ever been before; and to kill and eat them seems very much like killing and eating young children." She alludes to numerous ancient sages who esteemed it of prime importance that we so regulate life that "its sustenance should involve no shock to the moral conscience." She also refers to the signs of the times—"the frequent reports coming from Germany, America and other countries, of the astonishing feats accomplished by vegetarian athletes, and of walking-matches between vegetarians and meat-eaters; the vegetarians come out ahead in almost every single instance." In treating of the chemical analysis of food, the author is of opinion that those who have not achieved satisfactory results in their efforts to adopt a vegetarian diet have either been too careless in selecting and combining the three general classes of food substances mentioned or have made the change too abruptly, thus giving "a sudden shock to the vital machinery." The change should always be made gradually and the food selected with discrimination

In dealing more at length upon the moral aspect of the question the author says:

"Can we think of any sight more likely to drive an innocent, delicate, sensitive child to the verge of insanity than that of witnessing the deliberate slaughter of a beautiful lamb or fawn that had been its loved playmate? Are not such sights enough to make even angels weep? Do not such practices tend largely to lowe

* Cherag Printing Press, Bombay. Price six annas.

the general tone of morality in any nation where they prevail? The Western custom of slaughtering cattle for food is one of the stumbling-blocks that lie in the way of a more free social intercourse between the natives of India and those of Western lands, and it is *not* to be wondered at that the better classes in the Orient view such customs with abhorrence."

The author claims that her chief object in attempting this essay was to do something that might help to counteract the growing tendency among Hindu youth to fall into the flesh-eating habits of Europeans, and she appeals to Indians who follow the 'better way' in diet, "to make every effort to save their nation from becoming a bloody nation, and from plunging into darkness."

W. A. E.

THE RATIONALE OF HOLY IMAGE WORSHIP.*

By S. Parthasarathi Aiyangar, B.A., B.L.

This is an excellent work to put into the hands of those who ignorantly denounce the ceremonies connected with the so-called worship of images, as largely practised in India.

The author says, "when we pray to God, facing His Body in the shape of a Temple-Image, which alone we see with the eye of flesh, we address our prayer *not* to the visible Body or Image, but to the invisible Spirit which pervades the Image, and with which Spirit alone we have come to hold spiritual communion (being ourselves spirits)," &c. The arguments set forth by the author are quite logical, and his numerous quotations from eminent Western philosophers and divines, as well as from the writings of Eastern Sages and holy men, carry great weight.

W. A. E.

Acknowledged with thanks:

1. S'rî Krishna, by Dhana Krishna Bisvas, B.A., B.L. (Theosophical Publishing Society, Benares City), an interesting booklet.

2. An easy Introduction to Yoga Philosophy by S'ris Chandra Vasu, B.A. (to be had for 1 Re. at the Panini Office, Bhuvanesvari Abrama, 38—40. Bahadur Ganj, Allahabad)—a useful pamphlet of 70 pages with an appendix.

3. The Three Truths of Theosophy, by S'ris Chandra Vasu, B.A. (Price 1 anna per copy or Rs. 5 per 100).

4. The Vedânta Tattvatraya of S'rî Lokachârya Swami, by Manmathanath Paul, B.A., B.L., Vakil, High Court, Calcutta (Price Re. 1).

5. Dhyana Stotra Sangraha, a small pamphlet of 41 pages, containing select hymns for daily use in Sanskrit by Hindu devotees (printed in Devanagari, sold by the Theosophical Publishing Society, Benares City).

6. Expansion of Self, Part I, translated into English by Surendranath Ghose, from "Amitver Prasar," a Bengali work of Rai Jadunath Mozoomdar Bahadur, M.A., B.L., Editor *Brahmachârin*, etc.—An excellent treatise that deserves to be read by every student of Hinduism. Price As. 8. Can be had of the Manager of the Hindu Patrika, Jessore.

7. The Ashtâvakra Gîtâ (Published at the Office of the Vaisya Hitakari, Meerut, and priced 8 as.) is a valuable treatise on practical

* Published by A. Govindacharya, C. E., Mysore., Price 6 annas.

Vedânta, translated from the Sanskrit, by Rai Bahadur Lala Baijnath, B.A., Fellow of the Allahabad University; Judge, Small Cause Court, Allahabad, and author of some really useful publications.

Tamil Tract No. 1, issued by the Madura Branch T. S., from the Madura Hall of Theosophy; dealing in a concise form with what Theosophy and the Theosophical Society are.

Tract No. 2, issued by the same branch, from the same Hall—being the Tamil Translation of Mrs. Besant's pamphlet on Hindu Female Education.

Number of copies of each tract printed and circulated could also have been stated with advantage. Anyhow the Madura Branch is doing good work.

We also acknowledge printed copy of a letter of appeal by Mrs. Besant addressed to the Hindu people for funds for the Central Hindu College, translated into Tamil (Foolscap 3 pages), dated Sivaganga, 12th January, 1904.

MAGAZINES.

In *The Theosophical Review* for June Miss Charotte E. Woods concludes her admirable article on "The Forgiveness of Sins." She says: "Now the Divine Forgiveness is never the creation of a new condition, but the proclamation of an eternal fact. In the popular sense of the word there can be no forgiveness with God, since there has never been a moment in his existence when man has been unforgiven. Esoterically, it is not God who forgives man, but man who learns to appropriate an eternally existing fact." This clears up the knotty point "that any action on the part of man, whether prayer, propitiation, repentance, or works, can ever alter the attitude of the Divine Fatherhood towards an erring son." And, further on, we read this concerning "the emphasis laid by Christ on the condition of this forgiveness: "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." This is because forgiveness is, first and foremost, a healing of the sense of separateness. Man needs and craves the completion of the spiritual circuit, but the current that flows from him to the Divine is flowing equally through every separated life. If between him and his fellows is a broken link, the forthflow is interrupted, the current cut off. Therefore until the insev erability of life on all the planes, the delicate interaction of forces throughout the whole organism, is understood, we shall continue to hate our brother without realising the seriousness of what we do." Mrs. Besant continues her series of instructive articles or "Will, Desire and Emotion," treating first of 'The Value of Emotion in Evolution.' Under this heading she says: "Hero-worship is often decried because a perfect ideal is not possible to find among men living in the world, but a partial ideal that can be loved and emulated is a help in quickening evolution. It is true that there will be weaknesses in such a partial ideal, and it is necessary to distinguish between the heroic qualities and the weaknesses found in conjunction with them; but the attention should be fixed on the heroic qualities that stimulate and not on the blemishes that mar everyone who has not as yet transcended humanity. To recognise that the weaknesses are of the Not-Self

and are passing, while the nobility is of the Self that endures. to love what is great and be able to pass over what is small, that is the spirit that leads to discipleship of the Great Ones. Only good is gained by the hero-worshipper from his ideal, if he honour the greatness and disregard the weakness, and on the hero himself will fall the karma of his own shortcomings."

Next she writes at some length, and very clearly, on the subject of 'The Will winning its Freedom.' Her explanations are highly instructive, but space fails us for further quotation here. "An Invocation and Vision of Horus," by W. M. Blackden is concluded, and "Gunas, Caste and Temperament," No. IV., by G. Dyne, continued. Other articles are, "The Eyes of Wisdom," a brief paper by Blanch Garbette Gibson; "Immortality, Resurrection and Reincarnation," by Joseph Silverman; "Latter Day Fables," by E. W.; "Two more Sermons by Thrice Greatest Hermes," by G. R. S. Mead; "The Conscience of the Artist," by Cecil French; "Rejuvenescence in Nature" (with illustrations), by W. C. Worsdell.

The Theosophic Gleaner for June opens with an article on "Ideas About God;" the first part of Mr. Jussawalla's lecture, "Vegetarian *versus* Meat Diet," follows, and there are selections on—"Where Science Stands to-day," "Karma of Animals," "Hypnotising the Plants," "How Clairvoyance is Developed."

Theosophy in Australasia has in its May issue, in addition to interesting matter in "The Outlook," an article on "The Message of Theosophy," by S. S., "A Day of Remembrance," by W. G. J., "The Search for Pleasure," by F. C. R., and "Partheen," by E. W.

The South African Theosophist contains the first portion of an article by Sir Oliver Lodge, on "The Outstanding Controversy between Science and Faith," reprinted from *The Hibbert Journal*; "Ideals, Principles, and Conduct, by Mrs. Wyberg; "The Man-Show at Moscow, by N. A. Fadeyef, from *The Theosophist*, of 1879; "Nirvâna not Annihilation" by Major C. L. Peacocke; "The Co-operation of Man and Woman in Human Life," from *Lucifer*, and "Buddhism Misrepresented," by "The Sentry."

Bulletin Théosophique. The June number opens with an enthusiastic notice of the visit of Mrs. Besant to Paris. Of course she was welcomed by crowds of members and their freinds who were carried away by her eloquent expsitions of truth: Her topics were "Two pictures of Human Evolution," and "the Necessity and Means for acquiring Perfection." The assembly hall at our Head-quarters was artistically decorated under the superintendence of M. Courmes and the chance of being personally presented to Mrs. Besant was eagerly embraced by hundreds. The celebration of our White Lotus Day of Rememberance was also most joyful. The General Secretary said in his address, that H. P. B. had proclaimed three capital and fundamental truth: (1) The basic law of the Brotherhood of all beings; (2) The existence of the Masters, the Elder Brothers of the race, the Guides of mankind; (3) The Path which leads to the end of Evolution by the Door of Mystery, the Door of the second Birth, of which Christ spoke to Nicodemus. An entirely new translation of Leadbeater's "Christian Creed" is announced. "The Christian Creed" has also been

translated into Swedish and published at Stockholm in a neat illustrated wrapper. For a copy we have to thank our dear colleagues in that country.

The Golden Chain Circle. The publishers of the *Lotus Journal* have begun the issue of a Quarterly reprint of the best articles from the *Journal*, with a judicious suppression of the special features which would stamp it as a Theosophical Society publication, and thus perhaps prevent its being taken in and read by prejudiced outsiders. Their object is to circulate as widely as possible the salient points of our teachings which are most important for children and their parents to know. We hope with all our heart that the plan may be crowned with success. The subscription price is but sixpence (6 annas or 12 cts.) per annum so that the poorest household can afford to take it in.

Sophia. Our very useful little Chilean contemporary goes on its steady course with all the appearance of continued success. One point in its favor is, its size—a convenient one for carrying in the pocket, and so, likely to induce its subscribers to carry it about with them, for reading on the way to and from their places of business and on short journeys. Hundreds of copies of the pocket editions of the Gitâ have thus been used. The numbers for January and February of this magazine are filled with translations of well-selected articles from our English periodicals. Among these is one whose modest author, Mr. C. Kottayya, will be somewhat surprised to know is being read in Spanish translation in far-away Southern South America.

Revue Théosophique. There is nothing special to be said about the May number except that the good judgment of the Editor has been as usual displayed in his selection of matter for translation. The bound volumes of his magazine will form, twenty years hence, a useful adjunct to every library whose owner is interested in the study of Eastern philosophy. At the Headquarters, in the Avenue la Bourdonnais, a number of notable lectures have been given by various speakers; among them one by the Rev. Dr. Currie, a retired Episcopal clergyman of Philadelphia who, as we have previously said, enjoyed a great reputation for his pulpit oratory. His theme at Paris was "The Lord's Prayer," which he esoterically expounded and with great eloquence. Mr. Keightley, M. Maurice Largeris and Mrs. Besant occupied the rostrum at different times.

On the 24th April, M. Boreau, a former pupil of M. Currie, the discoverer of Radium, gave a very interesting discourse on Radium with experiments. Altogether our people in Paris seem to be keeping things moving.

Sophia. The May number of our Madrid contemporary opens with a translation of Mrs. Besant's "Evolution of Consciousness," gives further instalments of the translations of H. P. B.'s "Caves and Jungles of Hindustan," and Señor Gonzalez Blanco's "Hilozoism," also, of the Editorial translation from the original Latin of the Pythagorean treatise, on "The Nature of the Universe." The Editor has also fished out of a volume of Edgar A. Poe's "Poems and Essays" which was printed at Leipzig in 1884, a dialogue upon "The Power of Words," which was written and published before 1845, and which shows that its marvellous author had strong glimpses of Theosophic truth thirty years before the Theosophical Society spoke its message to the world.

Theosophia (Amsterdam) for May contains articles on "The Socia value of Theosophy," by S. van West; "The Great Pyramid," by H. van Ginkel; "In the Wood," by E. Windust; "Some Problems of Karma," by A. Besant (trans.); "On Mary Worship," by J. Schuver; and "Miscellaneous notes on Neo-Platonic Theosophy," by Dr. Ch. M. van Deventer.

The N. Z. Theosophical Magazine has an excellent article by Mr. Leadbeater on "Possibilities of Human Consciousness," and another by Marian Judson on "The Synthesis of Christian Teaching," along with much other very useful matter.

Acknowledged with thanks: *The Theosophic Messenger, Theosophy in India, The Vâhan, Light, Prasnottara, Dawn, Prabuddha Bharata, Maha-Bodhi Journal, Central Hindu College Magazine, The Buddhist, Banner of Light, Health, Mind, Harbinger of Light, The Light of Reason, Indian Journal of Education, Indian Review, L' Initiation, The Lotus Journal, East and West,* and "The Opportunity of Theosophy," a pamphlet containing an address delivered by Mr. Charles F. Chamberlayne of Boston, Mass.

CUTTINGS AND COMMENTS.

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

Hindu Orthodoxy and Theosophy.

Our attention has been called to the fact that injustice was done to Mrs. Besant in the paragraph about the C. H. College and her Hindu orthodoxy, which appeared in our May number (p. 508). The paragraph quoted speaks enthusiastically of the great good gained for the C. H. C. in securing Pandit Adityaram as its Vice-Principal. It is so necessary that the Hindu youths should be trained in accordance with all the ancient customs of their race, in caste matters, and the learned Brahman is one who does not at all approve of laxness in these observances. Mrs. Besant has always desired to help the Hindu in his own way, as she has also those belonging to other faiths in theirs. But this fact in no way makes of Mrs. Besant a Hindu. We are reminded by our correspondent that however much a non-Hindu might wish it, the iron bonds of caste and the exclusive policy of the Brahmanic religion would prevent his admission into its fold.

We are sincerely sorry if our entirely friendly paragraph has given a wrong impression or caused the least pain, either to her or any friend of hers. Of course the fact adduced by our correspondent is perfectly well known to us, inasmuch as we have been admitted as far inside the orthodox fence as possible. We may even say farther than any other white person, since one of the pillars of Hindu orthodoxy, the erudite pandit and Sanskrit lexicographer of Bengal, the late Taranath Tarkavachaspati, to show his gratitude for what had been done for his religion and literature by the Society, endued us with the sacred thread, gave us the *mantra* of his *gotra*, and cooked food for us with his own hands. This was the form of adoption into his clan and made us theoretically a Brahmin, yet in reality advanced us not one step towards the condition of a caste-man. So that, in saying that Mrs. Besant had "converted herself into an orthodox Hindu," we simply made use of the wrong word: we should have said that, in the interests of her College, she had

ranged herself on the side of orthodoxy. She had just emerged from a conflict with a certain clique of pseudo-orthodox Hindus, who tried hard to destroy confidence in the College and check the swift growth of its influence throughout the country. Her refutation of the change of its heterodoxy was masterful, and the selection of our respected brother, Pandit Adityaram Bhattacharya, as Vice-Principal, was a master-stroke of wise policy; for his orthodoxy and untainted Brahmanism is a matter of universal knowledge. Mrs. Besant's desire and endeavour is to be, above all, a Theosophist, helping every group of religionists with whom she is momentarily working, to understand and live up to the tenets of their ancestral faith.

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Solovioff's obsequies.

In the notes on *April Theosophist*, which appeared in the *Theosophical* Review for June, the writer says:

In a much better than Christian spirit the Colonel writes a notice of the death of Solovioff, the notorious slanderer of H. P. B., and records the fact that a lady Theosophist, "one who felt the same horror of him as many more of us," was yet moved by her feeling of duty and "the thought that H. P. B. herself would approve," to be the only one who followed his corpse, to the grave or said a prayer for him. Let Mr. Leaf and the gentlemen of the S. P. R. take notice! We are all proud of her!

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Mrs. Besant's Work in India.

A London Press representative gives the following as the result of his recent interview with Mrs. Annie Besant:—

"I have throughout," she said, "been working in connection with the Theosophical Society for the gradual drawing together of Islâm and Hinduism, but more particularly for education. There were absolutely no schools in India where the native youth could be taught the learning of the West undivorced from his own religion. There were the Government schools, very good, but entirely secular. There were the missionary schools, in which one or other of the differing phases of Christianity is compulsory. The greatest need of India, as I realised it, was the establishment of schools where the young could be given Western education together with the moral training which can only be inculcated in them by means of that religion which is deep-rooted and beloved in the hearts of their race.

"To do something towards that end a few of us started a college at our own expense. Afterwards I enlisted the sympathies of a number of people and got together an influential board of trustees. We founded our first Hindu School at Srinagar, and our first Hindu College at Benares.

"We have now 800 boys at the school and 350 students at the College. The first three classes—arithmetic, geography, and history— are taught in the local vernacular. Meanwhile, English is taught, and all subsequent subjects are taken in the English language. We make a strong feature of moral training and physical exercises with games.

"We have a girls' school at Lahore, at which we have 90 pupils. We are building a girls' college at Benares. We hope, before long, to have as many as 200 schools open in different parts of India.

"What I regard as a great work was the compiling of a series of three text-books setting forth the Hindu religion, so that it could be taught. They have been accepted everywhere. We discourage boy-marriages, and so we refuse to take married boys into

our school. The best comment on our work I have heard was from an Inspector, who said, "You are doing what the Government schools were meant to do, but cannot."

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A Toy-shop in the clouds.

A correspondent of a Lahore paper, writing on the 31st June, makes the following statement concerning the recent unparalleled hail-storm which occurred near Karnal, India:—

Starting at 3-46 P.M. on Tuesday, a most extraordinary shower of hail was witnessed in parts of the Karnal District. At the village of Jundla, eight miles from Karnal, the hail-shower lasted eight minutes, but in that time I saw the most fantastic-shaped stones, I have ever seen, or heard described. Clearly they were conglomerate. The smaller component stones could be easily noticed, forming the most quaint-shaped larger blocks. There were horse-shoes, fishes, birds with folded wings, bells, medlars, cones, joined by their vertices, and by their bases, pine-cones, thistles, and numerous other shapes indescribable. One of the largest I measured was fashioned like a play-toy China cock, we frequently see in bazaars, which have a thickened base concealing a whistle. The largest diameters taped 3¾ and 3½ inches. Another shaped like a thistle circumscribed 6¼ inches, its length being 3½ inches. All the conglomerate pieces had melted somewhat in their descent, smooth indentations being worked into them. The largest single stones were not over an inch in diameter. There were not many such."

This singularly interesting display resulting from the pranks of the elementals in the upper air, reminds us of the marvellous discovery made by Professor Tyndall, so many years ago, which we here copy from "Isis Unveiled":

It is not so long since Professor Tyndall ushered us into a new would, peopled with airy shapes of the most ravishing beauty.

"The discovery consists," he says, "in subjecting the vapours of volatile liquids to the action of concentrated sun-light, or to the concentrated beam of the electric light." The vapours of certain nitrites, iodides, and acids are subjected to the action of the 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 lamp are coincident. The vapors form clouds of gorgeous tints, and arrange themselves into the shapes of vases, of bottles and cones, in nests of six or more; of shells, of tulips, roses, sunflowers, leaves, and of involved scrolls. "In one case," he tells us, "the cloud-bud grew rapidly into a serpent's head; a mouth, was formed, and from the cloud a cord of cloud resembling a tongue was discharged."

Finally, to cap the climax of marvels, "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 disk, coil, or speck existed on one side that did not exist on the other*." *

From the foregoing one is led to conclude that the ether is peopled with shadowy forms that, under certain conditions, are made visible. The wondrously beautiful frost-forms (chiefly of ferns and tropical foliage) that appear on window-panes and other smooth surfaces, in very cold weather, afford another most interesting subject of study for the philosophic nature-student and the occultist.

* "Isis Unveiled," Vol. I., p. 127.

MADRAS.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XXVI.

(Year 1895.)

IN the last chapter reference was made to my discussions at Bombay with learned Parsîs about the best way to begin a work of reformation and re-vitalising of their ancient and sublime faith, and to a certain written draft of my views upon the subject prepared on my return to Adyar at the request of the universally respected Parsî scholar, Mr. K. R. Cama. This document, of which I fortunately saved a copy, will be presently given. Meanwhile, a few preliminary observations will be in place.

Among the religions of the world, no one is more lofty in its concepts or more worthy of the devotion of its followers than that taught by the successive Zoroasters who figure in history. Its key-note and corner-stone is PURITY; purity absolute in thought, word and deed. For the sages of Persia knew that if the individual would raise himself to the sublime height of perfection and approximate in essence to the characteristic of the Divine Ruler and Source of all things, he must disembarrass himself of every taint of baseness and corruption which drags him down to earth and makes entrance upon the superior planes impossible. A simpler code of teaching is inconceivable. Unmixed with dogmas,

* 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 three 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

without confusing iteration of details, the mandate of personal purity shines like a star in Heaven upon the path of the man who struggles upward and onward. To worship the one Supreme Deity and to hate all bad opposing influences, whether human or superhuman, are the fundamental articles of the Parsi creed. Prayer, obedience, industry, honesty, hospitality, alms-deeds, chastity, and the great virtue of truthfulness, are enjoined, and envy, hatred, quarreling, anger, revenge, and polygamy, are strictly forbidden; the worship of idols, and indeed of any being except Ormuzd, is held in abomination; but a reverence for fire and the Sun is inculcated, as they are emblems of the glory of the Supreme Deity. The "New American Cyclopædia," from whose article on the "Guebres" (Vol. VIII, p. 546) I summarise the foregoing, says: "It is probably true that the multitude in the course of time have forgotten that discrimination between the symbol and the object of their adoration which was undoubtedly taught by Zoroaster." However this may be (and after many years of intimacy with the Bombay Parsîs I am not prepared to admit that any considerable number of them have forgotten that in the Sun, the fire, and the sea they worship anything more than the visible symbols of Ormuzd), it is almost certain that the majority of people outside their faith, particularly all Western peoples, regard them as, and call them Fire-worshippers, hence, in a sense, as much idolators as any others who adore idols, pictures, trees or any other images of the Unknown Power. Those who wish to get a clear and satisfactory idea of the interpretation of Zoroastrianism from the standpoint of Theosophy should read the admirable compendium of the subject made by Mr. Nasarvanji F. Bilimoria, of Bombay, under the title, "Zoroastrianism in the Light of Theosophy." *

Prof. Darmesteter says that "the Parsî sacred books are the ruins of a religion," and Dr. Martin Haug, Ph. D., the greatest Western authority on Zoroastrianism, reminds us that Pliny reports on the authority of Hermippus, the Greek philosopher, that Zoroaster composed two millions of verses; while Abu Jaffer Attavari, the Arabic historian, assures us that Zoroaster's writings comprised twelve thousand parchments. Of all this literary wealth but a beggarly handful is in the possession of our modern Parsîs. The writings of Zoroaster comprised twenty-one parts or Nosks, the largest portion of which has been destroyed, and it is the belief of the Zoroastrians, confirmed by the accounts given by classical writers, that they were destroyed by Alexander at the time of his invasion and conquest of Persia. "We find," says Dr. Haug, "from Diodorus and Curtius that Alexander really did burn the citadel at Persepolis, in a drunken frolic, at the instigation of the Athenian courtesan, Theis, and in revenge for the destruction of Greek temples by Xerxes."

* In 1 vol. 8vo. p. 362. To be had of the Manager, *Theosophist* office, for Re. 1-8 and of other dealers in Theosophical books.

Naturally enough, one would infer that the sacred books kept in the Royal Archives must have been destroyed along with the palace. From Mr. Bilimoria's book and the compendium given of Dr. Haug's essay in question (p. 55) we learn that during the five and a half centuries of Macedonian and Parthian supremacy which followed Alexander's conquest, Zoroastrianism had fallen into neglect, and as a natural consequence, much of the Zoroastrian literature was lost. "Whatever may have been the cause, this is the fact that, at the Sassanian period when the revival of the Zoroastrian religion took place, the largest bulk of the sacred writings was gone and only a very small portion, and that, too, except the Vendidâd, in a fragmentary state, was left. These fragments, the learned men of the Sassanian period put together according to their understanding, to make something like a consistent whole, and, to explain them, wrote commentaries in Pahlavi, which was the vernacular of the time. The portions thus preserved and brought together and now extant with the Parsîs, are Yacna (Izeshne), Visparatu (Visparad), Vendidâd, Yashts, Hadokht, Vistâsp Nosk, Afringan, Niayish, Gah, some miscellaneous fragments and the Sirozah (thirty days) or calendar."

Here is the lamentable fact which, for the past twenty-two years * I have been trying to press home on the Parsîs as a reason why they should, through their Panchayet, or Governing Body, emulate the successful attempts of the Christians to unearth (in Egypt and Palestine) buried archaic remains of their religion, by organising a Parsi Exploration Fund, to pursue researches in Persia and Bactria under, if possible, some other man of the supreme fitness of Prof. Flinders Petrie, on the chance of finding buried tile libraries and inscribed stones which might give them back some of the priceless teachings of the Zoroasters, now lost. As for finding forgotten manuscripts in European libraries, I am afraid the hope must be abandoned. In fact, as M. Blochet, of the National Library, Paris, wrote me, the Zoroastrian books and manuscripts in European libraries, with very few exceptions as, for instance, the most ancient manuscripts of the "Bundahish," at Copenhagen, and known in Europe as "K20," have been brought from India since the middle of the eighteenth century and are, presumably, but copies of originals which the Parsîs have kept in their own possession. Says M. Blochet:

"It will always be a serious obstacle to the progress of Mazdian study that we, Europeans, cannot know exactly what interesting documents of this religion are available to-day in India, and that the Parsîs, on the other hand, do not know exactly what documents are at our disposal in Europe. Of course I have not in mind a simple

* My lecture on "The Spirit of the Zoroastrian Religion," which forms the opening chapter in Mr. Bilimoria's book, was delivered in Bombay in February, 1882.

list of titles, which would not help us forward in the least unless we could have in our hnds the manuscripts themselves, but a catalogue scientifically prepared and in great detail. To meet this difficulty to the extent of my means and fill this gap, I have composed a catalogue of Zend manuscripts, &c., in the Bibliotheque Nationale, which, however, I do not offer as a model of the sort, but which circumstances of a very material nature oblige me to keep in manuscript.

"The Parsis are rich enough to be able to indulge themselves in the luxury of making known to the world the treasures of their libraries and private collections, and this is the sole basis on which it will ever be possible to build up an exact knowledge of the Mazdian religion. I believe that your relations with the Indians, dear Colonel, are such that you will be able to convey to them the ideas which I have now ventured to express to you."

From the foregoing it is very plain to see where exists the dead-lock which prevents the progress of Zoroastrian literary research—both parties, the European orientalists and the Bombay Parsî scholars, are equally ignorant as to the portions of the literature which are respectively in the hands of the other party. Of course, the very first thing to do is to have two catalogues carefully compiled and exchanged between them ; this done, a well-ordered policy of mutual help would inevitably hasten the day when a clear and comprehensive knowledge of the body of surviving literature would be attained. I am afraid that there exists among the Parsis a very prejudiced and narrow-minded class of priests who do not wish outsiders to know too much about their sacred writings. Probably this feeling is due to the selfish desire of keeping to themselves the hereditary right to dole out to the laity and interpret as they choose the teachings of the Founder. I may be wrong, but I think that the backwardness of the community to catch up the suggestion of a Parsî Exploration Fund is, in some measure, due to this priestly obstructiveness.

Granting that the libraries of Christendom contain, for the most part, only copies of existing Parsî books, there is yet another field of inquiry which I pointed out in a letter to the late M. Menant, de l' Institut, in 1896, which is not touched upon either in his reply of the same year or in the letter of M. Blochet above cited. What I wanted him to tell me was whether in "any public library, *in any part of the world* . . . there are ancient books, MSS., or fragmentary gâthâs, etc." I had no idea of confining our inquiries to European or any other libraries in Christian countries. The conquering armies of Islâm were almost invariably accompanied by learned mullahs whose writings have given the world most important information about countries and people with whom they came in contact. In a letter to Prof. Flinders Petrie, of University College, London, one of the questions I put to him on behalf of the

Parsî Panchayet, was whether it would not be profitable to search in the older libraries of Oriental countries for missing fragments. A great deal that we know of Zoroastrianism has been derived from the fragments preserved by the Greeks, and since we know that the scholars in the train of Alexander carried these away on their return to their countries, what more natural than that a careful search in the libraries which are the repositories of Islâmic literature would yield rich results ? The one fact which it behoved the Parsîs to understand is that the old adage, "Heaven helps those who help themselves," will indubitably be proved true in their case as it has in the cases of the Christians, the Hindus, and the devotees of research into the buried records or other ancient faiths. But no power, human or divine, will help any community, nation or individual who does not make an honest effort on his own behalf. As I have reiterated again and again, the Parsî Panchayet might have got possession by this time of precious additions to their religious records if they had but accepted the offer of H. P. B., embodied in my lecture aforesaid, to get them the confidence and help of her friend, the then Viceroy of the Caucasus, Prince Dondoukoff Korsakoff, for the Parsî Exploration Fund which I then suggested. But they have preferred to go on all these years in the old beaten track, with the exception of the comparatively few who have become theosophists and whose lives have become embued with the feeling of reverence and love for their glorious religion.

It may seem strange to some that I feel and speak so strongly on this subject of the revival of Zoroastrianism, but, as a student of comparative religions, I have been charmed and impressed by its beauty and deeply grieved to see that the Tatas, the Jijibhoys, the Petits and other Parsî millionaires who have excited so much admiration by their royal charities, should not have devoted a portion of their gifts to this most necessary object. Of course, it will be no proof to any one outside the number of us in the Society who believe in the existence of Akasic Records and the possibility of tracing in them the world's history, that the interest felt by some of us non-Parsîs may be due to relations with the race and religion in past ages.

If I have filled up this chapter mainly with discussions about the Zoroastrian religion, it is because I feel that the revival of all ancient religions is a very important part of the work of the Theosophical Society, and that what has been done by us towards it should be mentioned in any veracious history of the movement.

As to Hinduism, see the revival of Brahmanism and of Sanskrit Literature, the foundation of the Central Hindu College and our Sectional activities ; as to Buddhism, see the 200 Schools and the three Colleges opened by our members in Ceylon, the enthusiasm in Buddhist Japan, the unprecedented friendly union between the Northern and Southern Buddhists, the Buddhist Catechism

circulating in nearly twenty languages. Zoroastrianism is our next great care, and I pray that I may live to see it revived by the combined devotion and efforts of our Parsi Theosophists.

Let us now return to my letter to Mr. K. R. Cama, the text of which is as follows :

"Permit me to enlarge somewhat upon the views which I expressed in our recent conversation at Bombay, about the best way to improve the state of the Zoroastrian religion. Since the date of my Town Hall lecture upon this topic, in the year 1882, I have been, as you know, one of the warmest friends of your religion. In private conversations and public utterances, I have tried to influence your leading men to combine together for its interests. I have pointed to the Palestine Exploration Fund and other societies as examples set by the Christians of what the followers of every ancient faith which has suffered by wars, migrations and other causes, ought to do if they would recover long lost knowledge and complete their present mutilated scriptures, and inaccurate codes of teaching. I have often said, and now repeat, that Zoroastrianism is one of the noblest, simplest, most sublime religions in the world. If there is any religion whatsoever which deserves the love and loyalty of its adherents, yours is such a religion. If there is a religion backed by a body of men of high intelligence, moral courage, having a spirit of loyalty to it, and at once the tact for business and vast wealth—the reward of generations of industrious workers—it is to be found among the Parsis of Bombay. And yet, where shall we find a community so little valuing spirituality as the highest ideal of human life; so little understanding their scriptures; so indifferent to the religious training of their sons? One would suppose that the Parsî *summum bonum* was a houseful of rupees and a body covered with purchased decorations. I am not forgetting the numberless acts of charity which have made the Parsî name almost the synonym of benevolence throughout the English-speaking world, and for which I hold your people in deep respect. But my eye is fixed upon the type of the true Zoroastrian which history paints for us in the band of persecuted exiles, who left Ormuzd and landed at Sanjam, eight centuries ago. They were great in all worldly capacities, for their present great mercantile and manufacturing descendants sprang from their loins and inherit their blood. But they were greater still in their sublime religious devotion, which made them—like my own Pilgrim forefathers—quit country, wealth, friends, comfort and all, and smilingly face every unknown danger for the dear sake of their religion. Moreover, they were led by the holy Dastur Darab, whose purity and spirituality were such as to make it possible for him to draw from the boundless *akash* the divine fire of Ormuzd, to light the flame which you have ever since kept burning. Are you such men to-day, with your wealth, your luxuries, your knighthoods, your medals and your mills? Have you a Darab Dastur among you, or even a School of the Prophets, where neophytes are taught the divine science? Alas! nay. Of your scriptures you have saved out of the terrors of persecution no more than a small fraction; and only the other day we read of Western Orientalists trying to show that even these are modern compilations from various sources. The question

your humble friend and defender asks is whether you mean to keep idle and not stir a hand to revive your religion, to discover all that can be learnt about your sacred writings, to create a modern school of writers, who shall invest your ethics and metaphysics with such a charm that we shall hear no more about Parsi men preaching Christianity at Dhobi Talav, or Parsi girls marrying Mahomedans or becoming Zenana missionaries. Do you prefer to wait until hearts are broken in an hundred more Parsî homes; until scores of once happy families are broken up by apostasies of ignorant, untaught, or feeble-minded children? I believe not; my faith in the practical good sense of your community forbids my believing such criminal indifference to be possible after your leaders open their eyes to the terrible dangers that are slowly gathering around you in consequence of your excessive worldliness.

What practical remedy do I suggest? Simply this. That your Panchâyat should adopt a formal Resolution declaring that, henceforth, *the promotion of the interest of the Zoroastrian religion shall be one of its recognized duties;* that its sympathy and help may be counted on by every scholar, society, explorer or other person who, in any part of the world, may now be engaged, or hereafter shall engage, in the collection of Parsî document and antiquarian relics; the exploration of districts connected with Parsî history; the publication of books, maps, drawings, etc., upon Zoroastrian religion which may be found worthy of its aid; and in any other important effort to throw light upon that religion. The Secretary of the Panchâyat should be made, *ex-officio*, the channel through which shall pass from and to the Panchâyat all correspondence and negotiations growing out of this matter; and he should send copies of this Resolution throughout the world to those interested. The Government of India and the Home Government should be petitioned by the Panchâyat that all British Ministers and Consuls should be requested and encouraged to help in the promotion of this laudable work.

The accumulated funds of the Panchâyat being ample, there is no necessity for creating a special fund for this purpose, at least for some time to come; although I feel quite sure that as soon as the importance of these researches become known, large sums will be given by individuals which, otherwise, would be given to public works of infinitely less noble character. I recommend no haste, no lavish outlay, no sudden outburst of zeal; but a quiet, calm, wise adoption of the policy sketched above, and the dogged carrying out of practical methods for its full and complete accomplishment. If your people had accepted my offer in 1882, I might have given you much assistance, for the then Viceroy of the Caucasus was an old and intimate friend of my lamented colleague, Madame Blavatsky, and for her sake he would have done all that lay within his power. However, it is now useless to recall lost opportunities; only lose no more. Every month's delay lessens the chances of success; every wasted year is a misfortune for your community.

I have ventured to offer the foregoing suggestions at the request of a number of respectable Parsi friends, and I make them for what they may be worth. I feel that I can do so the more freely since I have no personal ends to accomplish, no money recompense to ask, no honours

to solicit. This is your work, not mine; all I can give you is my loving sympathy and my best wishes."

At the time when I was writing my lecture of 1882, our Bombay headquarters was visited by a certain Master, happily unknown by the public and even the majority of our members, who had but recently gone over the ground in Armenia, where the ancient Parsis lived. He told H.P.B. that, at the Monastery of Soorb Ovanness, in that country, there were in 1877 three superannuated priests, whose number had been reduced to one within the subsequent five years; and that the library of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells, tempting no Kurd, were scattered over the rooms. For the consideration of a dagger and a few silver *abazes* I got several precious manuscripts from him"—the old priest. Moreover, H.P.B. and I were assured that in a certain large mountain cave, effectually closed against all intruders and vandals and, like the many other of the same kind scattered throughout the world, constantly watched over and guarded by the Masters of wisdom, the whole body of valuable Zoroastrian literature is stored up against the proper time for its restoration to mankind. Old readers of our literature will remember that it has been affirmed on the best authority that no book that is important to our race has ever been irretrievably lost. Despite the worst endeavours of bigoted Khalifs, like Omar, who burnt the Alexandrian library, and drunken soldiers like Alexander, who gave the citadel of Persepolis to the flames, the world's intellectual and spiritual evolution are never stayed; for the motto is *Nulla vestigia retrorsum*.

H. S. Olcott.

"A CRITICISM ON THE 'NEW THOUGHT' MOVEMENT."

[*Concluded from p.* 613].

Mental Healing.

OWING to the haphazard way in which we think and consequently the irregular manner in which we live, we have the disordered mind and consequently the disordered body. Sickness in some form and in various degrees seems to be the normal condition of the race. Many, therefore, who become interested in the New Thought are so because of the promise it holds out of deliverance from disease and of restoration to health. Especially is this so with those who have ailments of a chronic nature. Their long sufferings make them turn to any system which promises them relief: and hence the rapid rise of those systems which put the cure of the body in the forefront of their teaching. And we need not be surprised at these systems having risen to the dignity of a religious cult. The numerous "cures"—many of them seemingly miraculous—made by Mrs. Eddy's disciples have made "Eddyism" a religious cult in America, and turned the head of the "foundress" herself so that she is suffering from a certain condition of mind in which she imagines herself to be a kind of female divinity. But there is no more religion in healing the sick by mental suggestion than there is in administering Prof. Bild's "Green Pills for Blue People." This linking of mental cure to any form of religious belief is quite unwarranted, for the basis of mental healing is confined to no form of religion, but is a principle common to the race.

This fundamental principle is that the subjective mind is in close connection with, and has full control over, all the functions of the body, conscious and unconscious. This principle can only be understood by one advanced in psycho-physiology. The average man believes that his various bodily functions are automatic; that his organs work without the control of his mind; that they "go themselves;" which is just as convincing as your servant's explanation of the broken vase: "It fell itself." But this is only partly true, for the bodily functions are controlled by the individual though he may not be conscious of the fact.

In regard to his body, man is not one but many—very many. "The human organism consists of innumerable lives which build up cells." And we must remember that mind and consciousness are not one and the same. I suppose we may take it that ideas —knowledge—can exist only in mind. We all have a great many ideas—a great deal of knowledge—of which we are not always conscious. The permanence of this knowledge argues the permanence of mind. I have a knowledge of one or two languages besides English, but I am not, at this present moment, conscious of a word in any of them. I know, however, that when I want them I can bring them into my consciousness and use them. They are stored up in my subjective mind. Man in his evolution began as a single cell and has mounted up by the addition of cell after cell till he is now the paragon of animals. The physiologist will tell you that every cell has life: but the psychologist will tell you that every cell has intelligence. (I mean not the old dry-as-dust psychologist, but the new psychologist who regards man as a development of mind-expression contemporaneously with bodily forms.) The reflex action in muscles when conciousness is gone shows the existence of this cell-intelligence. The frog, with the brain cortex removed, shows the existence of intelligence in its separate limbs by adapting means to ends: and Prof. James says, "If purpose remains the same when the means are different there is Mind."

There are corpuscles in the blood which are called the scavengers of the body. When any injurious substance, any hostile bacteria, make their appearance, these corpuscles immediately set upon them and destroy them though they themselves may perish in

so doing. When a wound has been made they immediately rush to build up the part again and the scab which is formed is the battle-field on which are piled up the bodies of the invaders and defenders. These facts are clear evidence that Mind exists in every part of our bodies though there is no consciousness present : that every cell has "intelligence commensurate with its functions." We think all over our bodies : and when we realise this we are on the way to understanding how the mind affects the body either for health or disease. Doctors realize this—I mean some doctors—and call it the *vis medicatrix naturae*. But it is only the psycho-physiological doctor who recognizes it as mind which is universal, which links all life as one—a unity, which is the omnipresent spirit of life, which is the one thing that is permanent and real and fundamental.

All these separate centres of intelligence perform their functions, as many think, automatically and independently of one another. But there is a supreme head, a general, or manager—the Subjective Mind. How the subjective mind controls these centres we do not know : but that it does so is incontrovertible : the results prove it. The manager is not always present in every department : but when any department is not working properly he makes his appearance there : at any rate he should if the whole concern is not to "fall to cureless ruin."

We know that this subjective mind is constantly amenable to suggestions from the objective mind, and these suggestions are either self-suggestions or suggestions from others ; and we should be very much alive to the kind of auto-suggestions we make or the extraneous suggestions we admit.

If I have read Mrs. Besant aright she postulates a Universe of which Mind is the basis : a universal consciousness. Individual egos are "separated units of consciousness"—"Jivas." All selves are emanations, or rays, of this One Mind and are passing through cycles of development in the course of which they will acquire an individuality which will be absorbed into the All but will still retain their essential separateness. Something like this is assumed by the New Thought. Man is recognised as being one with God. But the word "God" is set aside as being too limited to express the idea, and the term "Life Principle" is used instead. The term "God" implies separateness and puts Man on a plane where he is bounded by limitations that cramp and cripple him. The recognition of the "Life Principle" sets him free. He becomes master of his Fate, for there is no power in reality greater than himself. His shackles and bonds are only imaginary for they are self-imposed. He is only weak because he believes himself to be so. Like the hypnotised hen he lies still, imagining himself bound by a fetter which is no stronger in reality than a circle of chalk.

This Life Principle operates by what is called the Law of Attraction. Many hold that the Law of Attraction *is* the Life Principle. This Law of Attraction—that like draws to like—is the motor power of the world, of the universe, in fact. We attract what we are like, and we invite what we expect. Let your thoughts be good and you will draw good around you. Cherish impure thoughts and impurity will inevitably gravitate towards you. Think strong thoughts and you will attract strength. Thought is a substance infinitely more subtle than any known substance. It is also more powerful than any material manifestation and can, when exerted directly and strongly, move mountains. By the Law of Attraction and the universality of the Life Principle my thought can travel over the world and find the thought akin to it in your mind though you may be at the antipodes. We live in an atmosphere of thought and we attract and assimilate what is akin to our own thoughts. But further, the thoughts of others may interpenetrate mine and dominate me, unless I throw a protecting shield over myself to ward them off. Many of us are so loosely constructed mentally that we are overpowered by the inrush of the thoughts of others. We take on the form of our surroundings : we surrender to the power of the last speaker we have heard : the latest book we have read. Like the jelly-fish we take the colours of the food we were last fed on. We adopt the current fad or fashion in music, religion, or the drama.

If we are to be real men and women we have to learn to be ourselves and not replicas of other people. And we can only do this by developing our own Thought Power. And precisely here the benefits of the New Thought appear. "Man is his own statement of being." He is what he believes himself to be. I assert my oneness with the Principle of Life. In the words of Christ, "I and my Father are one." By the Law of Attraction all that is mine will come to me, for the Law of Attraction in thought-substance will attract to me, what I earnestly desire. It will not come perhaps at once; for I have surrounded myself or have been surrounded by others, with a wall of false beliefs, and this must be battered down ; but come it will, for :—

"Asleep, awake, by night or day,
The friends I seek are seeking me.

. . . . .

The waters know their own and draw
The brooks that spring in yonder height :
So flows the good with equal law
Unto the soul of pure delight.
The stars come nightly to the sky :
The tidal wave unto the sea :
Nor space, nor time, nor deep, nor high,
Can keep my own away from me."

Everything depends on the development of my own thought-power. And to do this a study and practice of the methods set forth by Mrs. Besant in her invaluable book on "Thought power—

Its Control and Culture" is indispensable. There is so much of the "New Thought" in that book that it is the only one which one cannot afford to lose. Mrs. Besant's "Thought-Power," Trine's "In Tune with the Infinite," and Henry Wood's "Idea Suggestion," will richly reward those who can assimilate them.

To develop thought power there is one truth which must be recognised and acted upon. You must not think *about* a thing, but you must think the thing itself. Everything depends on this. You must always see yourself as actually being what you wish to be; and not being what you desire not to be. Every idea firmly fixed in the mind contains within itself the germ of its realization. To quote R. W. Trine: "Everything is worked out first in the unseen before it is manifested in the seen, in the ideal before it is realised in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect. The nature of effect is always determined and conditioned by the nature of its cause." Hence the teachers of this movement lay great stress on the making of Affirmations of what one wishes himself to be, and Denials of what one does not wish to exist in himself or in others. The mind has to be concentrated on the thought of health even when health is recognised by the objective mind as not being actually existent. Thoughts of self-control must be firmly held even when you recognize your tendency to being storm-tossed by outward influences. Mr. Leadbeater questions the morality of such a course. "Truth would forbid" says he "that I should ever deny that a body can ever be in ill-health. The true man, the ego, the soul, is not ill: and if the denial is understood in that sense there can be no objection to it. But it is not usually understood in that sense: the statement is clearly made that the way to get rid of a headache is to assert "I have no headache," an assertion which presently may become true, but is undoubtedly false when first made. I do not deny that by persistently making that false statement an effect may be produced: but it seems to me that the falsehood is a much more serious evil than the headache." So far Mr. Leadbeater. But I submit that Mr. Leadbeater is not recognizing wherein consists the essential nature of a falsehood, A "lie" is an attempt to deceive, to mislead. But a man may state what is an actual fact and produce an impression that is totally false. On the other hand when a man says that he has no headache although objectively he has one, but knowing that the subjective mind realizes an affirmation, he is not guilty of falsehood real or intentional. He affirms what he wishes to be, and the creative power of thought embodies the affirmation in his experience.

Similarly when we consider mental and moral qualities it is more effective to say "I am strong and self-controlled," than to say "I *shall* be strong and self-controlled." For in this last case the

image formed in the mind is the image of an *intention* to be, or to do, something: whereas when I affirm that "I *am* self-controlled" my mind shapes itself to the image of what I wish to be, and by concentrated effort it repeats the vibrations and "gradually becomes part of my nature, and firmly established in my character." There is all the difference that there is between *intending* to pay a debt and actually paying it. There is falsehood when a man affirms what is not true and in the nature of things never can become true: but there is no falsehood when by the very fact of affirming it to be true I can make that become existent which at present is non-existent.

But not all teachers of the New Psychology lay stress on the making of affirmations and denials. But all do affirm the necessity of holding in the mind the idea of what one wishes to be realized. Henry Wood, Trine, Prentice Mulford, and other sound writers, strenuously advocate the holding of the ideal along with the firm expectation of its realization. Many persons have found that the constant repetition of the affirmation and denials have most beneficial results. By that constant "pegging away" the objective mind is ultimately stilled and its harmful influence destroyed and the subjective mind is impressed with the idea; and once it is there the work is done. You have sent your telegram: the Life Principle will see to it that it reaches its destination—in time.

Much might be said about the methods which are recommended by the various New Thought teachers for developing thought-power, the management of the breath, practices for cultivating the power of concentration, developing personal magnetism, and so forth. But these are incidental details which I have not space to deal with. One feature of the teaching, however, is so prominent that much comment is made upon it—that is, their constant reference to what they call the law of Opulence. The baser sort place this so-called Law in the fore-front of their systems. They continually harp upon it, and they seek by so doing to draw people into their net. I know not how many "brotherhoods" are in existence with their various degrees. "Success Circles" exist by the score and your personal success in any walk of life is brought about by the "powerful vibrations" which know no limits of time or space, of the specially developed president of the Circle. You are invited to join the brotherhood or become a "circleite." You must, however, pay cash down.

There is no direct Law of Opulence: no power in thought by which you can will wealth to you while you are doing nothing. But by strenuous self-culture, soul-culture, you can obtain what you want, what you need. By developing thought-power you can bring to the surface powers that are *latent* in you: you can round off the sharp angles in your character: you can free yourself from disease, and keep yourself free: you can lose your former questionable

habits and likings and acquire new and desirable qualities : you can strengthen your mental qualities and enlarge your sympathies : you can make yourself such that you draw all men unto you : and then the "Law of Opulence" is manifested in your life and surroundings.

J. D. CRAWFORD.

THE HINDU ZODIAC : A SUGGESTED KEY TO IT AND TO THE ASTRONOMY OF THE ANCIENTS.

THE origin and meaning of the Ancient Zodiac has always appeared a more or less inexplicable puzzle to the Western Astronomer, and the date when it was invented has been a prolific source of speculation to many writers. Since it came into existence previous to what is known as the historical period, the time of its beginning can only be inferred by circumstantial evidence. One favorite method for obtaining an approximate date has been to assume that the Ancient Astronomers were ignorant of certain facts at the time when the Zodiac first came into use. For instance, it is supposed that they were not aware that the points in space where the plane of the equator cuts the plane of the ecliptic slowly shifted from year to year and that in consequence they chose for the first sign of the Zodiac that in which the vernal equinox happened to be when these divisions of the heavens were adopted, under the impression that this equinoctial point would remain there permanently. This would limit the age of the Zodiac to 2000 B.C., at the earliest. All the Ancient Zodiacs had Aries for their first sign and the vernal equinox was in the last point of Aries about 1600 B.C. and in the first point about A.D. 500.

Now the Ancients began their Zodiac at the *first* point of Aries and not at the *last*, from which, on the above assumption, one would naturally conclude that the Zodiac was invented A.D. 500. But such a conclusion though logically legitimate could at once be proved false, for the Zodiac can be traced back historically to at least 500 B.C. Hence such an inference is quite inadmissible and would seem to throw doubt on the original assumption on which it was based.

But the above theory is put completely out of court by the recent discoveries in Babylonia, for these have demonstrated that the Zodiac existed in the days of King Surgon who reigned in Accad 3800 B.C., and was even then a well-known and venerated institution. Moreover the beginning of the Accadian Zodiac was exactly the same as that of the modern Hindus, and the first sign was in the same position on the celestial sphere, although the vernal equinox was not then within 30 degrees of Aries, being in fact in the constellation Gemini.

At this early date the sun would enter Aries about January 20th, so that it could not mark the beginning of any of the seasons.

This discovery has made it necessary for Western Astronomers to entirely remodel their previous views, and the Hon. Emmeline Plunket, in a recent book entitled "Ancient Calendars and Constellations," has endeavoured to prove that the Zodiac must have been invented about 6000 B.C., when the sun entered Aries in the beginning of Winter instead of the beginning of Spring as previously supposed. Judging from a favourable review of this book in *Nature* it would appear that this new theory is regarded by Western Astronomers as a satisfactory solution of the problem, so that the invention of the Zodiac so far back as 6000 B.C. may be now taken as practically established.

It is interesting to note that an Indian writer, Mr. B. G. Tilak, had arrived at nearly the same conclusions as Miss Plunket, in his book "The Orion," published in 1893 or ten years previously. Mr. Tilak contends that the Zodiac dates back to the time when the vernal equinox was in Orion, and since this was the case when Aries marked the beginning of Winter the two theories are in fairly close agreement.

It will be seen that this most modern view of the origin of the Zodiac, like the one which prevailed previously, is based on the assumption that the Ancient Astronomers were not aware of the precession of the equinoxes when the Zodiac was invented, otherwise they would not have fixed it for all time, but made it movable—like Modern Astronomers. It does not seem to have occurred to any one that the ancients may have fixed the divisions of the Zodiac, not because they were ignorant of Precession but because they had some special reason for fixing it : a knowledge, for instance, of celestial forces to which modern votaries of the science have not yet attained. But, if the teachings in the "Secret Doctrine" and other occult writings have any basis in fact, it follows as a matter of course that any theory of the orgin of the Zodiac based on such ignorance of the Ancients must necessarily be false. For we are told that complete Astronomical records have been kept for several millions of years, a period involving more than one hundred complete cycles of Precession. If this be true it is quite natural that the ancients should have chosen fixed points in the heavens from which to measure the progress of their cycles, and it is of great interest to the occult student to try to ascertain what these fixed points were, and if possible, what were the principles on which they were chosen. With this view I sometime ago took up the investigation entirely from the occult standpoint, and assumed throughout that the fixed positions of the Ancient Zodiac were due to knowledge and not to ignorance as is generally supposed. My investigations have led to the conclusion that the fixed divisions of the Ancient Zodiac are made to depend upon two particular fixed stars, Sirius

and Vega. As is well-known, the commencement of the Egyptian year was connected with the heliacal rising of Sirius, whilst the star Vega was the junction star of that mysterious Hindu asterism Abijit, although it is situated 60 degrees from the plane of the ecliptic.

These two stars are situated about 180 degrees apart, and if a great circle be drawn through them, on the celestial sphere it will cut the ecliptic at an angle of $88\frac{1}{2}$ degrees, that is, nearly a right angle, so that it passes within two degrees of the poles of the ecliptic.

In the year 1900 the longitudes where this great circle cuts the ecliptic were 101° 29′ 13″ and 281° 29′ 13″, the latter being the ascending node. The poles of this great circle lie at $1\frac{1}{2}$ degrees from the ecliptic in longitudes 11° 29′ 13″ and 191° 29′ 13″ so that this great circle with its poles divides the Zodiac into four sections 90 degrees apart in longitudes 11° 29′ 13″, 101° 29′ 13″, 191° 29′ 13″ and 281° 29′ 13.″

Now longitude 191° 29′ 13″ marks the position of the Hindu asterism Chitra from which the first month of the Hindu Luni-solar year is derived. An asterism is generally taken as the 27th part of a circle and therefore consists of $13\frac{1}{3}$ degrees ; it is further divided into 4 parts of $3\frac{1}{3}$ degrees each, two of the parts of Chitra are assigned to the constellations Virgo and the other two to Libra, so that the first point of Libra is 191° 29′ 13″ + 6° 40′ = 198° 9′ 13″ in longitude. This makes the first point of the constellation Aries 18° 9′ 13″.

The Hindu Zodiac is said to commence with the star Revati which has been identified by some as the star Zeta Piscium. The longitude of Zeta Piscium was in 1900 A.D., 18° 28′ 39″ measured along the ecliptic and 0° 12′ 58″ south of it, so that the position, as determined by the great circle of Sirius and Vega agrees very closely with that based upon this star.

There are some who contend that the real star Revati has disappeared but it seems to me probable that the beginning of the Ancient Zodiac need never have been dependent upon a particular star to mark it, since the junction of the sun with any star could seldom if ever be a matter of observation. It was the ancient practice to determine the beginning of the year not by the position of the sun, but by that of the full moon which occurs when the two bodies are 180 degrees apart. What was needed therefore was not a star to mark the first point of Aries but one about 180 degrees away from it so that the position of the full moon in relation to it could be directly observed. For this purpose both the Hindus and the Chinese used the first magnitude star Spica in the constellation Virgo which the Hindus named Chitra and the Chinese Kio.

It should be noted that the first month of the Hindu year is not named Ashvini although the sun enters that asterism at that time, but Chaitra, the asterism 180 degrees distant from Asvini.

And so throughout the year the months are named from the divisions of the heavens, which are 180 degrees distant from the sun's longitude at the time. In other words they are not named from the sun's position, but from the position of the full moon. Hence, as above suggested, there has never been any need for a star to mark the beginning of the Zodiac, but the point diametrically opposite to it, and for this purpose the first magnitude star Spica which is within 3 degrees of the ecliptic would be admirably suitable.

If we investigate the Hindu Zodiac from the standpoint of the "Secret Doctrine" we must assume that its permanent divisions were chosen not because the ancients knew less Astronomy than is known at the present day, but because they knew more, so we should endeavour to fathom its meaning by the very latest discoveries of modern times. I have above pointed out that this great circle of Sirius and Vega was very nearly at right angles to the plane of the ecliptic, or the apparent motion of the Sun amongst the stars. The ecliptic is really the plane of the Earth's orbit in its annual revolution around the sun. There is no reason why we should give it paramount importance except that we happen to be the inhabitants of this particular body. If we lived on the planet Venus we should be interested in a slightly different plane, and the same for any of the other planets of our solar system. Since these planes differ slightly amongst themselves we should not expect that the plane of Sirius and Vega would be exactly at right angles to any particular one of them unless it be that of Jupiter, the largest in our system.

But the investigations of Laplace established the existence of an invariable plane for our solar system, which is as it were the mean of all planes in which the planets revolve and which is nearly identical with the orbit of Jupiter. This invariable plane in 1850 was inclined at about $1\frac{1}{2}$ degrees from the plane of the ecliptic, and had its ascending node in longitude 104 degrees.

I have not been able to obtain exact data for the position of this plane in 1900, but as near as I can calculate, this invariable plane of our solar system *is exactly at right angles to the plane of the great circle of Sirius and Vega.*

Now when one comes across an exact relation of this kind in Nature's mechanism one is led to suspect some physical connection of a permanent nature. Had this exact relation existed between the ecliptic and the great circle it might have been taken as an accident, because there is no reason why the plane of the earth's orbit should be considered of greater importance than that of any other planet. But when the exact relation is with that of the invariable plane of the system, it at once suggests the existence of some law of connection which perhaps the ancient astronomers knew about and therefore made it the basis of the Zodiacal divisions.

We know that Nature distributes some of her forces so that the

one shall always be at right angles to the other, for instance, the magnetic forces are always at right angles to the electric and there may be something corresponding to the electric and magnetic forces on the Cosmic Scale that fixes the great circle of Sirius and Vega exactly at right angles to what is perhaps misnamed the invariable plane of the solar system.

The reason why the magnetic forces are at right angles to the electric is doubtless due to some property of the etheric medium, and the same medium which is the connecting link between the solar systems and the planets may likewise fix the mean plane of the planetary orbits at right angles to some connected group of stars.

We know that certain stellar groups seem to move as if they formed one connected system which is distinct from other stars even in the immediate neighbourhood, so that Sirius, Vega and our own Sun may form some such system and be linked together in space.

If with this view we examine the proper motions of Sirius and Vega on the celestial sphere, we find that both stars have a large component of their motions along this great circle and in the same direction. Sirius moves along it about 1."23 per annum in a southward direction and would complete a revolution in about 1,055,000 years, whilst Vega has an annual motion of 0."278, and would complete a revolution in 4,650,000 years. In other words, Sirius completes four revolutions in about a Mahâyuga, and Vega one revolution. Thus this great cycle which the "Secret Doctrine" lays such stress upon is approximately given by the orbital velocities of these two stars.

The rates of orbital velocity are much greater than can be accounted for by the law of gravitation as commonly understood. In order that the Sun and Sirius should revolve around their centre of gravity in 1,080,000 years at their present distance from each other, their joint masses would have to be 36 millions of times the mass of the Sun. But the mass of Sirius is only 3.7 times that of the Sun, so that their joint mass is only 4.7. Hence the force causing the rotation must be eight million times greater than can be accounted for by gravity.

It is this fact that has stood in the way of any explanation of the proper motions of the fixed stars by the law of Newton.

A recent work by the great Russian Chemist, Mendelieff, entitled "A Chemical view of the Ether," seems to offer a way out of this difficulty when combined with some of the occult teachings.

Mendelieff gives reasons for the belief that the ether of science is not an imponderable fluid such as has been hitherto supposed, but that it is a chemically inert gas like Helium and Argon, having an atomic weight about one millionth that of Hydrogen, and a density one two-millionth of that gas.

He shows that a body so fine as to interpenetrate all physical

bodies would necessarily appear imponderable even although it had weight; just as the atmosphere appeared imponderable until we discovered how to obtain an atmospheric vacuum. If we lived at the bottom of the ocean we could not weigh a bucket of water, because water would envelope the bucket inside and out; so for the same reason, being embedded in an ocean of ether we cannot perceive the weight of the ether, not having yet discovered any physical means of obtaining an etheric vacuum.

Yet we know that water attracts bodies that lie outside it, according to the law of gravitation. If therefore there were bodies that lay outside the ether they would on the theory of Mendelieff be attracted by the ether itself, as well as by the ordinary physical matter.

Now according to occult teaching there are several kinds of ether of different degrees of fineness. The coarsest kind of ether extends only a little above the surface of each planet and is peculiar to it, a finer kind reaches from one planet to another of the same solar system, whilst a still finer quality extends from one solar system to the next. The finer kinds of ether extending from one solar system to another could be the vehicle of light and gravity, whilst the coarser kinds confined to interplanetary spaces could serve some other purposes. It is possibly this ether of limited extent that constitutes the *substance*, of the Chemist Mendelieff.

To the planets of a solar system it would not exhibit any attractive force because the planets are embedded in an ocean of it, whilst the fixed stars, at their enormously greater, distance, would be outside it and therefore attracted by it.

If the mass of the ether surrounding our solar system were eight million times the mass of the Sun and of the density suggested by Mendelieff, the Sun would be surrounded by it to a depth 5,888 times the earth's distance from the Sun. There is a planet suspected to exist 100 times the earth's distance from the Sun, so that the etheric atmosphere would extend outwards about 60 times further than the most distant planet. On the other hand the nearest fixed star to our system, Alpha Centaure, is 1,728,000 times the earth's distance from the sun, or 360 times the depth of the planetary ether. Hence the fixed stars are stationed well outside what may be termed the domestic ether of each solar system and would be therefore attracted by it.

In this way we may account for the enormous attractions required to explain the relative motions of star systems. They are held together not by the gravitation force of the physical bodies themselves, but by that of the enormous ocean of ether which surrounds them.

G. E. SUTCLIFFE.

(To be concluded).

THE SECRET DOCTRINE OF RACIAL DEVELOPMENT.

[*Concluded from p. 606.*]

THE Atlantic portion of Lemuria was generally known as Atlantis, the home of that mighty Fourth Race, and was a development of the Atlantic prolongation of Lemuria—not a new mass of land formed for the requirements of the Fourth Race, as often supposed. The Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and ultimately became the true home of that mighty race; a mighty race in truth, from whom all we know of civilization dates. The Third Race had built cities, designed boats, sculptured statues; but to the Fourth Race is accorded a development of institutions, laws, agriculture and many wondrous lost arts and sciences, such as are only being re-discovered and called original to-day. Dhyân Chohâns or Devas in illusive, not mortal, bodies, incarnated amongst them and taught humanity all it knew. Their earliest disciples assumed their masters' names, which accounts for the great confusion that arises as regards the dates of dynasties and their Divine Kings or Rulers. This custom passed also from the Fourth to the Fifth Race. Hence the sameness in traditions. The Atlantean races were many and their evolution lasted millions of years. All of them were not bad, but became so towards the end of their cycle. The First Alantean races born on the Lemurian continent separated from their earliest tribes into righteous and unrighteous; into those who worshipped the one unseen spirit of Nature, the Ray of which man feels as within himself, and those who offered sacrificial worship to the spirits of the earth—the dark cosmic anthropomorphic powers with whom they made alliance.

These were the earliest "Gibborim," the "mighty men of renown of these days," who became in the time of the later Fifth Race the Kabirim-Kabiri with the Egyptians and Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races. Such was the secret and mysterious origin of all subsequent and modern religions. This too, is the clue to the vexed question of the origin of evil, and shows how man himself is the separator of the one into various contrasted aspects. No one can fail to recognise the Atlanteans of the "Secret Doctrine" in the Râkshasas of Lanka—the gigantic opponents conquered by Râma who stands as the Prototype of the Fifth or Aryan Race.

It was well for the human race that the "Elect Race" had become the vehicle of incarnation of the highest Dhyânis, spiritually and intellectually, before humanity became altogether material and when the last Sub-Races of the Third Race, save some of the lowest, had perished with the great Lemurian continent. "The seeds of the Trinity of Wisdom" had already acquired the secret of immortality on earth; that gift which allows the great ones to step from one worn-out body to another. The first war that earth knew, the first shedding of human blood, was the result of man's eyes and senses being opened, which made him see the wives and daughters of his brethren fairer than his own. These Titanic giants and Râkshasas were the stronger—their adversaries the wiser. So the story of Râma and Râvana is a true record, not of individuals but of races. Hanûman truly poses for the Third Race Adept. And all this occurred during the Fourth Race. A great deal of the history of this time, especially in that long submerged home of the Atlantean people, and in parts of it that form the Americas of to-day, is taken up with the doings of an ancient race of giants called Quinanes. In this period men ranged in heights from 15 to 90 feet and these were the diminishing remnants of races that even Kashmir and Kabul can verify as being of such enormous stature as to be quite unacceptable by the pigmies of to-day. I might quote pages to verify this statement, for every land known to us, teems with archaic legendary tales of giants and giantesses who brought evil in the lands they occupied and who were again and again vanquished by the Sons of Light. It is very fascinating ground to linger over, and I have myself spent many an hour searching out the peasants' tales in many lands anent their existence—the One-Eyed Races we call them in our Western legends. Cyclops were some of these—huge mighty giants whose Spiritual Eye in the centre of the head could be turned to past or future, far or near. Later, as men's necessities required physical eyes, this one great eye became atrophied and shrunk back into a recess between the two hemispheres of the brains, which at that time were not developed into anything that we could call brain. This "Eye of Siva" disappeared with the Fourth Race. It had functioned in all, fully, during the later Third Race, but apparently there were only certain few races that retained its use throughout the Fourth into the beginnings of the Fifth Race. If we could obtain some of those priceless, most ancient MSS., hidden in Central China and written in the Lola language, priceless evidence indeed would be obtainable. This handful of inland Chinese are all of enormous stature even to-day; they are the aborigines, who belong wholly to the best and last branch of the Fourth Race; reaching their highest civilization before the Fifth Race had hardly appeared in Asia; those now occupying the throne being a hybrid mixture of Fourth and Fifth Races. Lately certain mounds and

caves in America have been found to contain human skeletons of nine to twelve feet high—these belonging to tribes of the early Fifth Race. This reference to the "Third Eye" needs perhaps a quotation from the most ancient commentaries to make clear what to us is so essentially legendary. The commentary says, "there were four-armed human creatures in those early days of the male-females—the Hermaphrodites—with one head yet three eyes. They could see before them and behind them. A Kalpa later [after the separation of the sexes], men having fallen into matter, their spiritual vision became dim and co-ordinately the third eye commenced to lose its power. When the Fourth Race arrived at its middle age, the Inner Vision had to be awakened and acquired by artificial stimuli. ...The Third Eye likewise getting gradually atrophied soon disappeared."

It is interesting for us to note the "four-armed men," as it clearly shows us why the Hindu Gods are so portrayed. They were undoubtedly types of those Third Race Divine Rulers who were still incarnating among them and who preserved that spark of Divine Wisdom and remained the elect custodians of those mysteries revealed to mankind. This race far antedated, by millenniums, the advent of the Fifth Race—who even to-day portray Vishnu and other Gods as four-armed. Up to the middle of the Atlantean Race monads were permitted to incarnate from those advanced and matured in previous Rounds, but then the door closed and evolution proceeded to mould and develop those who had already attained to incarnation. This is the secret why it is definitely stated that there are only a given number of souls in incarnation at one time—others awaiting incarnation by turns on other planes.

"These Lemuro-Atlantean races had acquired arts of civilization that it is difficult for us to imagine in looking back into their remote past. Huge cities of rare earths and metals, marbles of the most exquisite whiteness, and lava, were carved into buildings and statues, which they now began to worship. In fact the Lemurians in their Sixth Sub-Race built these rock cities of stone and lava that are still to be seen in many parts of India, notably in Southern India—as that formed a part of the great continent of Lanka where their last races lived. The oldest remains of all the cyclopean buildings were also attributable to them. Rich strong nations learned in arts had risen to mighty culture and evolved high above the older tribes; then seas arose and swallowed them; volcanoes burst and gathered them far into earth's bosom; but none were permitted to pass recordless away, could we but decipher those records as they lie scattered or hidden under forests or seas over our lands to-day. The Aryan nations trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom those "Sons of Wisdom" personally incarnated. The figures at the corners to-

day seen on every temple in Southern India are but memories of those winged, Divine Sons, whose type of face and form are the most purely Lemurian I have yet seen.

The Fourth Race Atlanteans seem to have been giants of physical beauty and strength, at their zenith towards the middle period of their Fourth Sub-Race. They were called the Golden Yellow Race, —until the later races became "black with sin." But Atlantis was inhabited by red, yellow, white, and black races, and in later times, even to the aboriginal remnants existing to-day, seem to have run through every shade of red, brown, copper, olive, cinnamon and bronze.

The continent of Atlantis extended from a point a few degrees East of Iceland to about the site now occupied by Rio de Janeiro in South America, embracing the Southern and Eastern states of America up to, and including, Labrador. It stretched across the Atlantic Ocean to the British Isles—a small portion of the North of England forming one of its promontories, while its equatorial lands embraced Brazil and the whole stretch of Ocean to the African gold coast—scattered fragments of what eventually became the continents of Europe, Africa and America, and also some of the remnants of older lands of Lemurian and the Hyperborean Continent.

It was from one of the most evolved of the Lemurian or Third Root Race Sub-Races that a Colony was led apart and segregated by the great Manu or teacher, for the separation from their own races of those who were destined to become the earliest Sub-Race of the Fourth or Atlantean. These are the names that have been accorded to, or have been given by, the race itself. The first two were their own names as called by themselves, as Scott Elliot tells us:

I. Rmoahal.	V. Original Semite.
II. Tlavatli.	VI. Akkadian.
III. Toltec.	VII. Mongolian.
IV. First Turanian.	

The *Rmoahal* race came into existence between 4 and 5 million years ago on the Southern Continent of Lemuria, about where Ashanti stands to-day. They were of a mahogany black color, 10-12 feet high. They ultimately migrated to the southern shores of Atlantis where they were engaged in constant warfare with the Sixth and Seventh Sub-Races of the Lemurians. A large part of the tribe eventually moved North while the remainder intermarried with these black Lemurian aborigines. The aboriginal Dravidians of S. India have a good deal of this mixture in their veins; while some later tribes were the outcome of intermarriage between Atlanteans and early Aryans. Those who went northwards settled close to Iceland for untold generations, and by about one million years ago they had become tolerably fair in color. They were occasionally driven southwards by the glacial epochs, one of which is reckoned to occur every 30,000 years: two such epochs occurred, one about

3,000,000 ago, and a second about 850,000 years ago, which not only decimated the northern regions but, invading the bulk of the continent, forced all life to migrate to equatorial lands. The origin of the Second Sub-Race, the *Tlavatli*, was an island off the West Coast of Atlantis. They then spread over Atlantis proper, notably northwards towards Greenland. They were a red brown people of mountain-loving instincts.

The *Toltec* or Third Sub-Race was of magnificent development. It ruled the whole continent of Atlantis for thousands of years—so mighty were they, that hundreds of thousands of years later one of their remote families ruled magnificently in Mexico and Peru, long ages before their degenerate descendants were conquered by the fiercer Aztec tribes from the North. They were redder or more copper-colored than the *Tlavatlis* and averaged 8 feet, but dwindled as all races did to the lesser height of to-day.

The features were straight and well marked, of somewhat Greek type.

It was from their great capital on the Eastern Coast, "The City of the Golden Gates," that the *Toltec* emperors held almost world-wide sway. These seem to have been a yellow race, but differed in various parts of the continent.

The *Turanians* or Fourth Sub-Race originated on the eastern side of the continent. They were colonists from their earliest beginnings and migrated to all parts.

The *Semitic* or Fifth Sub-Race seem to have originated in the northern parts where Iceland, Scotland, and the surrounding seas now stand. They colonized much, grew and flourished—holding their own against aggressive southern kings; for hundreds of thousands of years elapsed until they had risen to power.

They were a turbulent, discontented race, always at war with their neighbours, especially the growing race of the *Akkadians*.

The *Akkadians* or Sixth Sub-Race came into existence after the catastrophe 800,000 years ago. They took their rise in the land east of Atlantis but soon overran the now diminished continent of Atlantis. They fought with the *Semites* many battles by land and sea, with large fleets on both sides, and about 110,000 years ago, completely vanquished the *Semites* and set themselves up in their capital. They were a great trading, sea-going people with large colonies in distant lands.

The *Mongolian* or Seventh Sub-Race had its origin on the plains of Tartary and was a direct offshoot from the Turanian Race which it gradually supplanted. It multiplied exceedingly and the majority of earth's inhabitants to-day belong more or less to its branches.

It was during this great Atlantean Root Race that each Sub-Race was governed, guided and ruled over by Manûs who directly incarnated amongst the races, assisted by Adepts or Divine kings or

Rulers, as, for the most part, humanity still possessed psychic attributes. The most advanced had undergone the necessary training in the Occult Schools, some even becoming Adepts of a high order. For thousands of years the Divine Dynasty ruled not only over all the kingdoms of Atlantis but all the islands to the West and East. When necessary this Dynasty was recruited from the great Lodge of Initiates, but, as a rule, it was handed down from father to son, all acting in harmony with the Occult Hierarchy which governs the world. This was the golden age of the Fourth Race. The Government was just and beneficent; arts and sciences were cultivated and occult knowledge was applied to cultivation of land and to buildings and invention, such as have yet to be re-discovered in the future.

After 100,000 years of this golden age, degeneracy and decay set in. Many of the tributary kings, priests and peoples ceased to use their faculties and powers in accordance with the laws made by their Divine Rulers, and broke their connection with the Divine Hierarchy. Personal desires, attainment of wealth and power, of humiliation and ruin of their enemies, became the chief objects to which their occult powers were directed. Sorcery became rampant, evil and cruelty for selfish ends were made manifest. Their scientific attainments were great, and many had retained and trained their psychic abilities so that the combination when turned towards personal ends became an enormous factor towards the disintegration and breaking up of their nations. Naturally the Kamic principle reached its zenith during the Fourth Race. Brutality and ferocity were let loose on this once happy people. The followers of the black arts rose in rebellion and set up a rival Emperor who drove the White Emperor from his capital, in that city of the golden gates, and reigned in his stead. These events took place 50,000 years before the first great catastrophe. The city of the golden gates became a den of iniquities and then came the awful retribution when millions upon millions perished. The waves swept over it and destroyed the Black Emperor, his dynasty and the inhabitants, and tore up and wrapped the land into many waste or submerged areas, and whole provinces were decimated and made desolate. The vast continent itself being rent into two vast and a number of small islands—Ruta and Daitya being the two largest.

From these scenes of evil and desolation we find that the Initiate priests, with knowledge and prevision, led colonies away to distant lands where they could follow the good law in peace.

The Tlavatli colonists seem to have settled over wide areas; some towards the north, on the eastern Scandinavian shores; some south, to the growing lands of the Americas and Patagonia; some sailed across the ocean, rounded the coast of Africa, reaching India and Lanka. There mixing with the Lemurians they formed

the Dravidian race which was, in later days, infused with Aryan or Fifth Race blood. The Burmese and Siamese have also Tlavatli blood, but mixed and dominated by the nobler stock of one of the Aryan Sub-Races.

The *Toltecs*, on the continents of North and South America, spread abroad and flourished, and thousands of years later formed those marvellous empires of Mexico and Peru, with the most magnificent architectural remains the world has seen. Peru 14,000 years ago under their Inca sovereigns, attained a power and greatness never excelled even by the mighty nations of to-day. The justice and beneficence of the Government, the equitable nature of land tenure, and general well-being of the people, and their pure religious life, was indeed the Satya Yuga; and yet their representative to-day is the Red Indian of North and South America, degenerate and fast dying out by thousands. In Scott Elliot's "Atlantis" we get much information regarding these Races, so we learn, that from the Toltec colonizers Egypt received its first settlement.

The great Lodge of Initiates had fled from the moral degradation of Atlantean lands and transferred their active centre to Egypt about 400,000 years ago. This country was then thinly populated and isolated from disturbing conditions, and for nearly 200,000 years the Lodge did its pure and beneficent work there. When the time was ripe, some 210,000 years ago, this Occult Lodge founded an empire—the first Dynasty of Egypt—and began to teach the people. Then it was that the first great body of colonists was brought from Atlantis and some time during the 10,000 years that led to the second catastrophe the two great Pyramids of Gizeh were built, partly to provide permanent halls of Initiation and also to act as treasure-house and shrine for some great Talisman of power during the submergence which the Initiates knew to be impending. In the third map of Atlantis Egypt is shown to be under water. This happened in the era of the Second Divine Dynasty of Egypt; the rulers being still initiated Adepts. The catastrophe of 80,000 years ago temporarily submerged it again in the third Divine Dynasty. During this cycle the Temple of Karnac and many of the more ancient buildings still standing in Egypt were constructed, and except the two great pyramids above referred to, no building in Egypt antedates the catastrophe of 80,000 years ago.

At the final submergence of Poseidonis, the small island that remained of old Atlantis some 11,000 years ago, the Divine Dynasties ceased, and the Initiate's Lodge was transferred to India and elsewhere. From the Turanians sprang many of the Chinese tribes, as also the Aztec, which finally overthrew the mighty Toltec civilizations.

It was from the Semitic emigrations that one was selected and

segregated by the Manu in charge of the evolution of the Fifth Race the Aryan.

Other colonies wandered and left traces of their individual characteristics among aboriginal Americans and later Egyptians, and many of the peoples we are accustomed to consider as Semitic are really Aryan in blood.

The *Akkadians* colonized the basin of the Mediterranean, the shores of the Levant, Persia and Arabia. The early Etruscans, Phœnicians and Carthaginians, and people of the Basque Provinces of Europe to-day, belonged to this race. A colony of these Akkadians about 100,000 years ago, led by and formed of Initiates, founded Stonehenge and other relics in Northern Europe. For at that time Britain was a part of the Scandinavian continent of Europe. The Mongolians overflowed Northern Asia to America. The Hungarians and Malayâlees being offshoots of this race; in the one case ennobled by Aryan blood and in the other deteriorated by mixture with the effete Lemurians. The Japanese, who have still their history to give the world, are the last Sub-Race of the Mongolian or seventh. Architecture and sculpture, painting and music, were all practised in Atlantis, though, of course, the latter was exceedingly crude. Their races were all fond of color, so their houses were brilliant inside and outside, and where remnants on ancient buildings are seen even to-day, they still possess the same dyes and tints almost as fresh as if only of recent painting. But in sculpture they have left many proofs of excellence, as well as of architecture. As agriculturists they far exceeded modern achievements and to them we owe the plantain, also oats and some other cereals, thousands of years being required for these processes. They also designed air-ships, locomotion in them being reserved for the wealthy—as we have carriages or yachts to-day. In the later days when war and strife had brought to a close the golden age, battle-ships that could navigate the air, rivalled our modern battle-ships at seas, but far more destructive than the sub-marine or torpedo even; and explosives were adopted at an early period. Women had absolutely equal rights with men, held the same positions, were educated the same, and often took part in the Government as Viceroys and Local Sovereigns under the Adept Initiate Rulers.

History has had little to give the world regarding these ancient races and knows but legendary fragments of the Fifth Race peoples. Up to about 13 to 14 thousand years ago we find the Atlantean Race still holding mighty sway in certain densely populated portions, while the Aryan Race had its origins about one million years ago. "An immensely advanced Entity belonging to the Governing Hierarchy of the planet assumed the direction and government of the new Race and was called its Root Manu. Other races yet to come will be undertaken by Adepts of our own evolution, but not so for our Fifth Race." It was from the Fifth Sub-Race, the Semitic, that

the Manu selected the colony on which to graft his teaching and give a new impulse to physical heredity. This colony was established in what we call Syria, and into the race itself the Manu himself incarnated. As time went on it was found that this race, though in many ways suitable, did not fulfil its founder's designs. Its blood had to be uncontaminated. Certain branches however intermarried with some of the Third Race tribes in the neighbourhood. About four hundred years after the first attempt, the Manu again selected a small group unaffected by Third Race blood infusion, some 25 to 30 families, and led these right away to the shores of what was then a sea, where now stands the Gobi desert in Asia. Here they settled for ages under the direct sway of their Manu who reincarnated again and again in their midst. To this Central Asian community was transmitted the potentialities of the new race. One of the laws was—only one son to be born, and if daughters, only one to marry, for there were but few Egos ready to incarnate into this new race and its rate of increase was governed by that fact. The first colony segregated afterwards became the later Semitic Race—the Jews who, traditionally remembering being set apart thus, still consider themselves a "chosen people," under the Manu we hear of in their later records as Moses. This Fifth Race suffered overwhelming cataclysms but only after some 200,000 years had passed after the foundation of the race—thus first establishing it on a firm base as a great nation. Free communication went on however between the first two Aryan colonies, and one supreme Government prevailed over both nations. Possibly this was *before* the mountain barriers between Central Asia and India were not so impassable as now, as the convulsions in Central Asia probably contributed to the further upheaval of the Himâlayan range. The indigenous population was of Atlantean and earlier Lemurian civilizations, for the actual land age of India is of fabulous antiquity. There lies an enormous stretch of time, one million years, since Aryan civilization began to remould the East. The First Sub-Race was called the Aryan Hindu, the second the Aryan Semitic, the Third Sub-Race, the Iranian—which arose after the catastrophe of 800,000 years ago, partly in Russia, partly in western Siberia which now is divided and forms Persia, Egypt, Arabia, and the main mass of the African continent lately upheaved from the waters, when part of Atlantis had become submerged. After this catastrophe it took a long time for the surviving fragments of the Central Asian Fifth Race to become again numerous.

The Fourth Race, the Celts, are the outcome of a great colony migrating from the shores of the Central Asian Sea (now Gobi Desert). This race sprang direct from the parent stem. They were always a restless, fighting people—divided into two streams going westward: one going northwest, the other along the shores of the Mediterranean Basin. This Basin was brought into existence after

the cataclysm of 200,000 years ago, and caused them to colonize widely. The Fifth Sub-Race, that we call the Teutonic, to which with the Celtic most Europeans belong, originated some 80,000 years ago when Europe assumed its present proportions, though the British Isles had not separated then from the mass. They had their cradle in the region of the Caucasus, spreading over what to-day is Italy, Central Europe and Germany. These Sub-Races have left but little traces of their histories in the past—the Iranian perhaps the most. The Greeks, Romans, Zoroastrians, are in appreciable modern times, but of the vast civilizations of Chaldea, Babylonia, Egypt, we can but gather fragments here and there and then we dwarf their racial periods to fit in with the limitations of modern thought. The Sixth and Seventh Sub-Races of this present Fifth Race have yet to play their parts, rise and fall, thousands of years hence.

Millenniums will pass ere, on lands not yet raised from Ocean's depths, the Great Sixth and Seventh Root Races will be led forth by the mighty Manus of those days, and will take over charge for their evolutionary training, a humanity far more spiritual and developed than any we are able in even the most hazy way to cognise, and to raise that humanity to levels we know not of. But we know that it will be a goal worthy of all attainment, and will far transcend the attainments of present humanity as much, or more than we surpass the "mindless, Egg-headed races of the past."

FIO HARA.

THEOSOPHY AND SPIRITUALISM.

I HAVE found that among people who know very little of either there are two quite opposite opinions as to the relations of Theosophy and Spiritualism. Some imagine Theosophy to be merely a variety of Spiritualism, and others suppose us to be bitterly opposed to one another. Both these ideas are inaccurate, and yet there has been a certain amount of justification for them both. The fact that Theosophy and Spiritualism hold so many of their most important beliefs in common is sufficient to account for the first; and the mistaken attitude of ignorant enthusiasts on both sides may probably be considered responsible for the other. It seems to me that there has often been a great deal of entirely unnecessary mistrust and misconception between Theosophists and Spiritualists. Various spiritualistic organs have frequently abused Theosophy in no measured terms, and there is no doubt that on our side also both speakers and writers have often referred to Spiritualism with much scorn but with little knowledge. But I hope that with more knowledge each of the other, we shall come to respect one another more as we understand one another better, for we have each our part to fill in the great work of the future.

Theosophy opposes no form of faith, but rather adopts towards all alike an eclectic attitude, selecting from them and advocating what in them seems to be good and true, and explaining and harmonizing their different presentations of the great Divine Wisdom which lies at the back of all of them alike. We have therefore no quarrel with any religion—least of all with one many of whose teachings so closely resemble our own. It would indeed be foolish of Spiritualists and Theosophists to quarrel, for they have more in common with each other than either of them has with any of the other shades of opinion.

We both hold strenuously to the great central idea of man as an immortal and ever-progressive being; we both know that as is his life now, so shall it be after he has cast aside this body, which is his only that he may learn through it; we both hold the Fatherhood of God and the Brotherhood of Man as fundamental tenets; we both know that the gains and rewards of this world are but as dross compared with the glorious certainties of the higher life beyond the grave. Let us stand side by side on this common platform, and let us postpone the consideration of our points of difference until we have converted the rest of the world to belief in these points upon which we agree. Surely that is the wise policy—surely that is plain common-sense, for these are the points of importance, and if the life is lived in accordance with these all the rest will follow.

We have a magnificent system of philosophy; our spiritualistic brother does not care for it. Well, if his thought does not run along that line, we have assuredly no wish to force it upon him. Perhaps presently he may feel the need for some such system; if he does, then there it is all ready for his study. I believe that in due course I shall return to live again upon this earth; herein some of my spiritualistic brothers agree with me, and some do not. All spiritists of the French school of Allan Kardec hold this doctrine, and so when they return after death to seances they have still the same story to tell. Most Spiritualists in England and America do not hold this doctrine, and so when they return after death they say nothing about it, for they have no means of knowing any more on the subject then than they had on earth. As I explained in earlier lectures, it is the soul himself in his causal body who passes from life to life, and he has no more knowledge or memory of that wider existence on the astral plane than he had on the physical. So he repeats only what he knew on earth, unless he is so fortunate as to meet with some one who is able to teach him something of this grand truth—an Oriental, for example, or a Theosophist. The celebrated medium, Madame d'Esperance, learnt it from one of her dead friends, as is set forth in her remarkable book, "Shadowland." On p. 376 of that work she remarks:—

"It is the same life which, circling for ever and ever through form after form, dwelling in the rocks, the sand, the sea, in each blade

of grass, each tree, each flower, in all forms of animal existence, culminates in man's intelligence and perception. I could see that the fact of the spirit first taking on itself the form of man did not bring it to its utmost earthly perfection, for there were many degrees of man. In the savage it widens its experience and finds a new field for education, which being exhausted, another step is taken; and so step by step, in an ever onward, progressive, expansive direction the spirit developes, the decay of the forms which the spirit employs being only the evidence that they have fulfilled their mission, and served the purpose for which they were used. They return to their original elements, to be used again and again as a means whereby the spirit can manifest itself, and obtain the development it requires."

Sometimes, too, fragments of evidence of reincarnation turn up unexpectedly in spiritualistic circles. I remember that a curious piece of evidence on the subject was published in *The Progressive Thinker* as recently as December 13th last, a case in New Mexico being described. So there are certainly some Spiritualists who admit the possibility of reincarnation; but after all, why need we discuss it? To us this doctrine is a very luminous and helpful one, because it seems to explain so much for which otherwise there is no solution; but if another man does not yet feel the need of it, it is no part of our policy to try to force it upon him. We hold continued progress after death by means of other lives upon this earth after the life on other planes is over; the Spiritualist prefers the idea of passing on to other and higher spheres altogether. We both agree that there is a progress hereafter; let us live so as to make the best use of this existence as a preparation for that life of progress, for if we do that we shall surely come out successfully, whichever of us is right as to the place of our future meeting. When all the world is living its highest in the preparation for that life, it will be time enough to begin to argue as to where it will be lived. Meantime we may very well each retain our own opinions upon this point, for there is assuredly room enough and work enough in the world for us both. The Catholic Church and the Salvation Army are both sections of Christianity, yet they appeal to widely different types of people, and those who are attracted by one of them would have been very unlikely to come to the other. So each has its place and its work to do for the broad idea of Christianity. In the same way it seems to me that Theosophy and Spiritualism have each their *clientele*; those who study the philosophy which we set before them would never have been satisfied with the trance-speaking and the constantly repeated phenomena of the spiritualistic seance; those who desire such phenomena, and those who yearn after what good old Dr. Dee used to call "sermon-stuffe," would never have been happy with us, while they find exactly what they want in Spiritualism.

It has always seemed to me that our spiritualistic friends ought

to welcome the Theosophical system, for much of the difficulty which they find in obtaining acceptance for their phenomena arises from the belief that their claims are in opposition to science, and not in harmony with any reasonable scheme. This idea is an entirely mistaken one, yet Spiritualism does little to dispel it; it continues (quite rightly) to insist upon its phenomena and its facts, but does not usually attempt to harmonize them with science. There is, it seems to me, rather a tendency to cry "How wonderful! how beautiful!" and to be lost in admiration and awe, instead of realizing how entirely natural it all is, and more beautiful because it is so natural. Now the Theosophical teaching brings all this into line with scientific fact, and offers explanations which, even though they may not yet be generally accepted by scientific men, cannot at any rate be thrown aside as improbable or unreasonable. When we are familiar with the idea of the planes of nature, and the existence of many varieties of more finely sub-divided matter, with their appropriate forces playing through them, the way is at once opened to a comprehension of many of the phenomena of the seance-room. When we further come to understand the possession by man of vehicles corresponding to each of these planes, in each of which he has new and extended powers, much that was before difficult becomes clear as noon-day.

Many people would say that before we endeavour to account for the spiritualistic phenomena we ought first to be certain that there is any thing for which to account—that real phenomena ever take place. If any among my audience are not yet decided upon that point, I can offer them my personal testimony in the matter. I spent some years in the investigation of Spiritualism before the Theosophical Society came into existence; I went thoroughly into the thing with the determination to know whether the claims made were true, and whether the phenomena did take place; and I am bound to bear testimony to the fact that they most undoubtedly do happen. I suppose that in all the spiritualistic literature—and it is a very voluminous literature—you will hardly read of any single phenomenon which I have not seen under test conditions once or twice at least, and most of them scores of times. I had no pre-conceived opinions, and naturally I took precautions to eliminate ordinary possibilities of fraud. I did not, however, make what seems to me the very serious mistake of entering upon the enquiry with the fixed conviction that everybody was conspiring to deceive me. Many persons do this, and with some idea that they can obviate a result so humbling to their self-conceit, they endeavour to invent all kinds of complicated contrivances which they think will render fraud impossible. It is quite true that in many cases phenomena do not take place under the conditions which they prescribe, for naturally the dead man is not especially disposed to go out of his way to take a great deal of

trouble for a person who meets him from the beginning with unfounded suspicion expressed in terms of egregious self-confidence. Very often, also, the conditions prescribed by the ignoramus are really such as to render phenomena impossible, and then he bubbles over with blatant vanity, rejoicing that he has prevented deceit.

In just the same way, a man might easily render electrical experiments impossible, if he chose to regard the insulating arrangements as suspicious, and insisted upon seeing the same results produced when the wires were uninsulated; and then, when it was explained to him that insulation was a necessary condition, he might raise the same old parrot-cry of fraud, and declare that these pretended electrical marvels could never be worked under *his* conditions! That would not be in the least more silly than the action of a man who brings his enquiry into a science of which he knows nothing, by prescribing the conditions under which its results must be attained in order to satisfy him. In all other branches of research we know that it is necessary to study nature patiently in order to discover the necessary conditions for any experiment; but in connection with these investigations so few people show any reason or common-sense.

I have myself always adopted the plan of giving the dead man credit for honest intention until I saw evidence to the contrary; I have allowed him to arrange his own conditions, and to show exactly what he chose, endeavouring first of all to establish friendly relations; and I have invaribly found that as soon as he gained confidence in me, he would very gladly describe the limits of power, as far as he knew them, and would very often himself suggest tests of various kinds to show to others the genuineness of the phenomena. It is not difficult, in a connected series of experiments, to try test after test, and eliminate one by one the possible theories of deceit, especially when the proceedings take place in one's own house, as my seances usually did. I know very well that some of the phenomena can be imitated; I have seen them imitated on a London stage. But I also know that an immense mass of complicated machinery is concealed under that stage, and that the phenomena can be imitated under those conditions only, and not in the least under the conditions under which I have again and again seen them at the seance. Attempts have been made to cheat me on several occasions, and when I saw this to be the action of the medium I simply held my peace, but troubled that medium no further, and took my custom elsewhere. On the other hand, I have also seen cases of deceit in which I felt convinced that the medium's intentions were perfectly honest, and that the deception lay entirely with the unseen actors in the drama.

Another favourite theory of the sceptic is that none of these

phenomena really occur, but that those who state that they see them, when not intentionally lying, are under the influence of mesmeric suggestion. Now any one who knows anything at all about mesmerism and its possibilities is aware that it would be quite beyond the resources of the art as known to us in the Occidental world to throw simultaneously into a trance a large number of people, without a great deal of preparatory work with each individual. There is an order of magic practised in the East which may perhaps produce such a result for a limited number of persons, and for a short time only. But nothing exists on at all the scale which would be necessary to imagine if we are to suppose that all the phenomena seen at thousands of seances all over the world are produced in such way. In investigations of this nature every man seems to suppose himself specially endowed by providence with acumen superior to everybody else, and when he hears of anything wonderful he seems to feel that if only *he* had been there he would at once have seen through the deception—not appearing to realize that his untrained observation would be much more easily misled that that of a man who has had years of experience in such matters.

By the light of theosophical knowledge of the astral plane and its possibilities we find it easy to arrange the phenomena of the seance-room into classes. The simplest division is perhaps that made according to the powers employed in their production, and in this way they fall readily into five principal divisions.

1. Those which involve simply the use of the medium's body by some one else, either living or dead.

2. Those which are dependent upon the possession of ordinary astral faculties of sight and hearing, &c.

3. Those which involve partial materialization—not usually carried to the point of visibility.

4. Those miscellaneous activities which demand a somewhat greater knowledge of the laws of astral physics, and so are not within the reach of all.

5. Visible materialization.

In dealing with the first class, we must first of all define what a medium is. There is a tendency to think of him as a man of special development, possessed of some superhuman faculty which enables him to commune with the dead. But you will observe that he does not in reality possess or exercise a faculty at all. The clairvoyant who can look out and see what he wishes may be said to be exercising a faculty; but the medium is simply passive; it is not that he does something, but that he allows something to be done. I have spoken often of the various principles of man, and how it is possible for them to be separated in trance or sleep, or under other less normal conditions. From the theosophical standpoint we should say that a medium was a man whose principles were very readily separable—one who was therefore able and willing to lend them to others to a certain limited extent. The etheric matter within his body can very easily be drawn out from it, and often much of the dense matter also, impossible as that seems to one who has not seen it occur. Also, he can very readily be thrown into a trance and forced out of his physical body, which is then at the disposal of any other entity who wishes to use it for his own purposes. What other entities, you will say, will wish to use it, and why? Our spiritualistic friends will tell us that "the spirits" manage all these matters. I know that that phrase is universally employed, yet I think it is a pity that it should be, because it somewhat clouds the question at issue, and imports an unnatural element into our consideration of the subject.

Of course the entity who speaks to us at a seance must be a spirit, for all life is spirit; the word means simply breath—the Breath of God. But he is no more a spirit than I am, and no less, although I have the advantage (if it is an advantage) of an additional vehicle—the physical body. I would rather call our friends who speak to us from the astral world just men and women still; the other name casts a glamour of unreality over our relations with them, and obscures the great, plain, prominent fact upon which it is so necessary to insist—the fact that death makes no real change in the man, but that he is exactly the same after it as before, and not instantaneously any wiser or any better than when he left the physical life. If we clearly understand that, we shall also see that the advice of the dead must not be received with awe-struck reverence as the dictum of an inspired gospel, but must be accepted or rejected on grounds of reason and common-sense, just exactly as the advice of the living is. It seems to me that to call them "spirits" removes them farther from us, throws a mystery round them, gives them undue importance, and so makes the whole intercourse with them less simple and natural than it should be. Let us think of them rather as men and women, standing side by side with us still, and just as truly living as we are, though they have put off for the time the physical vesture.

We must not, however, invariably assume that the dead man is all that he represents himself to be. In the majority of cases he gives his name honestly enough, but sometimes he masquerades under a high-sounding title, apparently merely for the pleasure of strutting even for a few minutes in such borrowed plumes, and enjoying for one evening at any rate the respect due to a well-known name. Whenever you find somebody posing as Julius Cæsar or George Washington, or Shakespeare or Charlemagne, you may at once be absolutely certain that you are dealing with a case of personation. None of these great people could possibly be within reach of the physical plane after so many years. Even a low and undeveloped

person would have reached the heaven-world in far less time than has elapsed since the death of even the latest of these, while men such as they could have had only a very short astral life, and must have entered heaven very soon after their departure from this earth-life. Any dead man, therefore, who cannot resist the temptation to choose such a name as this betrays himself as an impostor in the very act of doing so. He may not be specially evil in any way, or have any wicked intent. There are plenty of people on the physical plane who would have no objection to playing the part of a hero for a time, and receiving adulation not exactly meant for them. Such people do not change their natures when they die; and they have then this additional temptation to their masquerading, that they are no longer certain of instant exposure, as they would have been if they had made such pretenses on this lower plane. On the contrary, many ignorant persons are quite ready to believe in such an assumption, and to boast of their own intimacy with one of the great ones of the earth. No one who has really studied the subject would be deceived for an instant by such pretensions as these; but the case is different when some one, for his own purposes, takes the name or appearance of a man who has recently died. Since the real man might in such a case very easily be there, a personation of this sort will have much greater chance of success, and there is no doubt that it does sometimes take place. The dead man who does such a thing is often actuated by the best of motives, but of course the act remains a deception nevertheless. He may be simply endeavouring to comfort surviving relations by taking the place of one who does not care sufficiently, or perhaps is ashamed to come. Sometimes one man will personate another who has already passed on to the heaven-world and so is out of reach, in order that his friends on earth may not feel themselves neglected or abandoned. It is not necessary for us to adopt a condemnatory attitude towards those who take such action; we simply note the facts, so that we may be on our guard, and may avoid undue credulity. Let us bear this possibility in mind while studying our various classes of phenomena.

Our first class consisted of results produced by the use of the medium's body. It seems obvious that the easiest course for a dead man who wishes to communicate with the physical plane is to utilize a physical body, if he is able to find one which it is within his power to manage. This method does not involve the learning of unfamiliar and difficult processes as materialization does; he simply enters the body provided for him and uses it precisely as he was in the habit of using his own. One of the characteristics of a medium is that his principles are readily separable, and therefore he is able and usually willing thus to yield up his body for the temporary use of another when required. Such resignation of his vehicles may be either partial or total; that is to say, the medium may retain his consciousness as usual, and yet permit his hand to be employed by another for the purposes of automatic writing; or in some cases his vocal organs may also be employed by another while he is still in possession of his body, and understands fully what is being said. On the other hand he may retire from his body just as he would do in deep sleep, allowing the dead man to enter and make the fullest possible use of the deserted tenement. In this latter case the medium himself is quite unconscious of all that is said or done; or at least, if he is able to observe to some extent by means of his astral senses, he does not usually retain any recollection of it when he resumes control of his physical brain.

A certain type of Spiritualism—one which has a very large number of adherents—is almost entirely occupied with this phase of mediumship. There are many groups to whom Spiritualism is simply their religion, and they attend a Sunday evening meeting and listen to a trance address just as people of other demoninations go to church and hear a sermon. Nor does the average trance address in any way differ from the average sermon in intellectual ability; its tone is commonly vaguer, but somewhat more charitable; but its exhortations follow the same general lines. Broadly speaking, there is never anything new in either of them, and they both continue to us the advice which our copy-book headings used to give us at school.—"Be good and you will be happy," "Evil communications corrupt good manners," and so on. But the reason that these maxims are eternally repeated is simply that they are eternally true; and if people who pay no attention to them when they find them in a copy-book will believe them and act upon them when they are spoken by a dead man or rapped out through a table, then it is emphatically well that they should have their pabulum in the form in which they can assimilate it.

Trance speaking of the ordinary type is naturally less convincing as a phenomenon than many others, for it is undeniable that a very slight acquaintance with the histrionic art would enable a person of average intelligence to simulate the trance condition and deliver a mediocre sermon. I have heard some cases in which the change of voice and manner was so entire as to be of itself convincing; I have seen cases where speech in a language unknown to the medium, or reference to matters entirely outside his knowledge, assured one of the genuineness of the phenomenon. But on the other hand I have heard many a trance address in which all the vulgarities, the solecisms in grammar and the hideous mispronunciations of an illiterate medium were so closely reproduced that it was very difficult indeed to believe that the man was not shamming. Such cases as this last have no evidential value, yet even in them I have learnt that it is well to be charitable, and to allow the medium as far as possible the benefit of a doubt; for I know, first, that a medium attracts round him dead men of his own type, not differing much from his level of advancement or culture; and secondly, that

any communication which comes through a medium is inevitably colored to a very large extent by that medium's personality, and might very easily be expressed in his style and by means of such language as he would normally use.

The same remarks will apply in the case of automatic writing. Sometimes the dead man will control the medium's organism sufficiently to write clearly, characteristically, unmistakably; but more often the handwriting will be a compromise between his own and that of the medium, and very often it degenerates into an almost illegible scrawl. Here again I have seen cases which carried their own proof on the face of them, either by the language in which they were written or by internal evidence. Sometimes also curious tricks are attempted which make any theory of fraud exceedingly improbable. For example, I have seen a whole page of writing dashed off in a few minutes, but written backwards, so that one had to hold it before a mirror in order to be able to read it.

Very frequently people who are not mediums in any other sense of the word appear to be open to influence along this line. Quite a large number of persons are in the habit of receiving private communications written through their own hands; and the vast majority of them attach undue importance to them. Again and again I have been assured by worthy ladies that the whole theosophical teaching contained nothing new for them, since it had all been previously revealed to them by their own especial private teacher, who was, of course, a person of entirely superhuman glory, knowledge and power —an archangel at least! When I came to investigate I usually find the archangel to be some very worthy departed gentleman who has either been taught or has discovered for himself some portion of the facts with regard to astral life and evolution, and is deeply impressed with the idea that if he can only make this known to the world at large it will necessarily effect a radical change and reform in the entire life of humanity. So he seeks and finds some impressible lady, and urges upon her the conviction that she is a chosen vessel for the regeneration of mankind, that she has a mighty work to do to which her life must be devoted, that future ages will bless her name, and so on.

In all this the worthy gentleman is usually quite serious; he has now realized a few of the elementary facts of life, and he cannot but feel what a difference it would have made in his conduct and his attitude if he had realised them while still on the physical plane. He very rightly concludes that if he could induce the whole world really to believe this, a great change would ensue; but he forgets that practically all that he has to say has been taught in the world for thousands of years, and that while he was in earth-life he paid no more attention to it than others are now likely to pay to his lucubrations. It is the old story over again: "If they believe not

Moses and the prophets, neither will they be persuaded even though one rise from the dead.

Of course a little common-sense and a little acquaintance with the literature of this subject would save these worthy ladies from their delusion of a mission from on high; but self-conceit is subtle and deeply rooted, and the idea of being especially chosen out of all the world for a divine inspiration is, I suppose, pleasurable to a certain type of people. Usually the communications are infinitely far from "containing all the theosophical teaching;" they contain perhaps a few fragments of it, or far more often a few nebulous generalizations tending somewhat in the theosophical direction.

Occasionally also the instructor is a living man in the astral body—usually an Oriental; and in that case it is perfectly natural that his information should have a theosophical flavor. It must be recollected that Theosophy is in no sense new, but is the very oldest teaching in the world, and that the broad outlines of its system are perfectly well known everywhere outside of the limits of the extraordinary cloud of ignorance on philosophical subjects which Christianity appears to bring in its train. It is therefore small wonder that any glimpse of a wider and more sensible theory should seem to have something of Theosophy about it; but naturally it will very rarely be found to have either the precision or the fullness of the scheme as given to us by the Masters of Wisdom through their pupil, Madame Blavatsky.

The phenomenon of automatic drawing or painting is of exactly the same nature as that of writing, though naturally it is not nearly so common, because the art of drawing is much less widely diffused than is that of writing. Still it sometimes happens that a dead man has a talent for rapid drawing, and can very quickly produce a pretty little landscape or a passable portrait through the hand of a readily impressible medium.

Another very interesting phenomenon is that of personation. I am employing this term in a technical sense which is well-known to those who have studied these phenomena. I am aware that it has also been employed to describe those cases in which a dishonest medium has presented himself before his audience as a "spirit form," but I am dealing with occurrences of very different type from that. All who have seen good examples of trance speaking will have noticed how the entire expression of the medium's face changes, and how he adopts all kinds of little tricks of manner and speech, which are really those of the man who is speaking through his organism.

There are instances in which this process of change and adaptation goes very much further than this—in which a distinct alteration takes place in the features of the medium. Sometimes this change is only apparent, not real, the fact being that the earnest effort of the ensouling personality to express himself through the

medium acts mesmerically upon his friend, and deludes him into thinking that he actually sees the features of the dead man before him. When that is so the phenomenon is of course purely subjective, and a photograph taken of the medium at that moment would show his face just as it always is.

Sometimes, however, the change is a real one, and can be shown to be such by means of the camera. This will naturally seem an absolute impossibility to one who has not made a special study of these things, for the majority of us little recognize the extreme fluidity and impermanence of the physical body, and have no conception how readily it may be modified under certain conditions.

We shall have to refer to this question when dealing with materializations ; but in the meantime, and as far as personation is concerned, I can myself testify that it is possible for the physical features of a medium to be completely changed for a time into the exact resemblance of those of the dead man who is speaking through him. This phenomenon is not a very common one, so far as I have seen or heard, and we may presume that the reason for its rarity is that ordinary materialization would probably be easier to produce. The personation, however, took place in full day-light on each occasion when I witnessed it; whereas materialization is usually performed by artificial light, and there must not be too much even of that, for reasons which will be explained when we come to deal with that side of the question.

C. W. LEADBEATER.

(*To be concluded.*)

THE SPIRIT OF THE AGE.*

I DOUBT if any more important subject can come before the mind of an intelligent Theosophist than that suggested by the relation between Theosophy and the spirit of the age. In the new interpretation which modern research has given to history, we find that the utter change worked in thought, manner of life, ideals, hopes, efforts, reliances, plans, anticipations, belief, is not due to mere evolution, after the dilatory methods we see in nature, nor yet to some one stupendous conquest in the realm of knowledge which suddenly shattered old conceptions and cleared the ground for new, but rather to the steady growth of a certain mental tone, not always clearly traceable to cause, not invariable in its quality, not in all cases uniform in its action, yet surely advancing in vigor and clearness and aggressiveness. Four hundred years ago that tone, except in sporadic instances which were crushed as soon as noticed, was exactly the reverse. Then the age was quiet, docile, unreasoning, humble

* The substance of a lecture by Alexander Fullerton.

to oppression. Long centuries of ecclesiastical domination had pressed the life out of inquiry; investigation was fettered, thought dumb. The Church had prescribed the limits within which opinion was to crawl, and outside of them a daring venturer was warned by certainty of death to his body and unending torment to his soul. The physical earth was only to be studied as might seem good to priests who claimed to know both this world and the next, but were profoundly ignorant of both. Business, commerce, international relations, home-life, all were regulated by artificial rules elaborated from a system of casuistry based on doubtful documents, forged decretals and usurped prerogatives. Superstition in every form clouded the intellect and paralyzed the will. The air was thick with malicious demons eager to wound and debase humanity ; charms and talismans and incantations hardly seemed able to cope with the diabolical agencies darkening all social life. Everywhere settled down a consciousness of gloom and apathy ; the mediæval heart and mind were poisoned with beliefs which infected every hour of the twenty-four. The age was one long nightmare, filled with hideous creations of disordered fancy, morbid with fears and goblins and spells, all concurring to throttle reason and palsy endeavour. It seemed as if superstition had been granted omnipotence and bidden to subvert every rational conception or hope.

Relief at last came. It came through the revival of the rationalizing spirit. Various causes contributed to that revival. Old classical books had once more come to light, and their free and sparkling thought was like water to the parched palates of mediæval readers. The taste spread as it was gratified, and then imitation of such works naturally followed. Moreover, the long ages of darkness and stupor had wearied even the submissiveness of the time. A deep yawn seemed to pervade whole nations, that final expression of departing somnolence before the influence of day-break quite rouses the system to active life. Then, too, it may be that some occult law exists by which permanent stupefaction is impossible, an era of such drawing inevitably to its close and a new one bringing vitality as antithesis. Political conditions, religious principle, conscientious and intellectual forces added their quota. As all these various vibrations were imparted to the mind of the age, it began to quiver, to awake, to assert itself. Itstead of meekly accepting whatever assertion was handed it, it—feebly at first, but gradually with assurance—undertook to question and inspect. Reason came into play. The deplorable state of things secular and ecclesiastical awakened doubt as to their inherent excellence, doubt led to inquiry, and inquiry to disgust. Steadily discontent spread. Of course the most intelligent felt it in greatest measure, but the impulse was all through the land, and everywhere the approaching dawn wakened up the high and the low, the learned and the base. Human mind and human will, long

repressed but not extinct, had thrilled to the touch of even a distant light.

In the great reversal which came to the spirit of the age, one significant fact is noticeable. For long time the method of reasoning, taught in the schools and enjoined by the Church, was deductive. Certain premises were assumed, and from them consequences were drawn. These premises were not to be questioned, but had to be accepted as fixed facts, the conditions to all subsequent thought. Questioning was vain, even sacrilegious. But when doubt infected the awakening mind, there came suspicion that no such assumed premises could be legitimate. Why should anything be withdrawn from investigation if investigation could not damage it? Then, too, partly in consequence of fresh reading in the works of antiquity, the very process of reasoning was discredited. It was seen that truth was to be reached not by taking for granted principles, but by examining into facts. Laws were not to be postulated, but to be ascertained. Thus the system of thought was revolutionized. The earth and history and man began to be investigated and studied; details were accumulated, right modes of classification arrived at, results duly formulated and law perceived. The inductive method displaced the deductive, and science had at last a basis in fact rather than in speculation. The influence of this one change upon secular and religious thought is incomputable: it reversed all the sanctified process of tradition and dumped whole libraries into the waste-bin.

Of course the new spirit was not at once shared by all contemporary minds, nor did it immediately transform the whole of Europe. Revolutions in thought cannot be instantaneous. But the influence, when once manifest, spread with delightful rapidity. Here and there some eminent personage exemplified and proclaimed it, and yet more remarkable was the silent life with which it permeated communities until some casualty brought it to the surface and showed how diffused was its inner strength. Reform was "in the air," as we say. And when such movements actually disclose themselves, they do not stop until society is transformed.

The spirit of the age was one of reason as contrasted with tradition, conservatism, docility, submission, artificiality. It insisted that everything should justify its existence by its own merits, that its claim to position should arise from its inherent excellence. Of no consequence was it that a preceding age or a standard book or a revered name held to an idea; the real question was whether the idea was true. As to facts the test was in demonstration; as to opinions, their conformity to reason and the moral sense. If demonstration was impossible, or if it disclosed the reverse of what was claimed, further assertion was absurd; if sound reason and moral instinct repudiated assent, assent was impossible. No man could be expected to accept what was clearly disproved, and any

attempt to override proof by authority showed a weakness fatal at the outset. Of course no sphere could be excepted from this principle, no region could be so sacred that inspection of it and test of it should cause a shudder of affright. All were to be equally open to the eye in quest of truth, since truth is perceived by open vision, not by closing the lids before it, and since truth itself has nothing to fear from the most thorough examination. Mental fetters of all kinds were to be stricken off, prejudices and prepossessions be repudiated, wrong methods ruthlessly sacrificed, every hindrance to accurate result swept aside. Light from every quarter was to be welcomed: the more of it, the better. Let it come from the East or from the West: no matter, if only it cleared off doubts and revealed fact and showed a solid ground for action. For in the union of reverence for truth, utter devotion to its discovery, heartiest greeting to its appearance, lay the hope of final certainty.

As this spirit permeated the communities of the time, every department of thought was successively affected by it. Naturally the Church came first, for it was the Church which had forced itself to the front of all human control and which embodied the very principle which the new spirit attacked. So the *repertoire* of old dogmas was tumbled out into the light of day and the rationalizing process turned loose upon it. Groans and shrieks and warnings and curses were of no avail, for they too were examined as to their sanction and were found hollow. Priestly authority, Church Councils, ecclesiastical creeds and dogmas and ceremonies and injunctions received unceremonious handling and wilted under it. As the process went on and liberated reason rejoiced in its unaccustomed freedom, the most revered postulates of orthodoxy were dragged forth and probed to find their solidness. Some stood the test and were reverently preserved: others were found mere verbal shells and were demolished without stint. As one old folly after another was cast into the dust-heap, and as fuller light streamed into the mind now freed from its encumbrances, discrimination became more just and criticism more exact. Sifting found its rules and modes, mere antipathy to age as such was mollified, the good in evil was better discerned. Thus reason and the moral sense, guided by religious feeling, worked surely so far as they had force, and a glorious result in purgation of corrupt doctrine and in liberation of free thought changed the face of the time.

Science and literature and civil government and domestic relations were invaded by this same spirit of the age. One after another their postulates and methods were inspected and subjected to the rationalizing principle. One after another they were forced to yield to reform. Public sentiment had become suffused with a double devotion to liberty and to truth, and contrary establishment, already honeycombed with dry-rot, could not withstand continued push. Perfection, it is true, was not achieved: it is not yet, but the right

principle was at work, and right must triumph so far as it is allowed to act. Science, under the new impulse, turned from barren speculation to direct study of Nature, and at once there began real discovery. Literature changed from vague dissertation on imaginings to portrayal of facts in the worlds of art, society, emotions. Civil government received treatment as a practically regulative system rather than an affair of Divine right and kingly prerogative supported by the Church. Domestic relations lost importance as sacramental impositions on a visionary humanity, only to regain it as obviously natural arrangements in a social organism. And the individual recovered, however partially, his rights, rights to thought and speech and act; his motives, as from interior illumination instead of exterior command; his reponsibility direct to God.

Such was the spirit of the age as it feebly manifested itself in the dawning of light upon the mediæval darkness, and as, in steadily increasing strength, it has swept down through intervening centuries. It is so apparent to-day in all lands save of backward civilization that no question of its character exists. It is the spirit of human liberty, of resolute search for truth, of resistance to all which fetters mind or thought, of sternness to superstition, assumption, dogmatism in any form. To it we owe the abolition of slavery, physical and intellectual; the clearing the air of the demons with which Witchcraft had peopled it; the banishment from human life of the thousand imaginary terrors that made existence a daily torture; the restoration of peace and sunlight and calm; the establishment of rational processes in thought and legislation; deliverance from tyranny in Church and State; whatever security to life and property is yet enjoyed; the beneficent influences of commerce and travel and international comity; the freedom of personal action given to each individual, and of voluntary association in societies and fraternities. If we wish an illustration of what never would have come to pass but for this healthful spirit, we may find it in the fact that we Theosophists can freely organize for study and work, and freely meet as to-night—for exposition of Theosophic truth. Three hundred years ago such a meeting as this would have been suppressed by the civil power and yourselves and your lecturer imprisoned and perhaps executed; one hundred years ago public opinion would have ostracized every participant, and very likely prosecutions for blasphemy would have been instituted: now we come together with no fear of magistrates or social odium, as free to utter our convictions as are the sturdiest of old-time preachers. Certainly if anybody has reason to bless the spirit of the age, it is the Theosophist.

Of course there has never been any popular movement which contained no germ of error or abuse. Humanity, as it advances from height to height, stumbles over the obstacles peculiar to each slope, and the very zeal of its on-rush sometimes hurries it into excesses.

When reaction against mediæval superstition came, it was natural that everything which savored of old follies should be suspected. One extreme begat the other. Theretofore all life and duty were mapped by reference to an outside world, a world fantastically conceived and peopled, not in any way germane to this or rationally related to it. Once that this was seen, there came impatience at the thought of the super-physical, and men veered round to a conception of our earth as sufficient in itself, at all events the only one as to which there was assurance. In time the spiritual was decried, the timid shrugging their shoulders and the bold jeering outright. A materialistic view of things spread, insensibility to devout feeling no longer being the mark of a mere physicist, but becoming frequent among the populace. And to-day there is a general and lamentable dulness to spiritual impressions, not only because the Church still allies itself to most ideas which wider intelligence reprobates, but because the sceptical temper has become too dominant, it being supposed the proper habitual attitude to all fact rather than the attitude before claims in themselves suspicious. If this is sad, it is at least explainable; and if it is real, it is not without a prospect of being in time corrected.

For, in truth, so vital is a sense of the unseen, so ingrained and permanent that conception of the supersensual which the Supreme has placed within the heart of humanity, that not logic or faith or aspiration can long remain content with the shell of the universe. The cry of the human is for the Divine: men will ever build an altar to the "Unknown God" if no other is perceived. And so we see this day a revival of old conviction,—finer, less gross, more sublimated and just, but no less real than that which swayed the mediæval theologians and braced the Puritan as with iron. It is a healthful sign, this upturning to the Source of all; and they who understand human nature and see what history means may well rejoice as they note signs of renewed interest in the eternal, of assurance that life signifies more than food and raiment and pleasure.

Yet even in religion, in the thirst for knowledge of God and His works, the spirit of the age still reigns. It will not tolerate that which is visionary or fantastic, that which rests upon the *ipse dixit* of some unredited authority, that which violates probability and sound reason, that which involves artificiality or injustice or caprice. The appeal is still to reason and the moral sense. That which traverses the firmest and finest instincts of the human soul cannot be a faithful transcript of the world without, since both have their origin from the same original and must actually harmonize where truly seen. Monstrous theologies and fanciful cosmogonies and irrational schemes of terrestrial order or spiritual progress are just as distasteful to the active conscience of the 20th century as to the awakening conscience of the 16th; nay, more so, for they have to combat not

only probability, but the conviction accumulating through three hundred years of successful victories over repulsive superstitions. There is less danger now than ever before of a retrograde movement, and he who supposes that an enlightened mind can be brought to embrace what even a darkened one repelled, is strangely callous to the touch of logic and the lessons of the open page of history.

This may be all very true, you will say, but what has it to do with Theosophy? So much, in my judgment, that there is perhaps no one warning which has greater significance in the present stage of the Theosophical movement and the Theos ophical Society. Take the spirit of the age in connection with the condition of the age. For long time the former has been at work, its force intensifying as results justified and stimulated it. Many of the venerable incubi which pressed down manly vigor have been shaken off, and those that remain are insecure. Names which were once held in awe receive now but scant concern, while the ideals which then charmed have no longer either reality or attractiveness. Ecclesiastical ties have so attenuated that men break them without scruple, and religion has been so far divorced from virile morals that neither is considered to imply the other. The old institutions still look massive; the old creeds are repeated as of yore; Churches are built and Missionaries ordained; reports indicate growing membership and contributions; and yet the proud and stately walls are undermined, there are cracks and seams in the most pretentious towers. Ominous confessions voice from time to time the fact that the two extremes of society are alienated from Church connection. The leaders in Science, Scholarship, political economy, disavow or ignore it; the working classes are so indifferent that the way to reach them is the most debated question of the day in religious circles. Even the life of the day is not conducted upon Christian maxims. The lawyer, the merchant, the statesman, do not go to the Bible for guidance nor to the clergyman for support. Secularity gives tone to all pursuits.

And yet, while all this is true, it is no less true that there is wide-spread interest in things beyond the commercial and the material. That "man does not live by bread alone" expresses a fact in all ages. The overturning of old doctrines, extensive and thorough and beneficent as it has been, by no means signifies destruction to the spiritual principle which once vitalized those doctrines. Indeed, one cause for that overturning was the vitality of that principle, for it asserted itself when it found its movements hampered by false thought and wrong prescription, bursting and shattering what was alien to its spirit when once aroused. And so all through the teeming life of the present age, and cropping out all over the lands most marked by the genius of the new century, is a demand for truth in all spheres, truth, above all, as to God and man and duty, but truth too as the nature of life and the quality of the realms around us and the character of the hereafter. Questions unsatisfactorily answered hitherto are repeating themselves with greater earnestness, all the more so because sharpened intelligence sees that there must be numberless facts of surpassing interest as yet unsuspected by theologians and physicists. Men, thoughtful men, good men, wish to know what all this universe means, how it was generated, whither it is tending. Terrestrial problems appeal to them: the ever-present spectacle of imperfection and sorrow demands explanation, and with it a remedy. There must be some key to the anomalies of life, some medicament for the cure of human misery and sin. This is not a passing fancy: it is a great, earnest, passionate outcry for light and truth, sterner—and yet more hopeful—because mind and conscience have been liberated by the spirit of the age.

ALEXANDER FULLERTON.

[*To be concluded.*]

PRIVATE LIFE AND PUBLIC WEAL.

IN England, there has been of late what is called the "Social Purity Party" consisting of a body of politicians who hold that a man whose private character is bad should not be given a place in the political movements and agitations of a respectable association or body of gentlemen. Nothing on earth comes in without some necessity for it, though there may be errors and crimes connected with it, when the necessity instead of being watched and kept within proper bounds is cared for too much at the cost of other considerations. It is possible in every case for men of vast learning and high culture to examine the specialties of each case from the broad principles of scientific method and determine what amount of good is found and what amount of evil is at work. To supply an example for such cases is not a matter of any very great difficulty. Most prominently, to our mind's eye, is presented the spectacle of the French Revolution of 1789 to 1795, whose immediate results continued to the battle of Waterloo in 1815 and whose further results are carried down to our present day, with a tremendous force that has affected the course of European History for a whole century and is not yet exhausted. The Revolutionists thought that their overthrow of the Monarchy and of the privileges of the clergy and the nobles would once for all put an end to the grievances to which they had been subjected for two hundred and fifty years. But, the men connected with it erred both in principle and moral action. Hence, they forced the very strong declarations of Burke in his work on political philosophy—"Reflections on the Fench Revolution"—a notable work of a notable statesman, deserving our earnest consideration and sober study for present and future guidance at this stage of the political movement through which we are passing.

Another example, that of Cromwell's rule in England, may be mentioned. But, it is not so sure an example as the other world-wide movement, since Carlyle's "Life and Letters of Cromwell" has appeared in his defence. Not only in Modern Greece, but in that of Ancient Greece and Rome do we find the same law of private life and public weal being intertwined in such a manner that it may be even difficult to separate the results of the different ingredients. It may be easily admitted that the life of a nation is largely moulded by the life and the teaching of its greatest men. Is it not then on this basis that, in a comparative study of different nations, we compare only the greatest? They alone are the salt of the earth. The world has nothing to gain from its grosser side of humanity which, even if it does no good, only goes to contaminate and destroy. Both Greece and Rome flourished only when their senators and public men were pure in their private life and patriotic in their public career. We may find the same illustrated in Ancient India. The historian of the Macedonian Empire, speaking of the Hindus' struggles against Alexander the Great, favourably comments on the influence exerted by the Brahmins over their fellow-countrymen in the field of agitation. The Brahmins then, as now, were agitators in politics. What has this leading of the Brahmins to teach us now? At the time of Alexander's invasion, when India by the admission of the Western historian himself has its medical science and doctors as well as great men in other spheres, ancient India was not wanting in men who considered the well-being of the nation in its various aspects. It is because of the nobility of mind and heart showed by the ancient Brahmin that the modern Brahmin, though now and then disposed to speak irreverently of his ancestors, gains the admiration of the civilised world as having the precious inheritance of one of the most exalted civilisations historic insight admires for some of its salient features.

We may add to this, illustrations from religious history also. The movement of the Methodists was, at first, very good under the Wesleys. But it degenerated under the less able and less pure successors. Protestantism did very noble work when, under the direct influence of its great men, it moulded the life of its followers on a sound basis. But when Protestants denounced the vices of the Roman Clergy the result was that it, in a large measure, led to the progress of scepticism and atheism. At the present day we see Cardinal Newman justifying the very Roman Catholicism which they condemned and holding it up to the world as a faith worthy of reverence; Roman Catholicism itself was very useful in educating the people during the Dark Ages and elevating the lives of its followers when, even leaving out the direct action of St. Paul's life, we take into account the mighty work of Pope Gregory the Great and of men like him.

The value of Roman Catholicism was diminished when its very heads and leaders became corrupt in their public character as well as in their private life, by being ambitious of temporal power. A tree is judged by its fruit, and faith by the life of its votaries. If the Popes committed forgery and practised immoralities sometimes leading to murder, how could they have rightly expected people to obey them willingly and act under their guidance?

We may take up the religious history of our own country and find how, over and over again, history repeats itself in different lands and on different occasions. Srî Sankarâchârya whom no worthy son of God can afford to speak of except with reverence and gratitude, and the no less eminent Srî Ramanujâchârya, have left behind them the noblest inheritance of the Aryan race in India. But, have not the respective faiths which they preached degenerated owing to their followers' corruption in principle and practice, after the directly influenced people passed away? S'rî Sankarâchârya taught unity of Brahm. What is the necessary corollary to this grand, philosophic tenet? Is it not that, in practice, no Advaitee should consider avoidance of either Vishnu or S'iva creditable, but regard both as of the same essence? But do we not find that many ordinary Advaitees and even some of high order who yield to the former, speak ill of Vishnu and say that they should never go into Vishnu's temple, for the meagre reason that Vaishnava Visishtâdvaitees do not enter into a S'ivaite temple? I shall deal more fully with Vaishnavism and examine some of the causes of its present condition. During Srî Ramanujâchârya's time, he organised a preaching staff of 75 followers of the highest order known as "the enthroned." The latter, acted on by the electro-dynamo of Srî Ramanujâchârya had a magnetic power they could not otherwise have possessed. How wonderful is an electro-dynamo which raises common iron to the dignity of a magnet? How great was the moral and spiritual power of "the enthroned" under Srî Ramanujâchârya's guidance? What a large number of people were they able to teach and to convert. Why were they able to do such a work? There was no split in the camp as between Vadakalais and Thenkalais the *u* and the *y* marked the men of Northern learning and the men of Southern learning; Vadakalais who care far more for the original Sanskrit Vedas and Smritis and Thenkalais who attach greater importance to the Dravida Prabandhas felt themselves united under a common bond of fellowship. Connections and friendships were usual. But, alas, a time came when there stepped in the difference between the two, on 18 points of a more or less purely technical character. Intermarriages began to be touched and to-day we have the feelings of the two parties exhibited in the public courts of the land, the father waging war against the son.

We shall next also see their practices and motives whether they

are Vadakalais or Thenkalais. What is the object of distribution of food in a temple? Is it not a matter of ordinary good sense to see that it is intended to invite the lower classes, whose inclinations are more fleshly, and not to invite the higher classes to a quarrel—they that are in duty bound to be devotional—without making the receipt of food the essential condition of divine service? Of course, the first men were shown every respect and treated well in every way because they deserved it. But, now that the temples are the resorts of vice and villainy, except under special circumstances, worship at the temple is commanding less and less respect and threatens to lose altogether every kind and degree of hold. A man has only to spend a few days at Tirupati before he finds that the god on the upper hill to which pilgrims resort from all parts of India, "the Venkata Nayaka" of Kali Yuga, is no more the same god that he once was. The reason is too well known to need a statement. It may be contended that a pious man must neglect the vicious and mind the godly. No doubt this is very sound in theory, but in the popular mind, theory has no such place as is claimed for it.

What, then, is the lesson we learn from a treatment so meagre as mine? Is it not that private character and national welfare act and re-act? No nation can live up to a high standard which is not led by the worthy. Public proceedings and legislative enactments are shaped by the members taking part in them and the actions of private life are considerably modified by legislative measures.

C. R. SRINIVASA RANGACHARY.

Theosophy in all Lands.

THE SECOND ANNUAL CONGRESS OF EUROPEAN SECTIONS.

A very interesting souvenir of the European Sections' Congress held in Amsterdam on June 19th, 20th and 21st, has just come to hand in the form of a tasteful and artistic pamphlet. It contains portraits of the President-Founder, Mme. Blavatsky, Mrs. Besant, the General Secretaries of the British, French, Dutch, German and Italian Sections, together with pictures of the Amsterdam Head-quarters, the building in which the Congress meetings were held, also a "Free Church" lent by its Committee for the public meetings, and a plan of the City of Amsterdam. The letterpress does not deal particularly with the Congress or its meetings, but a Programme is inserted and we find the proceedings included the following:

Department A.—Brotherhood.
" B.—Comparative Religion.
" C.—Philosophy.
" D.—Science.
" E.—Art.
" F.—Methods of Work.
" G.—Occultism.

There were six hundred delegates present from the various European Sections, and the number and varied nature of the papers or addresses given must have provided those present with an unusually satisfactory feast in both intellect and spirituality, the whole comparing creditably with almost any gathering of note in either Europe or America, so deep and so profound and far reaching were the subjects dealt with.

Take for instance the Department of Science. This was subdivided under the headings of Psychical Research, The Fourth Dimension, Philology, Criminology, and Physiology; a sufficiently varied programme in itself and including such subjects as "Multiplex Personality," by Dr. Ludwig Deinhard of Munich, and "Regular Four-dimensional Hypersolids," by Mrs. Corbett of Manchester. The subject of Occultism was dealt with by Mrs. Besant. In Comparative Religion there was a paper by Purnendu Narayana Sinha, on "The Religion of the Future, an Aspect of Vaishnavism;" under Brotherhood, Mme. Emma Weise of Paris dealt with "Fraternity as found in the Totemic Laws of Primitive Races." "The Relation of the Self and the Not-self," by Bhagavan Das, Benares, came in the Department of Philosophy. Mrs. Hooper, London, took as a subject "The Faith to Come," and M. Jean Deloille, Brussels, "The Mission of Art."

At a public meeting Mrs. Besant lectured on "The New Psychology," and a lecture was also given by Dr. J. J. Hallo on "The Human Aura," illustrated by lantern slides. There were several social meetings and the whole must have been most enjoyable and at the same time most helpful to the various European Sections, as it will be to the whole Society. Such a serious, scientific and religious gathering should demonstrate very effectually that the Society is not composed of visionaries, but of people who are well able to support the faith they hold.

Reviews.

NYRIA.*

Our gifted colleague, Mrs. Campbell Praed, has presented us here with a masterly description of ancient Rome in the time of the Emperor Domitian. It is so vivid, so lifelike, so full of movement and incident, so accurate in minute details as to make one feel as though looking at a great photographic panorama which is unrolling before us. It is as though the Muse of History were uncovering for us one of the pictures in her unfading galleries. One might suppose himself to be reading the narrative of an eye-witness of the scenes depicted, while as to the figures of men and women of all sorts and conditions, from the Emperor to the slave, they impress one as though they were living realities and not the phantasmal shadows that rise up from the printed page of the ordinary historian. The author has here touched a very high mark in literature, and unquestionably her work is entitled to be preserved for reference by succeeding generations. Our readers know what great value we place upon the science of Psychometry as a means of reading the history of past ages, both of the world and its inhabitants. We have frequently adverted to the intensely realistic and convincing accounts given by psychometers of what they see of human history preserved in the imperishable records of the Astral Light; and when we say that the book under notice would indicate that either Mrs. Campbell Praed has a developed psychometric faculty or has had the help of some one able to recall the incidents of the Domitian era, we but express the thought awakened by the reading of her book. Amid the foul surroundings of the Imperial Court, with its insensate luxury, its culture of the animal passions, and its degrading ideals of life and duty, moves the radiant figure of "Nyria," the slave maiden, and at the end a convert to Christianity, like a pure spirit, noble to her heart's core and incapable of even a bad thought. Beautiful in form, perfect in grace and sweetness of disposition, loyal to all and in everything, she presents one of the most charming figures in literary composition.

A profound interest is given to Mrs. Campbell Praed's story by her explanatory Preface, in which she imparts to her readers the secret that this Roman maiden has been recently reincarnated and is at this moment living on earth. Mrs. Praed, it seems, met her and by good chance was thrown into her company during a period of several months, during which time she had an opportunity of convincing herself of the purity of her character and her love of truth as well as of her exceptional psychic endowments. It is almost as though the entity, Nyria, had brought over into her present body a vivid memory of the incidents of the old incarnation, and had succeeded in using the present body as a vehicle through which she,

* By Mrs. Campbell Praed, author of "My Australian Girlhood," "The Insane Root," etc., etc.; London, E. Fisher Unwin, 1904. Price 6 s. net.

with or without the help of a third entity, could narrate the tragical story of her sufferings, her social experiences and observations, and her ultimate martyrdom for her faith, in the Arena amid the wild beasts let loose upon the Christians. Mrs. Praed says in her Prefatory Note: "Startling as this statement may seem, it is no less true that the whole story of Nyria has been told me by—what shall I say? an entity?—a ghost?—a discarnate or reincarnate soul?—I know not how to call her—to whom is due a series of incidents and portraits which when they touched history I have carefully verified, and which I firmly believe my own imagination would have been incapable of originating. My readers must, however, judge Nyria for themselves. I can only frankly assure them that her story is no invention of mine, but a life-record of which I am the transcriber. In this sense, it is a human document rather than an historical novel." If this explanation be not true, as we firmly believe it is, it must be said that it is the only explanation which fits the circumstances of the case, unless as we said, Mrs. Praed is both seeress and authoress in her own person. She further adds that: "I found that when in close companionship with my own mind—which was sympathetic with hers—this girl would go off into a sort of dream-existence, wherein she took on a totally different identity, of which, on resuming her normal consciousness, she had not the dimmest recollection. In these phases, her voice, manner and whole intelligence underwent a change, and she prated—to use Nyria's expression—in a child-like babble, but with plenty of shrewed observation, displaying keen judgment of character about scenes, persons and conversations that she described as going on at the time around her. It was in truth as though she had stepped into a left-off, fleshly garment of the past and had again become in actuality the slave girl, Nyria, personal attendant of Julia, daughter of the Emperor Titus—in service of whom the girl represented herself as having been associated with many noted personages of that age, and an eye-witness and participator in some of its tragic happenings."

Mrs. Praed has added to her literary renown, done an honour to our Society, and conferred pleasure on many old friends.

H. S. O.

THE GREATER EXODUS.*

An Important Pentateuchal Criticism based on the Archæology of Mexico and Peru,

BY

J. F. LEE.

The object of the author of this work is to put forward the new and somewhat startling theory that the account of the Exodus from Egypt, which we find in the Bible, embodies in reality a Legend of a greater Exodus or migration of the Semitic race from Mexico to Egypt *vi* the Behring Straits.

* London, *Elliot Stock*, 1903.

This proposition involves the proving of two points :—

(1) That a migration from Central America to Africa did take place at some period of the world's history.

(2) That this migration was a Semitic Exodus under the leadership of Moses.

As regards the first point, there exists, we believe, such a marked resemblance between the architecture and hieroglyphics left by the race that once inhabited Mexico and Peru, and those of the ancient Egyptians, that it is impossible not to infer some communication between the two countries, which, as far as we know, could only have taken place *viâ* the Behring Straits, and, presupposing this, as the author remarks, it is as easy to assume that the migration was from the West to the East, as from the East to the West.

As regards the second point the author has a much harder task in front of him, and fails completely to convince.

He falls foul of a certain Major Palmer, who accepts in the ordinary sense the crossing of the Red Sea. To quote his words :—"'Then the Israelites, 600,000 armed men, besides women and children, flocks and herds, all crossed over between midnight and four or five o'clock in the morning!' As something of a Military man, Major Palmer ought to have known better than this. He knows that such a thing is absolutely impossible, and he should not try to make others believe it." But the author conducts these same two million people across the whole continent of America, across the Behring Straits, with "dry feet," and across Asia into Africa. Surely this is straining at a gnat and swallowing a camel.

The book however shows great erudition and much painstaking research, and the reader, even if not convinced, will at any rate find in the "Ethnological, Architectural, Archæological, Historical and Philological *facts*," put before him, much that deserves, and will no doubt receive, his most careful consideration.

A. W. C.

THE DHAMMAPADA.

We have now before us the original Pali Text of this famous book in Bengali characters with Sanskrit notes and a literal Bengali translation edited and published by Babu Charu Chandra Bose. The Dhammapada is one of the oldest, most important and popular Canonical works of the Buddhists. It is also one of the highest and best ethical productions that has yet been published. It has already been translated into many European languages and the late Prof. Max Müller has published its English translation in his "Sacred Books of the East" Series. Babu Charu Chandra Bose has done well in placing this work before the Bengali readers, and the Pali Text he has given, together with the notes, will be of great help to students.

The book can be had of the Author, 28, Kally Prasad Dutt's Street, Calcutta, or of the New Britania Press, 78, Amherst Street, Calcutta, and is priced Re. 1-8-0.

INDUSTRIAL INDIA.*

Mr. Glyn Barlow, in his recent work bearing the above title, points out very clearly and, we suppose, most accurately, the lack of the Industrial spirit among the Indians in general, and urges the necessity of its development. He devotes ten chapters to this purpose. In the first, he says that every man, desirous of amassing as much money as is possible, should also try to do good to the best of his abilities, to his fellow-men. He does not thereby ask every one to sacrifice his own benefits. The Altruistic spirit should go hand in hand with the Individualistic aims of each profession. But it may be asked if this is practical. Mr. Barlow says—and certainly we agree with him—that it becomes possible if we change our ideal. The profession may be the same but the ideal ought to be different. And this altruistic ideal will be the true seed of India's greatness with regard to Trade, Commerce and Industry.

The 2nd chapter is devoted to the Joint Stock Company system. It is, with very few exceptions, beyond the means of a single Hindu to finance a scheme by himself. So if industrial development is at all necessary for the Hindus, they should learn to form Joint Stock Companies. Then Mr. Barlow points out in the same chapter, reasons for the backwardness of the Hindus in industry. Though the reasons which are observed by him are very true, we would like to add that the religious notions of the Hindus stand, to a great extent, in the way of any material progress.

Again, progress in industry is possible only by means of well-organised Industrial Exhibitions. This is the subject of the third chapter. The institution of the Industrial Exhibition is certainly, as the author observes, one of the best pieces of work that the Indian National Congress has done; but this is not sufficient. The Congress must undertake to send to Europe at least ten competent students every year for the purpose of studying European Art and Industry. Fine speeches and expensive decorations are useful only in attracting the mass and inspiring them with the idea that India is one and that every one in India must take an active part towards the good of the country. But that tangible good which the Hindus are in need of, must he attained not by fine speeches and decorations but by actually training people in all sorts of industry. Japan is a shining instance and India must follow her footsteps. If Mr. Barlow had noticed this point, his book would have been all the more interesting.

The fourth chapter deals with the difference between Inquisitiveness and Inquiry. And according to the author's opinion the former is the inseparable *accidens* of the Hindus, while the latter is so of the Europeans. The defect of the author at this point lies in the fact that perhaps he takes it for granted that the Hindus or Indians of India are just like the English of England, or the French of France or the Germans of Germany. The term Hindus is an unfortunate common name miserably applied to the many castes or classes of India. Each class has a distinguishing feature of its own. So the author's remark may be applicable only to a certain sect, but not to "the people of India as a race."

* G. A. Natesan & Co., Madras, Price Re. 1-8.

Granting that the Hindus develop, as the author has it, the inquiring spirit, then the nature of the enterprise must be ascertained. This investigation forms the subject of the fifth chapter, in which the author has done full justice to the subject. Then in the sixth chapter Indian Art is taken into consideration. The reason given by the author for the very slow development of art in India, even in the present day, is no doubt acceptable ; but he ought to have pointed out also, that the chief reason of it lies in the fact that the Hindus, as a whole, have not yet given up the crude idea that religion is opposed to all sorts of material progress. He should have maintained in a more forcible manner that the religious ideal of each individual is realized in the progress of the nation as a whole.

The next two or three chapters deal with the ways of selling wares. Honesty ought to be maintained by both the seller and the buyer. "Honesty is the best policy" is not a good moral ideal. We do not trade in honesty. It ought to be maintained only for its own sake. Again, not only is each Indian advised to be honest in his dealings with his fellow-men, but he is also asked to buy the Indian-made articles only. Of course the chief reason for the backwardness of industry in India is that there is absolute lack of encouragement among the Indians themselves. The Indians in general have a strong mania for the European-made articles, even if the Indian-made articles are far more excellent than the other ones. Surely India will go down if the present state of things is going to continue. Then in the following chapter the author calls attention to the necessity of strict patience and perseverance before the profit comes in for the individual in his industrial attempts. And in the last chapter he concludes by offering certain suggestions for the success of Indian Industrial labours. The author has carefully observed the chief defects of the Indians as a race and has made valuable remedial suggestions. His sympathy towards India and her people is made explicit by the fact that he so plainly observers that the Indians must buy only Indian-made articles and also by the fact that he appreciates the good done by the Indian National Congress of 1903-4, *viz.*, the institution of the Industrial Exhibition. We must ever feel grateful for the good, even if it were the least, done by gentlemen like Mr. Barlow.

P. V. R.

The Fifth Annual Report of the Central Hindu College, Benares, which escaped our notice last month, shows what astonishing progress the College has made since it was started such a short time ago. It is now in a very flourishing condition.

We have also received from The Smithsonian Institution, Washington D. C., the Twentieth Annual Report of the Bureau of American Ethnology, for 1898-99. It is a very bulky volume well gotten up and profusely illustrated and is devoted to a careful description of the almost innumerable varieties of pottery belonging to the aboriginal races of the continent of North America.

The donors will please accept our hearty thanks.

MAGAZINES.

The Theosophical Review (July) opens with an article on "Reincarnation in the Kabbalah," a translation from Dr. Erich Bischoff, by B. K. This is an interesting paper in the form of questions and answers, showing that the doctrine of Reincarnation was commonly accepted when the Kabbalah was written. "Gunas, Caste and Temperament," by G. Dyne, is continued, and "The Conscience of the Artist," by Cecil French, concluded. F. C. O. Beaman, in his article, "Where two or three are Gathered Together," points out the importance of co-operation in matters relating to spiritual thought and effort, and says, in his closing paragraph :—

> The creation and diffusion of an appropriate spiritual environment seems to be as necessary to the amplest spiritual development as the creation and diffusion of an appropriate environment is known to be indispensable to the amplest evolution of physical organisms. And if it be a fact that it is in the power of each of us, however humble, to contribute ever so little it may be, but still something, to the making and preserving of a spiritual atmosphere in which not only our own but the spirits of all aspiring men and women may grow and thrive, we shall read quite a new and splendidly practical meaning into the Master's words: "Where two or three are gathered together in my name, there will I be in the midst of them."

Mrs. Besant finishes her important and most instructive series of papers on "Will, Desire and Emotion," in this issue, under the subheadings of 'Why so much struggle,' 'The Power of the Will,' 'White and Black Magic,' and 'Entering into Peace.' We hope it is the author's intention to issue the series in book form at an early date. Following this is an interesting "Study from Browning," by C. P. Dickson, "Rejuvenescence in Nature" (continued), by W. C. Worsdell, will interest all Nature-students. Mrs. Julia H. W. Scott next favours us with a graphic description of a most unique and wonderful series of visions that were presented to her during a short season of fasting while under special medical treatment. It is entitled, "A Visit from some Elementals." Mr. Mead continues his 'Stray Thoughts on Theosophy,' his special subject in this issue being, "As Above, so Below." His ideas are very suggestive, and he has faith in the orderly gradation of matter from lower to higher—as all scientific minds must. Towards the close of his article he says: "What, then, is the 'above' where there is no place, no direction, no dimension and no time? And is the 'above' superior to the below? Ah, that is where the mind breaks down, unable to grasp it."

June Theosophia (Amsterdam) has notes by the Editor, on "The Watchtower ;" "Practical Difficulties," by Ada Waller ; "The Great Pyramid," by H. J. Van Ginkel ; a translation from R. W. Emerson on "The Oversoul ;" and from Mrs. Besant on "Individuality ;" "In the Wood," by E. Windust, and "Plato's Doctrine of Reincarnation," by Dr. F. M. Van Deventer.

Theosophy in Australasia. The June issue discusses many interesting points and events in 'The Outlook,' and has more than the average number of contributed articles, all being quite *brief* and *to the point*—very good features in magazine articles. Miss Edger's labours seem to be highly appreciated in the various Australian towns visited, and her lectures are sure to be fruitful in good results.

The N. Z. Theosophical Magazine (June) has for its chief articles, "The New Attitude—How to Meet It," by W. A. Mayers; "Theosophy and Reconcilement in Queensland," Editorial; "Branch Work in the T. S.," by J. D.; "The Materialisation of Spiritual Truth," by Marion Judson. There are many good things, also, in the "Student's Page," the Children's Department, Poetry, etc.

The Theosophic Gleaner, for July, has an opening article on "Haoma and Zarathustra," by N. F. Bilimoria, following which is a continuation of the substance of a lecture delivered at the Blavatsky Lodge, Bombay, by D. D. Jussawala, on "Vegetarian *versus* Meat Diet." There is a short article on "Charity," by A.; the first portion of a paper on "Sutakas in The Zoroastrian Scriptures," by Sorabji M. Desai; and notes of part of an unpublished and unrevised lecture by Mrs. Besant, on "Giordano Bruno."

The Buddhist, April-May, commences its thirteenth volume and is an interesting number. It mentions a remarkable temperance movement now in operation in Ceylon.

The Light of Reason, edited by our friend James Allen, commences its sixth volume with the July issue. It contains fifty pages of matter, and is always helpful reading.

Acknowledged with thanks:—*Theosophy in India, The Vâhan, Theosophic Messenger, Light, Prabuddha Bharata, Brahmavâdin, Central Hindu College Magazine, Dawn, Banner of Light, Harbinger of Light, Health, Mind, Indian Journal of Education, Brahmacharin, Indian Review, East and West, L'Initiation, The Lotus Journal, The Upanishad Artha Deepika, The Pandit, Practical Wisdom*, published fortnightly from the S'anti As'ram at Muttra: Mrs. Eva Wellman, Hon y Editor. This last periodical is the mouthpiece of Swami Ram, whose eloquent and earnest lectures in America have been so widely circulated. The Magazine has no fixed subscription price, but contributions are solicited.

CUTTINGS AND COMMENTS.

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

A great Reform in Ceylon.

Among the Editorial notes in the April-May isssue of *The Buddhist*, is the following account of a remarkable movement now in progress among the Sinhalese people:

South Ceylon is just now witnessing a movement which, if it proceeds at its present pace, bids fair to revolutionize the whole Province. A stronghold of Buddhism, this Province has nevertheless earned in recent times an unenviable notoriety for crimes of violence. The efforts of the Government to grapple with this problem of crimes were foredoomed to failure inasmuch as the authorities would not touch its very source—the liquor traffic which brought in millions of rupees annually to the public revenue. The repressive measures introduced from time to time by the Government had not the slightest effect upon criminality in the district, and when officialdom was nearly reduced to despair, the people themselves have taken up the problem and solved it in the only way it could possibly be solved. Under the leadership of an influential Buddhist gentleman, a Temperance Association was recently formed in a village about eight miles from Galle. The movement is spreading from village to village, and thousands have joined it with the result that the taverns, which a paternal Government have planted in every village, have lost their customers, and consequently crime is already reduced, to a great extent. The leaders of the movement are working with enthusiasm and are determined to carry the crusade against intemperance into every village in the Province. We wish them all success, and earnestly hope to see the other districts also following the worthy example set by the Southern Province.

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The duty of the Government.

One grand result which this Temperance Movement has achieved within the short period of its existence is the conclusive proof it has afforded of the fact that *the* source of crime in Ceylon is drink. There has always been a difference of opinion as to the origin of crime and its true remedy and the 'powers that be' have consistently refused to grapple with the drink problem in an adequate manner. But in the face of the results achieved by the Temperance workers in the Southern Province, the authorities can scarcely afford to remain any longer indifferent to this matter. At all events, we hope that the officials will do their utmost to forward this movement and help it to overcome whatever opposition may be raised by interested parties to bar its progress.

As the Editor very pertinently remarks, some means ought to be devised to render permanent the good already achieved. He says further:

"The demolition of the tavern, great as the feat is, is not enough; some wholesome institution must take its place. In the villages innocent means of amusement and recreation are entirely absent, and consequently men go to the town to spend their leisure. This is a matter to which the Temperance Association may well afford to devote some attention."

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Faith or lack of faith.

A Sydney daily paper publishes a rare confession of faith made by a clergyman of the Church of England to the Bishop of London, which we quote hereunder, together with the Bishop's comments thereon:

1. "I do not believe in the Virgin birth of our Lord as a piece of historical fact, and that sort of miracle seems to me so unnecessary in the light of the much greater wonders that are occurring unceasingly.

2. I do not believe in the Incarnation as a unique fact, but I do as a general fact; I believe that God is incarnate in all the universe.

3. I do not regard Jesus as differing in kind from other great prophets and teachers.

4. I do not think that the holding of any particular belief or faith has any bearing on the future welfare of individual souls."

"There is nothing remarkable in the views themselves," says the Bishop, "but what is remarkable is the belief with which he prefaces his answers—'My opinions do not differ materially from those held by many distinguished men now in orders, but I might not conceal them so carefully as they mostly do,' and, coupled with this, his clear conviction that there was nothing the least inconsistent in his holding these views and taking orders in the Church of England."

Let us be thankful that in the Church of England there are some who are so tolerant, and pray that entire freedom of opinion may become universal.

Should the Native Kaffir be educated?

Some very good ideas on the education of Kaffirs, or others of the lower races, were given out by Mr. Marsh, at a debating society in Natal, not long since, concerning which the *South African Theosophist* makes the following comments:

"Mr. Marsh seems to have grasped a fact which so many miss when the ever present native question is debated, namely: that the Ego (or 'Soul' if any reader prefers the term) which is at present incarnated in a Kaffir body is but an Ego which *has not been so long evolving* as the average Ego now in a body of any Aryan race; it has entered the human kingdom at a later date in point of time; but it will in due course evolve to the stage now occupied by the Ego in the Aryan body, when the latter, *if he behaves himself*, will have earned the right to a body in a race to come, which will be as far ahead of the Aryan, as that is ahead of the one to which the Kaffirs belong.

No sound native policy can possibly be built up in South Africa unless the laws and conditions governing human evolution are taken as the foundation for such a policy. It is, therefore, a matter for rejoicing to every one, who has at heart the true interests of South Africa, to find the real factors in this native problem beginning to find exponents in public discussions."

Following will be found extracts from the notes taken of Mr. Marsh's address:—

"The real question to my mind is *How* should the native be educated? What do you mean by education? In the broadest sense of the term I suppose education is the gaining of experience. The gaining of experience means growth, and growth is evolution. Who amongst us dares to say this is not as much for the Natives as for ourselves?

There are great Laws governing the Universe in which we live. They are more unalterable than those of the Medes and Persians for they are Eternal, and the more we can bring ourselves into harmony with them the better for us, the less permanent opposition do we encounter, and the quicker do we advance. On the other hand if we work against them we shall find our puny efforts of no avail, we ourselves will be crushed and Nature's purpose remain unhindered. When we offend against man-made laws we find the hand of justice heavy but sometimes succeed in evading the penalty. With Nature's Laws never.

'The Mills of God grind slowly,
But they grind exceeding small;
Tho' with patience stands He waiting,
With exactness grinds He all.'

I think every one admits that the Law of growth reigns supreme in the Mineral, Vegetable, and Animal kingdoms, and we must also admit that by working with Law we aid ourselves and help to bring harmony and concord into the world. Let us see if we cannot get some clue, along this line, to the question before us. Perhaps an illustration will help. Let us take a family. We have there parents and children. The ages of the children differ, the eldest is grown up in business of his own, the next is in a situation just starting life in the commercial line, another is at school and yet a fourth is toddling about at home playing with toys.

Let us study the relationship existing between the various members of this family. To the parents all the children are equal only as far as the outpouring of their love is concerned, the modes of expression of the love differ; the man in business is not treated as is the boy at school, nor the latter as the youngster at home.

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Well . . . we are members of the great Human Family, and we share this family in common with natives around us as we are, therefore, their brothers; and I appear . . . as an advocate of the Brotherhood of the whole of Humanity without distinction of race, color, creed or sex.

We must, however, thoroughly understand what is meant by this word Brotherhood. I do not claim either physical, mental, or moral equality; I leave that senseless cry to dreamers, and to those who work by force and slaughter, whose instruments are the assassin's dagger and the bombshell. No, Brotherhood is not such an equality, and never will or can be, so long as individuality lasts. We shall perhaps get further light if we return to our illustration, and observe the behaviour of the children towards each other in any well-conducted family. We notice the eldest is gentle and tender to the youngest, provides . . . for his wants, guides and trains him as the feeble intellect of the child may permit, while keeping him strictly within bounds. Thus he trains him carefully and lovingly; gradually one restriction after another is removed as he grows through boyhood, until, as a young man in a situation, very few are left, and he becomes nearly the equal of the man in business. The grown man does not discuss weighty matters with the boy at school, nor behave towards him as he does towards the young man entering life, not because his love is less, but because in his greater wisdom he knows it would be a waste of time, and it *might* produce conceit and other vices in the boy.

It is upon these lines I claim Brotherhood for the Native. Do not think it is my desire to send him to the same schools to which we go, or to have him sit with us at table, or to marry our sons and daughters. Far from that, the utmost discrimination is necessary. There is no need to go deeply into detail as to method, but I will broadly outline what is wanted.

He must in many respects be treated as the very young child he is in the scale of human evolution. He must be protected from himself as far as possible; he must be kept within bounds, and taught the various virtues, but not as he knows them at present, negatively, through lack of the experience of their opposites. For example, you say the raw kraal native is a better, a more virtuous man than the one who has lived in the town; that is because the kraal native has not experienced the temptations of the town. When the town boy has learnt, through pain and suffering, the harm of giving in to temptation, and has thereby acquired strength to resist, he will be as virtuous as the kraal boy, but his will be the virtue of knowledge, whereas the virtue of the kraal native is the virtue of ignorance, which is a very different thing. Not only have we these duties towards the Native, not only must we endeavour to lead him towards the right, the good, and the true, leading and enticing rather than forcing, but the Native on his part, as a younger member of this human family, owes to us certain duties, which are ours by right. He owes respect, obedience, service, and it is by the rightful enforcing of the observation of these duties upon him that we, as individuals, can best aid in the proper education of the Native. This is the personal aspect of the question. I do not suppose there is a single member here.....who has not something to do with regard to one or more native servants. I would have you realize that every word you say, the way you say it, and your most trivial action towards them have each a direct influence for better or for

worse, and the more they look up to you as an authority the greater your power. This is *our duty* to them, none the less binding because it has come to us unsought, nay possibly even against our wills ; we cannot shirk it by such an excuse; we cannot escape it, try as we will.

I have much pleasure in proposing that, in view of the fact that the Native is as much a part of the Universe as we ourselves, and that he therefore falls under the same great law of Evolution, it is . . . our manifest duty to aid him in his evolution as far as lies in our power, and that Education, in its fullest sense, is the best means we have for this purpose; Education being taken to mean the compelling him to fulfil the duties of 'that state of life to which it has pleased God to call him.'"

The Sentry.

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Unity in the World's Religions.

The veiws of theologians are expanding, like the buds and leaflets of spring, and the most liberal thoughts sometimes find expression in Christian pulpits, or over the signature of some eminent religious teacher, in our leading journals. The world is beginning to realise that its great faiths are but different expressions of the same essential religious truths which advanced souls in all ages have perceived more or less clearly.

The Rev. Dr. R. Heber Newton, of New York, makes some very truthful statements in *The North American Review* (April), some of which we copy hereunder. Referring to the many religions of the world, he says :—

"Each subserves a use in the evolution of the fruitioning religion of humanity; each will find its permanent value preserved and its transient uses discarded in the attained unity of the flowering soul of man."

"Religion develops the great *institutions* in different lands and ages in which the varying religions of man vary indefinitely."

"The Church, spelled with a capital C, was an institution of Chaldea, India, and Egypt, millenniums ago, as it is of Italy and England and America, to-day. The Buddhist felt toward his 'order' much as the Romanist feels toward his church. A sacred ministry, a class of men set apart for the divine offices of religion, would have been found of old in Babylon and Thebes, as it is found now in Rome and London. The pagan temple was the Christian basilica and cathedral, baptized with another name. The altar stood in the sacred spot of the heathen temple, as it stands in the holy place of the Christian minister. Monasticism developed in the East long before it arose in the West. Monks and nuns and hermits would have been found along the Nile valley ages before Christendom poured its host of sad-souled ascetics up the sacred river, peopling the hills for thousands of miles. Good Father Huc was utterly astonished to find in the Far East tonsured priests bowing before splendid altars, while acolytes swung the fragrant censers by their side. His *naif* explanation was, that the devil had counterfeited in advance the mysteries of true religion, in order that the elect might be deceived into perdition. A less heroic solution of the problem finds in these resemblances hints of the oneness of religion, generating the same sacred institutions among different religions."

"The sacred symbolisms through which art ministers to worship meet us in temples of paganism as in the churches of Christendom. The circle, the triangle, and the trefoil were graven by pagan chisels on the walls of the sacred buildings reared by religions which thought of themselves only as aliens and foes one to the other, for the unity of God, signed by the circle, and the triunity, the oneness in variety, of God, signed by the triangle and the trefoil, were truths known to no

one religion alone, shared by all great religions in the same stage of evolution. The cross, which forms the most sacred symbol of our Christian churches, painted above the altar, shining in brass from the altar itself, flashing from the top of the lofty steeple - this same cross would have been found in the temples of well-nigh every religion of the past, as its most sacred symbol. Even the sacred buildings themselves were often constructed on the cruciform plan. The sleeping-places of the dead were hallowed by the same sign which consecrates our 'acres of God;' and stone and brass crosses cast their shadows over the graves of pagans as of Christians. The cross was to those heathens, as to us Christians, the Sacred Sign of Life; of the life of man in the human body; of the life of man escaping from the body and rising through death into immortality; of human life accepting the law of sacrifice under which the superior souls of earth devote themselves to the saving of their fellows; of the life of God Himself, in which all these mysteries of our human life find their source and spring, their ground and aim."

"All great religions pass through one general course of evolution. In the same stages of development, all alike will bring forth, as the same institutions and worships, also the same beliefs. Arrange these different religions synchronously, in respect to their evolution, and the same ideas will be found in all, more or less modified. As they grow, they grow together over all differences of environment and heredity, the forces of the common life of man asserting the oneness which exists under black skins and yellow, red skins and white. In their higher reaches they strain toward each other. The flowering of all beliefs is in one faith—all religions seeding down one religion. So, beneath the variant and discordant beliefs of the present the germs of the future universal religion can even now be traced. The Cambridge School of Platonists divined this long ago; but how could their fine voices make themselves heard against the rancorous cries of the age of Cromwell and Laud? A generation or more before our day, a few widely read, but not scholarly trained, thinkers caught sight of this same vision, and laboriously spread the unwelcome tokens of it before an unsympathetic age; earning for themselves the ill odor which still clings to the names of Godfrey and Higgins and their ilk. In our own day, a talented and conservative presbyter of the Protestant Episcopal Church, a devoted high-churchman and an open-minded student, through his researches in sacred symbolism gained glimpses of this truth, which so fascinated him that he pursued the clew found unwittingly in his haunts, until he laid before his church the results of his studies in the noble volume, entitled 'Monumental Religion.' In this epoch-marking work, Dr. Lundy, accepting the Apostles' Creed as the norm and type of all creeds, traced, clause by clause, the parallelisms which he had discovered in other religions: showing that every article in the creed found its counterpart in the various systems of paganism. As a consequence, this creed appeared, in a sense utterly dwarfing the timid conceptions of the traditional churchman, a Catholic Creed, a form of faith confessed by men of all lands and ages—the symbol of universal religion. Dr. Lundy might have meant only to exalt the creed of Christendom; he succeeded in revealing the creed of humanity."

"There is no real discord between the ethics of Buddhism and Confucianism and the religions of Greece and Rome; no essential difference between the spirituality of the Hindu and Persian and the Egyptian, save as each naturally shows the different coloring of race and environment upon the face of the same soul. .....The ideals of character vary in varying lands, but only as the refractions of the same light falling in different angles of the same prism will vary. It is one and the same light of life through all the variations of the spectrum. The human ideals are one everywhere. Purity and justice and truth and temperance and charity—these need no translation from the speech of the pagan to the tongue of the Christian. There is no Hindu purity, no Buddhist renunciation, no Chinese temperance, no Grecian justice, no Persian truthfulness. The flora and fauna of the human soul are one wherever humanity is found. Every ethical force correlates into every

other ethical force. Goodness knows no native soil. Virtue is at home in every land. The Ten Commandments form the law of Egypt and of Persia as of Christendom. The Golden Rule proves the rule of Hindu and Chinaman, as of the Christian. It waited not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish Hillel and Chinese Confucius, and great spirits of well-nigh every land. The Beatitudes exigently call upon the Buddhist as upon the Christian, '*sursum corda*.' Saints are of blood kin the world over. There is nothing alien to the truly devout Christian in the devotedness of the Hindu Guru, or of the yellow-robed saint of Japan or of the mystic worshipper among the Iranian Mountains. When the soul of man fronts the infinite and eternal Spirit, beneath the bo-tree of India or amid the rugged fastnesses of Tibet or in the cloisters of the Christian abbey, it is one and the same God who is seen. Wherever we overhear the communings of a soul with God, we hear in our own tongue. In the presence of the man of the spirit, be his name what it may, we know that he is of our family and household of God."

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An Ideal Prayer.

We find the following prayer in London *Light* with the editorial comment that it "has the rare quality of being as good for the wisest sage as for the least instructed child. Its universality and its beauty are the result of its pure humanity :"

Not more of light, I ask, O God,
But eyes to see what is ;
Not sweeter songs, but power to hear
The present melodies :
Not greater strength, but how to use
The power that I possess ;
Not more of love, but skill to turn
A frown into caress :
Not more of joy, but power to feel
Its kindling presence near ;
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best the precious gifts to use,
Thou hast bestowed on me.
Give me all fears to dominate,
All holy joys to know ;
To be the friend I wish to be,
To speak the truth I know :
To love the pure, to seek the good,
To lift, with all my might,
All souls to dwell in harmony
In freedom's perfect light.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER XXVII.

(Year 1895.)

AMONG the heroes of the Japan-China war of ten years ago was one whose name shone conspicuously in the list of great soldiers. General Viscount Nodzu, the man of whom I speak, commanded one of the two armies which, marching from different points, united at the appointed time and place and crushed the enemy. It was my good fortune to make him my friend during my Japanese tour of 1889, at which time he commanded the military district of Hiroshima, if my memory serves me. His was a deeply religious nature and it was that which drew us together. He presented me with a copy of a thick book which he had written on a Buddhistic subject, and which is now in the Adyar Library, along with the fifteen hundred other volumes which, thanks to the kindness of friends, I was able to bring back from Japan. When, at the close of the war with China, the Japanese arms were victorious, I wrote my friend to beg him to use his influence, then very great, to prevent his fellow-countrymen from being swept away from the religious level on which I had left them by the tidal wave of the bloody thirst for fighting and conquest. I knew the man so well that I felt assured that, although he had won the admiration of his people by his military achievements, he was still at heart the devotee of religion and the aspirant after spiritual knowledge. I sincerely

* 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 three 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I and II and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

regret that, as this chapter is being written at my Nilgiri cottage, I cannot lay my hand upon either of the letters which passed between us. I remember, however, that he told me that he was now too old to turn aside from the profession of his life to enter the field of religious teaching; this, he added, was my special province: he thanked me for what I had done during my tour of 1889 and hoped that I might be able to come again to his country and continue my work. This matter is brought back to my recollection by the entry of November 19th in my diary for 1895, where the dispatch of my letter to him is recorded.

On the next afternoon an American traveller, a Dr. Scrogin, of Kentucky, paid me a visit. It seems that he had been attracted to India by the extravagant stories of Yogis and Mahatmas, outrivaling even the imaginative flights of Louis Jacolliot, which had been circulated in England and America by one Dr. Hensoldt. I have never known anything whatever about that individual beyond what I read in the public prints. So I am not qualified to pronounce *ex cathedrâ* as to his narratives of alleged personal experience. But I can say that, from first to last, his stories were so improbable and romantic, albeit clever, that I was inclined to classify him as another Munchausen. His report, for instance, of his visit to Lhasa and interview with the Dalai Lama is almost too circumstantial, for when I read it I just went to our Library, got out Thomas Manning's report of his Embassy to Lhasa in 1811-12 (London, Trubner & Co., 1876, p. 287), and found that our contemporary sensationalist had, apparently, drawn upon Markham for his account of the interview in question. For example, compare the following:—

HENSOLDT (1894).	MARKHAM (1811).
"A youth indeed, I found him—a boy perhaps eight years of age, certainly not over nine—but instead of a face of idiotic meaninglessness and indifference, I encountered a look which at once filled me with astonishment and awe. It was a face of great symmetry and beauty, a face never to be forgotten on account of its singular melancholy expression, which contrasted strangely with the childlike features; but what startled me most were the eyes."	"The Lama's beautiful and interesting face and manner engrossed almost all my attention. He was at that time about seven years old: had the simple and unaffected manners of a well-educated princely child. His face was, I thought, poetically and affectingly beautiful."

As I remarked, when calling attention to this literary feat (*Theosophist*, Vol. XVI., p. 269), the preservative action upon flesh of the dry climate of Lhasa is known, but justice has never been done to it if it can keep a boy at the age of seven or eight years from 1811 to 1893-4. But, unfortunately, the reigning Dalai Lama was twenty-two years of age at the time of Hensoldt's alleged visit! At any rate, poor Dr. Scorgiu had become fired with the ambition to see the wonders and Mahatmas described by our author, and had left his medical practice at Lexington, come to India, worked his way North as far as Kashmir without seeing the least bit of a wonder-worker or miracle, had contracted a dreadful fever in the Terai jungle, been laid up a month in hospital, discharged as cured, and then come to Adyar, which he ought to have visited in the first instance and learnt the truth. Perhaps some of my readers may remember a similar case, where three Russian gentlemen, two of them officers, with whom I crossed from Colombo to Tuticorin some years ago, had come to India on the strength of the fascinating stories told by H. P. B. in her "Caves and Jungles of Hindustan:" they ardently hoped to enjoy some of the weird experiences depicted by her. That they were disappointed, as have been scores of others who have come to India on the same quest, goes without saying. Mahatmas and other miracle workers are not on show like the freaks in the Dime Museum; if they are encountered and if they do exhibit any *siddhis* it is with another object than the gratification of mere vulgar curiosity.

I was so pleased with my Kentucky visitor that I invited him to come from his hotel and stop with us for some weeks. He thankfully accepted the invitation and came to us on the following Sunday (November 24th). Very shortly after his arrival his Terai fever threatened to break out again, so I asked some of our servants if they knew of any plant used in India as a febrifuge. The butler pointed to a grand old margosa tree near the house and said that, with permission, he would make a decoction out of the young leaves which he thought would prove efficacious. Dr. Scrogin gladly made the experiment, drank a lot of the bitter dose—for the leaves are as bitter as aloes or quinine—and within a few days the fever symptoms entirely disappeared and there was no return during the time that he was with us.

November being included within the period of the North-east Monsoon, my notes show that it was raining heavily every day at that time, to the great obstruction of our building work. But by covering the space with a temporary roof of palm leaves the masons and their work were effectually sheltered and we could push on the erection of the room which Dr. English has occupied ever since its completion.

The entry of 26th November in my Diary relates to the payment of Copyright on "Isis Unveiled," by J. W. Bouton, the New York publisher. As H. P. B. had transferred her author's rights to me in her Will, I had collected in 1892, through the agency of Mr. Judge, a certain sum, which I turned over to the American and some other Section, but I have no recollection of receiving a penny

of copyright since that time. In fact, from the pecuniary point of view, the book paid neither of us two anything to speak of, although it has passed through a number of editions and the publisher covered his cost before we left New York for India. I have recently heard of his death, from Prof. Wilder, who tells me that he was victimised like ourselves.

On the 2nd December another American traveller, a Mr. Clark, of Detroit, landed from a Clan steamer and drove out to see us. As he was interested in Theosophy I invited him to stop with us over the Convention, so he did and was with us for some weeks. The following day brought still another gentleman, a Mr. Grece, also of Detroit, who came from Ceylon, and he also was glad to be able to stop over and attend our Annual Meeting. Naturally enough the succeeding days were largely devoted to theosophical discussions and explanations with our two American visitors, both of whom profitably employed themselves as well in reading the books in our library.

"To have the honour of meeting Their Excellencies the Viceroy and the Countess of Elgin" is the heading on the official invitation card from the Governor, Lord Wenlock, which I find pasted in my Diary of Friday, December 6th. I wish that some of my fellow countrymen who aspire to the acquaintance of titled foreigners could attend one of these brilliant State functions. In the grounds of the Governor's official palace in the city of Madras stands a large detached building in the Ionic style, which is known as the "Banqueting Hall." It is an imposing structure, pure white without and within. The inside forms one lofty and spacious hall, with a broad gallery running around the four sides and resting upon massive white columns; light is furnished by enormous lustres with crystal drops; at the farther end is a large raised daïs for the chief personages in attendance. At the appointed hour His Excellency and party drive up in grand style in open barouches drawn by four or six horses, with postilions and numerous outriders. Ranged along the other side of the avenue in front of the hall, are troops who come to the salute as the Governor drives up; the military band breaks out into the National Anthem, the dignitaries clad in Court costume, mount the long flight of steps to the terrace between parallel lines of the picturesquely clad, lance-bearing Sepoys of the Body Guard, the invited guests within form a hedge, and the exalted personages, bowing right and left, walk to the daïs and thence saluting the company, turn and speak to the principal officers of Government, Civil, Military and Ecclesiastical, take their seats, and after a few minutes the Ball opens with the State Quadrille; thence onward, until the approach of morning, the snow-white hall presents a scene of brilliant animation. On such occasions as this one has the chance of seeing the Indian Rajahs and Zemindars of the Presidency in their most gorgeous attire; some wearing clusters of

jewels that would make most ladies green with envy. One evening, at a function of the sort, I was chatting with the late Maharajah of Vizianagaram, an educated and courteous gentleman who had earned by his lavish hospitality and pleasant manners with the Anglo-Indians the sobriquet of "Prince Charming." In his rich turban he wore an aigret of diamonds and around his neck a string of enormous emeralds. Accidentally, the string broke and the precious gems rolled about him on the floor. Of course, I helped him to gather them together and was rather amused at the nonchalence he showed, handling the precious stones as though they were common pebbles. I suppose that, if the truth were known, the obligation to wear these loads of jewels, must be to many of our Indian Princes an intolerable nuisance: I am quite sure it must be so with an educated and thoughtful man like the present Gaekwar of Baroda. For that matter, is it not so with Kings and Rulers all the world over?

Among the Indian notabilities of Madras is Rajah Sir S. Ramasamy Mudaliar, Kt., C.I.E., who has made his fortune as "Dubash," or broker for the great house of Arbuthnot & Co. His name is seen on drinking-troughs and rest-sheds all over Madras, while diagonally opposite the Central Railway Station is an extensive Dharmasala for the use of Hindu travellers who want some convenient place of accommodation when visiting the city. He is in high favour with the authorities, and as he likes that sort of thing, the Government is glad to get him to give great receptions more or less in the oriental style, to distinguished visiting personages, like the Viceroys of India, the Czarevitch of Russia, the Princes of Royal Families, etc. He gave a reception to Their Excellencies, the Earl and Countess of Elgin on the evening of December 9th. His extensive grounds were brilliantly illuminated, his mansion was one blaze of light, here and there in the compound were small kiosks and other structures in which amusements were provided by native performers: after that, supper and refreshments and at the end of all a superb pyrotechnic display. The programme accompanying my ticket may, perhaps, interest Western readers. There was a Hindu dance by a Madras girl; Indian marionettes; amusing performances by parrots; kolattum, a rope-braiding dance, by eight girls (very much like our maypole dance); an Indian drama: then the supper and fire-works. At intervals the company would be set into fits of laughter by the performances of specialists who would wander about the grounds and mimic the voices of birds and beasts, the noise of machinery and other familiar sounds.

I was very pleased to receive on the 10th December a letter from the Viceroy's Private Secretary to the effect that His Excellency took an interest in my work for the Pariahs and that he wished me every success.

On the 15th of the month Mr. Grece made application for

membership. The 16th was rather a memorable day for me, since I received from London advanced copies of the first volume of my "Old Diary Leaves." On the afternoon of that day a Vaishnava Hatha yogî came and, in illustration of the power of the mind over the body, showed us some experiments that I am sure would not be credited by any college of physicians and surgeons without the evidence of their own senses. The subject is not one that can be laid before the mixed public of my readers, but for the benefit of the profession I may say that, by a reversal of the peristaltic action he could fill himself up with water at will. The working of the abdominal muscles during the experiment was most striking.

In the early morning of the 17th I had a visit from H. P. B. in her astral body, which was very pleasant. She presented herself in the same appearance with which I was perfectly familiar. On the same day all my three American visitors acquired membership. All this time, despite the heavy rain, I was pushing on the building work with good success. On the 21st Mrs. Grece arrived from Colombo and rejoined her husband. The Convention time was now very close and on the 23rd Mrs. Besant arrived with Mr. Keightley, Upendranath Basu, Tookaram Tatya, Dr. Edal Behram and seven or eight more from Bombay. In the evening Mrs. Besant held one of her splendid conversaziones in the great hall; as usual, charming her auditors with her replies to questions and explanations of difficult subjects. Delegates were now arriving by every train and, as the whole space on the ground floor was needed for the accommodation of delegates, I turned out the European occupants of the bedrooms on that floor and made them ready for the Indian visitors. The European gentlemen I housed in the octagon room in the river bungalow and put Mr. and Mrs. Grece in one of those very comfortable leaf huts that are now so largely employed at Convention. Mrs. Besant's disquisitions that evening at the usual meeting were upon dreams, the astral body and kindred subjects. I do not know when I have been more interested than in her descriptions of the experience of watching the dream-life of sleeping persons. The magical creations of the wandering imagination, the reproduction of actual experiences during the waking state, and the instantaneous transformations caused by the rush of thought and the impulse of sensations. The narrative recalled vividly Moore's description of the dream state as

> " . . . that dim twilight of the mind,
> "When reason's beam, half hid behind
> "The clouds of sense, obscurely gilds
> "Each shadowy shape that fancy builds."

But the student who would really wish to see the subject ably and thoroughly worked out, should read Mr. Leadbeater's monograph on the subject of "Dreams."

Until the Council Meeting at London in 1896, when the Rules

of the Society were crystallised into their present shape, there were, as we all know, periodical tinkerings at them, often but to pacify the caprices of whimsical members. I note that, on Christmas Day, 1895, Mr. Keightley and I collaborated on a new draft of the Rules for presentation to the Convention. By the 26th we had a house full of delegates, by the 27th we were crowded. At noon on that day the Convention met, and an unusually large number of delegates answered the roll-call. An interesting feature was the presence of American members coming from the States of Vermont, New York, Kentucky and Michigan. With the assembling of this Convention, the Society celebrated the completion of the 20th year of its history. Of course I noticed the fact and recalled the incidents of the early times and of our tempestuous journey from New York to Bombay. Deducting fifteen days passed in London, the journey occupied just forty-nine days, 7×7. The American secession having occurred during that year had to be referred to, but I made my allusions as brief as possible. One point, however, I dwelt upon, as our statistics so completely refuted the false assumption of the secession leaders that New York had always been the vortex of our movement, while the activities of H. P. B. and myself, after reaching India and establishing headquarters at Bombay, were but the extension of the functions of the New York Society. The figures are so instructive that I had better copy from my Annual Address the paragraph which contains them:

"Before leaving the American question I shall just cite a few figures to show you where the vortex of this movement of ours was from the time of our leaving America to, say, the close of 1887. In 1879, 1880 and 1881 those in charge of the New York centre formed no new branches, H. P. B. and I formed 24. In 1882 the St. Louis (Arjuna) and Rochester Branches were formed, we had formed 52; in 1883 the dead New York (original) Society was re-incarnated in the Aryan T. S., Mr. Judge obtaining the charter from us; in the whole United States there were three branches at the close of 1883, but we had formed 95; in 1884 there was one branch formed in the United States, making 4 in all, while we had 103 elsewhere; Mr. Judge met the Founders in Europe in that year, was home again in 1885, and two new branches sprang up: we had chartered 124 in all; in 1886 two were made in America and 136 charters were extant; finally, to the end of 1887—twelve years after our beginning, and nine after the Founders came to India—eleven charters had been issued by me to American Branches and 147 to others in other countries. Whether *de facto* or *de jure* it is evident that H. P. B. and I were doing the hard work of building up the Theosophical Society and making its name and objects known throughout the whole earth."

The theme of Mrs. Besant's morning lectures at this year's Convention was "The Path of Discipleship." However well they may

read, the printed reports of her lectures are but as husks in comparison with the life and charm that she gives them in her utterances. People came, as they always do, from the distant heart of the City of Madras in the very early morning so as to secure places, and the audiences increased from day to day. We got through the work of the two Conventions (of the T. S. and the Indian Section) in perfect harmony and the Victoria Town Hall in Madras, where we always celebrate our Anniversary on the 28th of December (Bi-ennially now, since the new rule makes us hold our Conventions alternately at Adyar and Benares) was crowded to such an extent that the Trustees were a little fearful for the safety of the building. The speakers of the occasion were Mrs. Besant, and Messrs. Keightley, Grece, O. D. Sarma and, of course, myself.

Mrs. Besant's fourth and last lecture of the course, on the 30th, drew the same huge audience and was most eloquent. The Hon'ble Mr. Justice S. Subramanier returned thanks on behalf of the Indian public, after which the delegates began leaving and the house soon emptied itself. The psychological effect upon my mind of this year's Convention seemed to be that of a great explosion of harmony on the astral plane and, as I note in my Diary, Mrs. Besant seemed more than ever inspired by the current of thought and good-will sent out by the Masters.

This closes the record of the Society's twentieth year.

H. S. OLCOTT.

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*THE SPIRIT OF THE AGE.**

[*Concluded from p.* 687.]

AND yet this spirit of the age, so eager after fact, so percipient of the existence of a world above this material earth, so certain of a supersensual sphere and of a Divine purpose in and through man, will not accept a solution of these basic problems unverified by the higher reason. Nothing that is fanciful, irrational, improbable will meet the case. There would have been no object in revolt if doctrines equally objectionable with the old were to receive credence now. The new unfoldment, whatever it be, must justify itself before that same tribunal of reason and the moral sense which convicted its predecessor, must prove its credibility, its reasonableness, its actuality, its worth. It may be ingenious, but ingenuity is not merit; it may be plausible, but plausibility is not demonstration; it may proffer high authority, but authority is not proof. Novelty need not be an objection, for there must always be a first time to the appearance of a truth; and even strangeness is not fatal, for

* The substance of one of Mr. Fullerton's American lectures. We greatly regret the omission of the name of this article, and of its Author, from the table of contents on the cover of August *Theosophist*.

many of the most universally-accepted verities were once as strange as anything can be now, but contradiction or absurdity or artificiality or injustice or pettiness would settle it at once. A spiritual philosophy must commend itself to the judgment and the heart, or it will promptly be dismissed to the limbo of discarded faiths.

This, then, is the state of the public mind when Theosophy appears with its teaching. The instant demand is for its credentials. Rightly so, for it is really a competitor with other systems, and if it is to supersede them it can do so only as being better and furnishing larger evidence. It at once produces its doctrines, of all being an emanation from Divinity, of Karma, and of Reincarnation, stating the reasons for them and their proofs, and it further adduces the great fact of Masters, with all the bearings thereof, and with the evidential importance Masters have as illustrations of Evolution and as witnesses to Theosophy. There is everything in these several doctrines to accord with antecedent probability, and their justice and reasonableness commend them promptly to candid intelligence. One great factor in their success is that conviction strengthens as examination proceeds. Difficulty after difficulty which conventional systems shirk or treat as hopeless is satisfactorily explained. Complication after complication vanishes, break after break is filled up. The whole of human life acquires meaning, rationality, dignity. Its enigmas cease to perplex, for they are solved. Moral purpose gains vigor, moral endeavor assurance, moral demand content. Nor is the support fanciful. The strictest exactions of right logic are met. There is nothing to conceal, evade, or refuse. Common-sense appears all through. It is certainly reasonable to suppose that all life has a Divine origin; that no one short career on earth can accomplish much in the evolution of a perfected man, and that therefore many must be supplied to do what a single one can not; that men are to reap what they sow and only what they sow; and that, if there are higher evolutionary degrees in humanity than that we see, there should be manifestations of them, together with such impartation of their better knowledge as we at our stage can digest. So probable are these suppositions that many thoughtful minds accept them at once upon mere statement, and so cogent are the arguments sustaining them that many others accept them upon hearing their proof. Their harmony with the spirit of the age ensures their ultimate triumph.

But Theosophy as a philosophy of body, soul, and spirit has a much richer *repertoire* than these elementary truths. It has much to say, as to the primary formation of man, his correspondence with the sevenfold Nature without him, the processes and laws by and under which inner faculties are unfolded, the true regulation of life, the facts concerning death and *post-mortem* conditions. Something is disclosed of the wealth of vitality around us on unseen planes, and how marvellously varied are the existences which are undetect-

able by our present faculties. Hints are given, sometimes illustrations, of what astonishing control over natural forces he may acquire who trains himself on right spiritual lines. In fact, analysis of the universe is so vastly more detailed than any otherwise at hand, and exposition of it so much more copious than any elsewhere even imagined, that all presents a different outline and content and quality. Still, it is quite in accord with reason and the moral sense; it violates no inherent probability, startles no true reverence, traverses no just assumption. Indeed, no small part of it seems exactly what a far-seeing mind accepting the elements might have conjectured, and even the part purely new has strongly presumptive credibility from its entire conformity to rational considerations. So far from antagonizing the spirit of the age, it illustrates it.

Of course all through even the more elementary, and in a greater degree through the more recondite sections of Theosophical truth, there is always possibility of irrational presentation. Men do not become clear-headed discriminators and clearly-stating writers by becoming Theosophists, for they carry with them into their new and richer field of thought only such mental equipment as they acquired in the old. Theosophy has no magic power to metamorphose a muddle-brained thinker into a skilled logician; to furnish, off-hand, nicety of distinction and accuracy of expression and precision of argument; to secure against hasty assumption or ill-judged inference or extravagant statement. It does not confer the cautious discrimination which veers off from propositions inadequately demonstrated, nor yet the sense of humour which perceives an absurdity and would do anything rather than repeat it. In all these respects men are what they were before becoming Theosophists, and will be so until the finer training of their new system changes their quality as it does their views. Meantime they may perpetrate misconception, exaggeration, confusion, nonsense even, and thus come in collision with ordinary human endowments, and in particular with the spirit of the age.

Equally of course must this danger be augmented when any man, however good his general outfit, undertakes exposition of theosophical territory beyond the two zones to which reference has been made. For here a double peril besets the expounder. In the first place, his mental attitude is necessarily hostile to many of the beliefs which the temper of the time, in its extreme manifestations, has evolved. The reaction against superstition has reached incredulity, and as against exaggerated doctrine of the unseen has reached materialism. Theosophy in recalling to a just and temperate view has therefore the character of a protest, and a protester is very apt to suppose that his protest must be directed against all existing belief. He sees many perversions and denials in conventional doctrine which he clearly perceives to be wrong, and, unless of singularly dispassionate temper, is prone to think *all* conventional

doctrine wrong, to be denounced in its totality and unsparingly reversed. This, moreover, inclines him sympathetically to whatever the age has renounced, and the very fact that a notion has been outgrown leads him to surmise that it must be true. Thus old discarded superstitions and follies have to him rather a presumption in their favor, and he gently handles such with a tenderness ready for a welcome. He is shy of strong language against mediævalism, and half believes that it was merely a too robust exhibit of truth. This is all in accordance with human nature, though a human nature which better sensing of Theosophy will correct.

In the second place, danger arises from undiscriminating reverence for authority. It is certainly an incalculable boon to Theosophists and to the world that so much has been disclosed by those who know. Most, in fact, of what is now so clear to us, came as an unveiling from the instructed ones who had power to lift the veil. Where would Theosophy be to-day if it had nothing more to offer than what students on our level had unearthed? And yet, as Masters do not teach us direct, but communicate through channels which are not inerrant, it may be, it *must* be, that all we get is not precisely just, that there are imperfections and inadequacies and anomalies which it would be folly, not wisdom, to deny. To have infallibility you must have not merely an infallible source but an infallible conduit. We certainly have not the infallible conduit, and therefore not the infallible teaching. But this is not always clearly discerned, and the enthusiastic disciple, deeply grateful for what has been vouchsafed and sincerely anxious to disseminate it, everywhere, feels it irreverent to use discrimination, and so repeats parrot-like whatever he finds in print as from sacred names. The Bible text advising to "try the spirits" is not a welcome one, nor yet that other injunction to only "hold fast that which is good."

Thus it comes to pass in present-day expositions of Theosophy, both in its elementary and its more advanced contents, that propositions are sometimes made at which cultivated intelligence opens its eyes and cultivated humor shakes its head. It will not do to say that they are endorsed by Masters, for that is not quite certain, and the result would be the same even if it were. When one remembers that the test of a standing or a failing faith is its conformity to reason and the moral sense, one cannot expect to have the place of that conformity supplied by a name. This will not rescue, nor should it. If the test fails, there is presumption that the teaching has been misunderstood or mis-transmitted, and some other interpretation must be found.

You will naturally ask for some illustrations of cases where zealous Theosophists have propounded notions which the spirit of the age is sure to reject. Probably no reader who has gone over much of Theosophical literature has failed to notice some of these and to regret them; nor is this less true of such as have heard much

private discussion of Theosophy. I think there are cases in the treatment of that centre of all religious thought—God. A jumble of metaphysical phrases, half-understood and proving nothing, is supposed sufficient to overthrow the instinctive belief of almost the entire human family; and a few catch-words, meaningless when analysed, to express a substitute which has no adequacy, no coherency, and no force. I should say that there are other cases in the exposition of planetary and human evolution as sometimes depicted in our literature. Of course there must be mysteries and complications in such a subject, but there might at least be consistency. And yet there may be noticed a strange confusion of names and powers, the same beings having half a dozen names and these names being applied again to other beings, and then the powers commingling and the beings changing places till ordinary brains are bewildered. So too with terms. Can any body get an intelligible idea of what is an "atom," if he reads Theosophical books? Has "elementary" ever been so defined that it has a definite and persistent meaning? Can any normal reason get at what is meant by spirit's being a substance and matter one pole of it? Take the subject of after-death states. A good deal of what is said and written makes the dead a terror to the living and the living a menace to the dead. For if the departed can infest and obsess and utilize us, and if mediums can reach to and drag back the departed, death seems to have lost much of its potency and all of its dignity. Certainly an age which has depopulated the air of witches and demons is not prepared to refill it with spooks, and Theosophy will increase the number of its opponents if it insists on resurrecting ideas which made the Dark Ages darker and which happily became defunct when light arose. What about "accidental deaths"! Is it any wonder that protests were sounded against some treatments which unconsciously displayed both an arbitrary classification and an unjust doom? Is a man necessarily worse off in the hereafter because he entered it through a stone's falling on his head than through a stone's forming in his heart? And why should a medium have freer access to him in the one case than in the other?

Take the matter of Karma. Force must of course work itself out. But are there no other forces to fray and exhaust it? Is an insignificant matter to which neither actor nor victim gave a thought soon after its occurrence, to persist unaffected by centuries and return with undiminished life in later incarnations? Is there no power in Nature to end trivialities and abolish worthless pettinesses for which nobody cares enough even to give them a tomb? Surely this is a degrading estimate of a stately institution. And may not even Karma be too much a term? There are mysteries in Nature not soluble at our present stage. Do we get rid of them by pronouncing a word? Why not frankly say that we are ignorant and that no phrase is a universal explanation?

Take the matter of Oriental literature. In a land so given to spiritual thought there must be much of profound interest to every real thinker. But in a land so given to allegory and fantasy and childish fable, there must be much also of triviality and nonsense. If the various Sacred Books contained only sober dissertations upon philosophy and religion, a quotation would have inherent weight; but when so much is unintelligible babble which amazes rather than edifies unpartisan readers, why treat the whole as final? If East Indian scriptures are so accurate and priceless a transcript of spiritual truth and motive, why have they failed to preserve their custodians from littleness and narrowness and social degradation and superstitious trifles and puerile devotion to forms and routines and worthless ceremonies? The West, in its Catholic readiness for truth from any quarter, may welcome such parts of the Upanishads and the Puranas as throw light on speculative questions, but can any man suppose that it will accept the collection as a whole and invite for itself such a future as is the present in Hindustan? There may be as much fanaticism over the S'âstras as over the Bible, and undiscriminating panegyric will revolt in one case as promptly as in the other.

Take the matter of the treatment given Christianity. From the tone adopted by some Theosophists one might suppose that the purest character in religious biography was an invention of the most corrupt writers, and that a religious system which has elevated the lives and cheered the souls of millions was devised and upheld by schemers, hypocrites, and swindlers. There certainly have been shocking atrocities perpetrated by Christendom, as there are shocking doctrines still embalmed in its creed, but inability to see the good which has been travestied and the injunctions which have been forgotten, disqualifies for fair judgment and reveals an ignorance of the true temper of Theosophy. It will excite antipathy from the spirit of the age, which insists on fairness in all who claim to be judicial, and will not tolerate in teachers an unteachable disposition.

And so one might take up case after case in the presentation of Theosophic topics, not as cynically observing human tendency to extremes, but as remonstrating against ill-judged handling which must prejudice the enlightened and repel the earnest. We hear of omens and talismans and dreams; of obsessions, Black Magic, and portents; of devils and charms and incantations,—a whole mediæval outfit which would have delighted the citizen of the 15th century, but which is now 400 years out of date. It may be well to investigate the germ of fact from which grew those monstrous imaginings, but to accept all as realities which may at any time reappear and shatter doubters is to imperil a whole system of philosophy and degrade intelligent thought. The spirit of the age

waives this away; if it vouchsafes any other notice, that will be a jeer.

Thus it is that the spirit of the age is a beacon-light to the rational Theosophist. I do not say that he is to reject everything which that spirit finds unacceptable, for it would be as unreasonable to blindly follow popular denials in the 20th century as to follow popular affirmations in the 15th. I do not say that he is to shape his beliefs after a pattern which must be of necessity narrower than his own, for that would be to dwarf and mutilate his philosophy in the very respects where the time needs it most. But I do say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway. Nor, indeed, should it. For observe that this essential character is not in the extremes to which the general character sometimes pushes. It is not in denial of a supersensuous sphere, or in wholesale repudiation of all convictions held in ages past, nor in proscription of everything just heard for the first time, nor in contempt of every fact not immediately utilizable in practical life. These are casual, superficial, temporary abuses of a sound instinct. But rather is it in a passionate devotion to liberty of thought,—that priceless boon gained through centuries of strife and outbreak; in a fixed conviction that no dogma can be true which outrages reason and the moral sense; in a sunny assurance that the world is progressing in intelligence and worth,—not, indeed, as rapidly as might be wished or as Higher Powers would desire, but at least appreciably and with just hope for its future; in a stern distaste for everything that is fantastic or superstitious, everything that would revive the state of the Dark Ages and hand humanity over again to visionary terrors of the air; in perception that the scheme of things is good, the ultimate source of all being not a phrase or a metaphysical jargon or even a double-sided principle with eternal conflict between right and wrong, but an Infinite and All-Wise Head who will assuredly conduct the whole sentient universe to a worthy goal; in a generous outlook on creation and a cheery participation in its unfoldment. This is a healthful spirit, one with which all the better instincts of humanity must be in sympathy, one which expresses an eternal fitness and which it would be a mistake to antagonize. It is genial and sunny and open-hearted, as free from mediævalism as are the ideals it upholds, and it will not affiliate with gloom and pessimism and forebodings. Much less will it tolerate unreason, nonsense, folly; and these least of all in the department of religion. Nor will it tie its free movements to the dicta of any localized scriptures. If you tell it that the sun rises in the East, it will reply, "True, but it does not stay there. It traverses the sky and beams impartially on every longitude; in the afternoon there is as much light as in the morning, yet it comes

from the West." You will not vanquish it with a simile or even with a quotation, and if you undertake argument you must remember that it has resources in the richest intellects of the era and in the literature of countless years.

What, then, is the policy of true Theosophists? Surely, first, to see that their own beliefs are sound, reflecting the healthy temper of the age in which we live. If doctrines are suspicious, bring them to the light of day and inspect them. If there is a flavour of absurdity or unreality, a doubt as to their being what would seem probable in a world evolving upon a Divine impulse and under Divine law, there is enough of suspicion to demand examination. If the result is unfavorable, let them be modified and corrected. So, too, in exposition. A glorious opportunity lies before the earnest Theosophist. He bears truths of priceless value to humanity, truths which are competent to eradicate most of the evil of life and to transform the face of society. What a pity to cancel their influence by proclaiming along with them the exaggerations of half-trained thought or the superstitions cast aside by an age gone by! Why alienate the intelligent and dismay the devout by follies which every one sees to be such save the stolid slave to a name or a book or a school? One may well suspect oneself to be wrong when a mighty mass of the best opinion of the time confronts one, and in that suspicion rests the germ of cure. Like other mortals, the Theosophist is fallible, and his doctrinal possessions need cleansing and amendment. The genius of his system discountenances obstinancy and spurs to self-correction, and the motive to propagandism is in the beneficent effects of Theosophy. It would pain him to vitiate them by ingredients which may not be true and must be disastrous, and he would rather suppress a notion than repel a learner. He may distrust his own perceptions, he may feel uncertainty and perplexing doubt, he may not reach to harmony of all considerations, but at least he has that which is at once a check, a stimulus, and a corrective,—the spirit of tho 20th century, the spirit of the world at this era of its progress, the spirit—the healthful spirit—of the age in which it was his Karmic privilege to be born.

ALEXANDER FULLERTON.

THE HINDU ZODIAC: A SUGGESTED KEY TO IT AND TO THE ASTRONOMY OF THE ANCIENTS.

PART II.

(*Concluded from page* 659.)

IF our Sun were removed from us to the distance of Sirius and we could see the volume of ether surrounding it, as described in the previous article, it would look like a globe 4½ times the diameter of the Sun, and since Sirius is about 2½ times the mass of the Sun, its etheric atmosphere if visible would appear a globe about six times the size of the Sun. We are told by those who have etheric vision that the ether appears luminous, so we may conceive what a dazzling sight the ocean of stars must seem to the vision of the seer.

In the S. D. (Vol. I., p. 694) we read: "As described by seers—those who can see the motion of the interstellar shoals and follow them clairvoyantly in their evolution—they are dazzling like specks of virgin snow in radiant sunlight. Standing on an open plane, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them and soaked through with their coruscations. The sight is so marvellous that as the seer gazes into the inner world and feels the scintillating points shoot past him he is filled with awe at the thought of other still greater mysteries that lie beyond and within this radiant ocean."

Now although this blaze of light is composed of vibrations too fine for our physical senses, nevertheless the energy given out must have its effects within the interstellar spaces and even upon the planets and their inhabitants, and one of the forms of these effects might be that of heat. It is true we cannot perceive any heat effects from the stars but that may be due to the fact that we have not yet discovered any means of transforming the energy of these fine vibrations into heat, but it is possible that in Nature's workshop this is actually done.

It is, for instance, conceivable that when our Sun is placed between its two companion suns, Sirius and Vega, these two stars might in some way impede the solar energy from being dissipated into space, so that his heat would be more confined within his system: this would act as a kind of stellar clothing and tend to keep all the planets of our system at a higher temperature. On the other hand when Vega and Sirius were on the same side of the Sun as they would be when near conjunction, then the solar heat might dissipate into space at a more rapid rate and the mean temperature of all the planets be lowered. Thus all the planets, including the Earth, might be subject to long glacial periods alternating with equal periods of

increased temperature. On this theory the distance in time from one glacial period to the next is, on the average, 1,440,000 years, and from the middle of a glacial period to the middle of a tropical period 720,000 years. We are at present nearly between Sirius and Vega and therefore in our tropical period and shall attain our highest temperature 90,000 years hence. The period of greatest cold, or the middle of the glacial period, took place at least 630,000 years ago and will not occur again for 820,000 years. There are three glacial periods and three tropical periods during every Mahâyuga of 4,320,000 years. It is probable however that these larger periods are cut up into smaller cycles, owing to the precession of the equinoxes and to other causes.

From a statement in "Esoteric Buddhism" it would seem that from one continental catastrophe to the next there elapses a period of about 700,000 years, thus on page 67 we are told that from the destruction of Lemuria to the destruction of Atlantis was 7,000,000 years. This agrees very closely with the average time from a conjunction of Sirius and Vega to their opposition, which on the above assumption is 720,000 years.

Now it is quite possible that these oppositions and conjunctions of our Sun's companion stars may be the actual causes of vast catastrophes. My own study of the effects of planetary oppositions and conjunctions has convinced me that they are invariably accompanied by terrestrial disturbances, such as earthqnakes and storms, and in the columns of the *Times of India* I have predicted these occurrences during the last two years with few if any failures. The theory of their action is that all planets, including our Earth, are highly charged with electricity and that lines of electric force pass from each to all the others. When these lines of force joining two bodies are cut across by a third they are set in vibration in the same way as a harp-string when struck with the finger. And just as the reaction of the harp-string is felt by the finger and propagated to the two ends of the string, so the reaction of these electric vibrations is felt on all the planets as meteorological or seismic disturbances.

If, therefore, the oppositions and conjunctions of members of the same solar system cause such large disturbances, we might expect that in the case of oppositions and conjunctions of solar systems in their totality the disturbances would be enormously greater and in this way we could account for the gigantic destructive forces which according to occult teachings occur every 700,000 years. Note further that the form of the destructive forces is alternately by fire and by water. The last was by water and the next will be by fire. The last was at a glacial period, the next will be at a period of heat. The last was when Sirius and Vega were in conjunction and the next will be when they are in opposition. The facts and the theory are therefore in excellent agreement. Since conjunctions and oppositions always occur alternately, the destructions by water and by fire must

alternate also, if there is a causal connection between the two events.

The periodic destruction need not occur exactly every 720,000 years, since the orbits in which the solar systems revolve may be very eccentric which would make the period sometimes greater than 720,000 years and sometimes less. We are told that it is 850,000 years since the last great catastrophe took place in Atlantis and it may be 90,000 hence perhaps before the next need occur.

There is still another question in connection with the occult teachings on which light is thrown by the motions of these two companions of our Sun. We are told in the "Secret Doctrine" and elsewhere that the inclination of the equator to the ecliptic undergoes a periodical increase and decrease whereby the poles become eventually inverted and sometimes are actually parallel to the plane of the ecliptic.

In "Isis Unveiled" (Vol. I., p. 30) we are told, "The polar and equatorial climates gradually change places, the former moving slowly towards the line; and the tropical Zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes . . . . . This year was called the Heliacal by the Greeks, but no one outside the sanctuary knew anything certain either as to its duration or particulars. The winter of this year was called the Cataclysm or the Deluge—the summer the Ecpyrosis."

Now the increase or decrease of the obliquity of the ecliptic is due to the motion of the ecliptic and not to that of the equator. And the French Astronomer, La Place, demonstrated that there was nothing in the solar system to cause this to change more than two or three degrees from its present position, hence we have here an apparent contradiction between the occult teachings and those of the modern mathematical astronomer. But though it may be true that there is nothing in the solar system to greatly change the plane of the earth's orbit, which is the plane of the ecliptic, there may be something outside the solar system which is competent to do this and these outside forces were not taken into account by La Place. But if as we have supposed, there is a fixed connection between the invariable plane of our system and the great circle of Sirius and Vega, then if this great circle changes, the so-called invariable plane must change also to an equal extent and carry with it the orbits of all the planets, including the Earth. Now Sirius and Vega have not only a motion along this great circle but also a component which is at right angles to it which slowly alters its direction on the celestial sphere. Since the invariable plane is by hypothesis always at right angles to it, this plane must alter its direction to a corresponding extent.

By calculating backwards and forwards, at intervals mostly of 24,000 years, I have endeavoured to ascertain what the position of the invariable plane was and will be in relation to the equator of

A.D. 1900, and I give below, the longitudes of the ascending node of the plane together with its inclination to the equator along with the corresponding dates.

Relation of the Invariable plane to the Equator of A.D. 1900.

Date.	Longitude of Ascending Node.	Inclination to Equator.	Date.	Longitude of Ascending Node.	Inclination to Equator.
B.C. 94100	332° 17′	31° 47	A.D. 13900	14° 10′	23° 3′
70100	337° 23′	29° 34	25900	22° 44′	23° 59′
46100	341° 29′	27° 20	49900	44° 37′	34° 37′
22100	349° 15′	25° 0′	73900	48° 29′	60° 1′
A.D. 1900	3° 41′	23° 2′	97900	46° 23′	78° 24′
7900	7° 31′	22° 55′	121900	47° 19′	71° 16′

It will be seen that on this theory the inclination of the invariable plane, and therefore the ecliptic, has been slowly dereasing at the rate of about two degrees in 24,000 years up to modern times, but that now it has about reached its minimum and in the next 24,000 years it will slightly increase, after which the increase becomes very rapid until 96,000 years hence the ecliptic will be within 12° of the poles. It is interesting to note in this connection that every new root race is said to commence existence at the polar regions, so that 96,000 years hence the sixth root race may begin to be in evidence, for then the climate of the poles will be quite tropical in character and the Sun will be in the Zenith once or twice a year in every latitude except over a small polar area. What the actual effect on climate will be of such an arrangement is by no means clear. It is frequently assumed that the seasons would pass from one of extreme heat to one of extreme cold in almost all latitudes, but there might be modifying causes such as winds and ocean currents which would greatly reduce the extreme effects. The equatorial regions could never be very hot on account of the rapidity with which the Sun would pass over them, whilst the hottest and coldest regions would probably be near the poles. Possibly the whole of the earth's surface would (other things equal) be more temperate than at present and most probably the whole of it would be habitable. If the statements made in the "Secret Doctrine" in connection with the shifting of the Earth's axis be consulted it will be found that many of them are capable of being explained by the above hypothesis.* In Vol. II. (p. 344) we are told that this axial disturbance is a law which acts at its appointed

* References will be found to this question in S. D., vol. II., pp. 153, 287, 305, 328, 339, 343, 347, 369, 385, 426, 449, 563, 766 and 829.

time and not at all blindly, as science may think, but in strict accordance and harmony with Karmic law. In Occultism this Inexorable Law is referred to as the Great Adjuster. On the theory here set forth the axial tilting must take place when the two companions of our Sun are in conjunction or opposition, the one occurring during a glacial period and the other during a period of heat; so that its action is not at all arbitrary but simply the consequence of the physical forces at work. On the following page it is hinted that catastrophes will begin about 16,000 years hence. This will be at the time when the cycle of precession has brought the equatorial points to the position where the great circle of Sirius and Vega vertically cuts the ecliptic. Moreover if the tables of the inclination of the invariable plane to the equator be referred to it will be seen that the obliquity reaches a minimum in about 6,000 years. Hence the present cycle of precession is the turning point in which the obliquity ceases to diminish and begins to rapidly increase, and these reversing forces may be the efficient causes of the series of catastrophes which we are told, in a note on page 155, will constitute the Kaliyuga of the Aryan Race and the Satya Yuga of the sixth sub-race. There is a curious statement in the "Secret Doctrine" (Vol. II., p. 250) in which it is hinted that there are seven suns forming the group to which our Sun belongs.

A Vatican MS. of the Kabalah (the only copy of which in Europe is said to have been in the possession of the Count St. Germain) mentions only four of these. Some of these suns are described as revolving in a polar plane and some in an equatorial plane. It is likely therefore that Sirius and Vega are two of the suns revolving in a polar plane. It would be interesting to discover the remaining four which are specially connected with our system. The seven brightest stars of the heavens in order of magnitude are Sirius, Canopus, Vega, Arcturus, Capella, Rigel and Procyon, which range from $-1{\cdot}4$ magnitude in the case of Sirius to $+0{\cdot}5$ magnitude in the case of Procyon. A full investigation of these stars might possibly repay research. If we were placed at an equal distance from all of them the most brilliant would be Canopus and Rigel whose brilliancies are at least ten thousand times that of the Sun, whilst the brilliancy of Arcturus is one thousand times. Procyon has only two-thirds the mass of our Sun, but gives out eight times the light. The mass of Sirius is 3·7 but its brilliancy is 32, our own Sun being taken as unity. The mass of Vega is unknown but its brilliancy is 90. In these seven stars therefore there are three orders of Suns, Canopus and Rigel being of an order compared with which Vega, Sirius and our own Sun are of only planetary proportions. Canopus is almost exactly on the great circle of Sirius and Vega and it is possible that the triple system of which our Sun is a member revolves around this mighty body a centre performing these revolutions in a polar plane.

In conclusion the principal results of this investigation may be summarized as follows :—

(*a*) Sirius, Vega and our Sun form a triple system of stars which revolve around a common centre of gravity in an orbit which is exactly perpendicular to the invariable plane of our solar system, this plane being the mean of the planes of all the planets. The electric and magnetic properties of the ether of space make this a permanent relationship.

(*b*) The great circle of Sirius and Vega with its two poles cuts this invariable plane in four points ninety degrees apart, one of these divisions marking the beginning of the Hindoo Asterism Chitra and the Chinese Kio, on which is based the beginning of the Ancient Sidereal year. This relationship fixes the first point of Aries at $18^{0}\ 9'\ 13''$ on the eliptic of A.D. 1900. The ecliptic is only slightly different from the invariable plane, the inclination of the one to the other being about two degrees of arc.

(*c*) The period of one revolution of the star Vega around the common centre of gravity of the three bodies is about a Mahâyuga or 4,320 years, and the period of revolution of Sirius and the Sun around their common centre of gravity is about 1,080,000 years or the fourth of a Mahâyuga.

(*d*) The attractive forces to account for these periods of revolution are about eight millions of times greater than the attractive forces of the central masses of the system, and may be due to the mutual attraction of the etheric atmosphere of these bodies.

(*e*) The alternate conjunctions and oppositions of these three bodies give rise first to periods of increased and decreased heat on all the planets; that is, they produce glacial and tropical periods: 2nd, to a change of the plane of revolution of all the planets including our earth, the change being sometimes slow and sometimes rapid: the change is rapid when Sirius and Vega are near conjunction or opposition. 3rd, to an interchange of climate between the poles and the tropics such as is described in the "Secret Doctrine" and "Isis Unveiled." 4th, to gigantic catastrophes by which the positions of oceans and continents are interchanged; these catastrophes being caused by the lines of magnetic or electric force between two of the bodies being cut by the third in the same way as experience shows happens when three planets are in corresponding positions.

(*f*) A conjunction of Sirius and Vega brings about simultaneously, a glacial period, a rapid change in the inclination of the poles to the ecliptic, and a grand catastrophe of the nature of destruction by water. Similarly an opposition causes simultaneously a tropical period, a rapid change of inclination as above and a catastrophe of the nature of destruction by fire, such as volcanic eruptions and earthquakes.

(*g*) The average time between two periods of continental cataclysm is about 720,000 years but can differ much from this if the

orbits are very eccentric. The Sun is approaching both Sirius and Vega with a velocity of about 9·7 miles per second, whilst the cross motion is 10·5 miles for Sirius and 6·6 miles for Vega, from which it can be inferred that the orbits are both very eccentric and that in both cases the motion is at present from Aphelion to Perihelion. As a consequence of this the time between the last conjunction and the next opposition must be much greater than the average 720,000 years. If the last conjunction took place 840,000 years ago at the great catastrophe in Atlantis and the next takes place 90,000 years hence at the opposition of Sirius and Vega, the period between the two events will be 940,000 years. This difference from the average is fully accounted for by the observed motion of the bodies and the presumed eccentricity of their orbits.

(*h*) The two stars, Sirius and Vega, are probably only part of the system which is directly connected with our Sun, and these others may move in other planes and have a modifying action on the changes above described.

(*i*) During the last 100,000 years the inclination of the invariable plane (and therefore the Zodiac) to the terrestrial equator has been slowly decreasing from an angle of 30° to one of 23°, its present inclination. Thus the tropics have been decreasing and the arctic circle increasing at the rate of about two degrees in 24,000 years. At this rate the terrestrial poles would have been in the plane of the ecliptic 800,000 years ago when the great Continent of Atlantis was destroyed and the newly formed fifth root races were inhabiting the Polar regions. This is probably the date when the Vedas were written, and accounts for the discoveries of Mr. Tilak in his book, the "Arctic Home in the Vedas."

(*j*) In the present cycle of precession (which may be said to have begun 7,200 years ago when the vernal equinox was on the point where the great circle of Sirius and Vega cuts the ecliptic), the slow diminution of the obliquity will cease attaining its minimum in A.D. 7900, when the invariable plane is inclined 22° 55′ to the equator. It is at present diminishing at only one-fourth the rate of the preceding cycle of precession so that powerful reversing forces are already at work. We may therefore be said to be in the critical cycle of precession in which new forces are brought to bear upon our Solar system, and there are hints in the "Secret Doctrine" that 16,000 years hence when the vernal equinox is again on the point where the great circle of Sirius and Vega cuts the ecliptic, the first series of catastrophes will begin. The north pole will then be pointing to the star Vega or thereabouts. After the present cycle of precession is over the obliquity of the ecliptic increases at a very rapid rate so that 96,000 years hence the poles will be nearly parallel with the ecliptic and the sixth root race probably inhabiting the polar regions.

(*k*) The motion of the invariable plane at present is such as to move the nodes forward along the equator about 20° in 24,000 years; this will tend to increase the length of a cycle of precession from five to six per cent. Apart from this motion the cycle of precession would be about 24,000 years and since this motion is on the average zero the average cycle of precession is probably 24,000 years or thereabouts.

The above investigation must not be considered in the light of a finished performance, it is on the other hand merely the germ of a theory on which the occult student may perhaps with advantage exercise his intuitions. It may be only a rough approximation to the truth which a more detailed study will greatly modify.

It seems to me a rather promising astronomical key to much that I have found puzzling in the occult teachings. If the two stars, Sirius and Vega, have any such connection with our Sun as I have supposed and as their position and motions indicate, it is quite easy to understand why the astronomical Initiates of the Fourth Root Race fixed the points of their zodiac by means of them. For they are practically unchangeable for all time in relation to the Sun's path in the heavens; since as the Zodiac changes, this great circle at right angles to it will change to an equal extent and still therefore continue to mark the same points of longitude. From one precession cycle to the next, from one Mahâyuga to the next, for cycles even greater than these, from the beginning to the end of a Day of Brahma these will remain relatively fixed points in space from which the changes of all the heavenly bodies can be observed and registered. It can well be therefore as so frequently stated in the "Secret Doctrine" that the history of mankind is written in the Zodiac. Such is a foreshadowing of the profound knowledge of the Ancient Astronomers; such is perhaps a glimpse of the Sublime Wisdom of the Divine Instructors of the Race.

G. E. Sutcliffe.

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*THE SCIENCE OF FOOD.**

THE psychological aspect of food has been but little studied in the western world for the reason that our methods of analysis do not as yet recognise life as the underlying cause of form.

I hope to bring out some psychological phases of the study in this paper, and will call attention to the fact that there are two definite methods of scientific analysis; that of *Ancient Science* which reasons from universals to particulars, and that of *Modern Science*, which reasons from particulars to universals. In other words, *Ancient Science* begins the study of a physical object by assuming that every physical object has its origin in basic principles in the Cosmos,

* Our esteemed contributor wishes it to be known that all she claims for this article is that it is a presentation of the views of Mrs. Besant as she understands them.—Ed.

by means of which principles the form comes into manifestation, and by further predicating a God, a first cause, a life functioning in every atom in the Universe, which holds each form together for a definite purpose; and that these two basic principles, Life and Form, are the underlying foundation in all objects and must be studied before the object can be known.

Modern Science takes up the study of the physical manifestation of forms and seeks to discover the relations between them and the laws within which, and by means of which they act. To use an illustration of Mrs. Besant's ("Ancient and Modern Science," *Theosophical Review*, Sept., 1900), a student of Ancient Science would in studying a tree take the seed and observe the life principles at work and deduce from the life principles the manifestations which appear as rootlet, root, trunk, branch and leaf.

The Modern Science student would begin at the leaves, observe their shape, color and characteristics, dissect them one by one, then pass on to each twig, each branch, to the trunk, to the root and the rootlets.

I have chosen to carry this thought along the lines of Ancient Science, studying the life side of food, reasoning from universals to particulars, and will seek to show not only the possibility of making our own evolution easier and more rapid when we study and intelligently use the forces and intelligences of nature out of which our bodies are builded, but will try to point out how through the food we eat, we can become potent factors in furthering the evolution of less progressed lives in the human and lower kingdoms.

Before putting the arguments, I ought to say that while I believe them to be perfectly sound from the standpoint of Theosophy, I have no right to assume that the Theosophical Society of which I am a member accepts them.

The first fact to which we turn our attention in studying the Science of Food is that of the Unity underlying all life and form, *the Unity of Existence*. Physical plane scientists, among them Sir Wm. Crookes, of world-wide celebrity, have traced the many cell structures of the form or matter side of nature back to one common hypothetical undifferentiated material which they call protyle. Prof. Weissman, the great German biologist, in studying the same material somewhat more from the life, the energy side, has traced it back to a point where he no longer finds substance, but only a kind of self-existent motion.

Investigators going a little deeper than the physical, recognising the subtle something which underlies and evidently co-ordinates with the physical, that subtle consciousness which sees when the eyes are shut, which tastes when no food is near, which smells the roses when no rose is in blossom, which hears in the silence, have traced this protyle and this self-existent motion continuously through from the physical to the subtle sense planes, and

have found that it is the same manifesting life, the same Unity of existence.

Other investigators going still deeper into the subtle side of Nature find the clear tracing of this unity in mind also; find that mind is but another differentiation, a subtler and therefore more intricate and expansive manifestation of life in form; and the great law of evolution, so obscure to us when viewed from the standpoint of physical nature alone, becomes in the light of this form of research a luminous reality. Such investigators see that the world is not to be looked upon as essentially matter and force, but as Life and Consciousness, divine in its essence, involving and evolving itself for a definite purpose in matter and form.

The law, the intelligence, the purpose in and behind this evolution is a One Existence whose consciousness is active at every point and in every particle in His Cosmos. His life sustains it: His purpose guides it. Under Him, administering His laws, are endless gradations of beings, with various grades of subtle bodies, from highest Planetary Spirits to the little nature-builders, and none have any object other than to carry out His laws. These Beings, Devas the Hindu calls them, build into their bodies again and again all the matter of the planes.* Each Hierarchy or kingdom of them gives to the different grades of matter the qualities which become the characteristics of each special grade of matter. These nature-builders construct every object in material and subtle nature, the most brilliant diamonds, the daintiest flowers, the most luscious fruits and vegetables and grains, the bodies of animals and the bodies of man, and the mightiest planets and suns in the universe. The process is continually going on. Whether we study the forms of lower life, or the complicated body of man, or study the subtler auras that surround and interpenetrate them and are their matrix, or study the desire-nature of animals and the desire and mental images of man, we find the little builders hard at work, having done and still doing the building; and they are themselves in a sense builded into them all.

Every atom and molecule has a little life evolving in it, and as these lives are builded into forms, they yield their lives to the use of a higher law; the law by which evolution is made possible, the law of the Logos Himself, the law of sacrifice.

From the same One Existence, the Logos, comes also the Thinker, the Ego, Man, himself a spark of the Divine Essence; his bodies are to be builded and rebuilded for a long series of ages out of this living matter, by himself with the aid of the different classes of nature-builders. And the Ego himself, having within himself the potentiality of unfolding into a God, has to learn the nature of and control of his bodies, and all about his own nature, by slow and painful experience.

* "Evolution of Life and Form," p. 132.

Ancient Science regards both eater and eaten, both the bodies and the food, as living cosmic matter, itself evolving into *specialized* higher types of forms for Life to work in, and teaches that each special function in each of these bodies is presided over and administered by a living intelligence. These intelligences are of higher or lower nature and direct the functions of each organ in the human body with more or less precision according to definite law, and work quite independently of the brain consciousness.

In the early stages of man's evolution, his mental and desire natures in regard to food relate only to the flavor and odor, the frequency and quantity; but after many incarnations he reaches a more progressed stage, so that he becomes interested in having his food analyzed, and its various nutritive and relative constituents of carbon, hydrogen and nitrogen elaborately set forth. But this does not yet affect his original attitude towards food, for the reason, as will be more fully established later, that, ignorant subject and servant as he is to the little lords of taste and smell who have enthroned themselves as the presiding gods of the sense organs connected with food, he perforce must still let them determine what he shall eat, no matter what the scientific world may decide. In fact, at this stage he believes that it is he himself who experiences hunger and thirst.

The man at this stage does not know nor does he care whether the food has in it properties which will cloud his mental vision, nor whether the food will increase his passion and greed nature.

It matters still less, if possible, to him, that in each molecule of food is a little group of evolving lives, which being taken into his own body will give him, whether he wishes it or not, their own nature whatever it may be, and, after passing their cycle there, will carry out into the great field of matter ready to be used again, that which they have received from him in the coloring and tincturing of his thoughts and passions, his selfishness and folly. He can listen only to the clamorings of the little gods of his palate and stomach. The ordinary ego is at this stage of evolution. To him this paper will not appeal.

But there are some egos who are a little beyond this point. Some who are inquiring in what way food affects the action of the mind. Why, when an attempt is made to reach a state of continuing quietude, the lower mind will not respond. Why the burdens of attachments and repulsions, of loves and hatreds, of business and home and social relations go trooping along in the mind like an endless and fruitless panorama, when the higher vision of things eternal is sought. To these an understanding of the subtle nature of food assumes importance. And there are egos still, who having had glimpses of the Divine within them and of the majesty of the Supreme act of joyful sacrifice of the Logos in bringing forth and energizing every atom in His Universe, of the evolving life in every

atom, and of the relation and responsibility therefore of all life to all lives, who are asking what do I owe to these lives which are sacrificed that I may have bodies; what is my responsibility in giving bias and coloring, by my thoughts and desires, to the little evolving lives whose bodies are what I call food and which have been, are, and will be, builded into the bodies of others.

Such an one will have grasped the idea that his mental, astral and physical bodies have through his own ignorance in regard to them, become his limitations. That although he is now seeking expansion of his consciousness, and realizes to some degree that this expansion to its utmost limit is necessary to his happiness and power of service, yet he recognizes also, dimly it may be, that the sensations and concepts already grouped, organized and welded into his bodies, make this expansion for the present almost impossible. These lower sensations and the concepts resulting were necessary to the evolution of the animal man, but now that he seeks to rise above that stage he finds that he must transcend their conditioning. By slow degrees, perhaps after spending a few incarnations as a dyspeptic, which seems to be a sort of transition stage in the food question, he grasps the idea that his bodies as well as his food are builded out of the five great cosmic elements, in each of which great hierarchies of Beings operate, and that each group of organs is presided over by an intelligence or deva to which he himself seems to be largely subject; also that these bodies as a whole are seemingly the result of the food he has been or is obliged to eat. So as food seems to him to be the cause of his misery in limitations, the removal of these limitations through food assumes vital importance. He realizes that his food must be such as will thoroughly sustain his bodies, and yet not add to his limitations, nor render their removal more difficult. His bodies must become responsive, flexible and obedient to his will.

To understand the nature of the material we build in, or remove, and whether a particular food will be best, we must analyze food. This can only be done by the aid of the Ancient Aryan teaching which "unveils for us again and again the secret of evolution, by pointing to the self in the heart of all forms, the hidden mainspring of all the movements in Nature."

The fundamental proposition in this analysis is, that every atom, every molecule of food, contains in itself a little life which has the power of responding to every vibration that can reach it from the external world. The four kingdoms so called, mineral, vegetable, animal and human, built of these evolving lives, are the sources of man's food supply. The foods are of three grades, and all three grades are active or potential in every molecule; they provide the grosser elements which supply nutriment to the physical body, the subtler which help to nourish the astral body, and the finer portions which furnish food for the mental body.

The responsiveness to vibration which is the essential characteristic of each food atom, is, in the mineral, at its lowest point. In this kingdom the life is in the mass, so to say, and when it receives vibrations from without, it is so deeply embedded in the dense gross matter of its casings, that its response is very slow and limited ,and not easily utilized or perceived. It does show itself however in the power to crystallize along certain axes of growth, as for instance, in salt. What effect this life-power has in the human system will be seen later. We might say that the life in even so solid matter as crystals, gains a " habit " of grouping itself into forms ;* and once gained, it will never lose it. Also it gains a certain responsiveness to vibrations of attraction and repulsion, fatigue, etc., but the life seems to be overpowered, benumbed for the time, in the unelasticity of the dense earthy form it occupies. Receiving many and strong external hammerings, it comes to dimly organize a habit of responding to them. When this stage is reached the life needs more room, a more flexible casing in which to respond to the impacts from without. It becomes awakened and fitted to inhabit the vegetable kingdom. By means of the divine potentiality within, it expands under its own aroused activity and aided by the energies of the little builders it climbs upward, and the transition from the mineral to the vegetable kingdom is accomplished.* This subtler form now permits the life to more readily sense and respond to outward irritation. It vibrates within itself as well as outwardly and begins to establish in itself a vibrating centre of its own, and draws to itself other cells with the help of theb uilders. Note the difference ; while in the mineral kingdom, affinity brought molecules together in a solid mass, in the vegetable kingdom the life establishes a vibrating centre of its own, and forms the similar cells into a complex responsible whole.

In this kingdom, life unfolds the power to respond to sensations—touch especially. It develops organizing power, keeps its cells in mutual relation which regulates their growth and decay and regeneration, and forms a life in the plant or tree which is a centre as a whole. The stage of evolution in the vegetable kingdom corresponds to the vitality sheath in man ; that sheath through which the electric and magnetic currents flow. We call it the Prânic Sheath or Etheric double. It is well known that many forms of disease in man have their seat in his vitality sheath, so the food which is natural to that sheath assumes importance.

The life in the plant kingdom not only receives vibrations but it unfolds the power to pass its organizing vibrations from its own centre, inward and upward. At this stage we find in the vegetable kingdom that the cells are not merely in juxtaposition as in the mineral, but there is a life, a group-life so to say, which, as a vibrating centre, makes all the other cells within its limit work in harmony with it, thus preserving the integrity of the plant as a whole. So that as life evolves through vegetable forms it gains and unfolds the power to co-operate in groups for a common purpose.

* " Ancient Wisdom," Chapter 7.

Stated thus, it may seem to be of little value to you, but if I were to say to some of you who may be suffering temporarily or permanently from lack of vitality, which may manifest itself in many ways, such as lassitude, indigestion, lack of magnetic power, that the little gods administering affairs within your vitality sheath have left their positions, probably finding it impossible to co-operate with one so selfishly indifferent to their object in being there, you would see the matter quite differently.

These vibrating life-centres in the vegetable cells have in them the potentialities of all evolution. Such a centre responds to heat and cold, and other pairs of opposites, and by such responsive vibrations in itself, the latent germs of the sense faculties are aroused. From being one centre as a whole, the life is now ready to subdivide itself into several centres, *viz.*, into responding centres of sight hearing, taste, smell and touch. At this stage of its unfolding and climbing it is ready to be transferred to the animal kingdom.

The subtle animal matter in which life when transferred to the animal kingdom will now work and unfold, the astral, is the highest evolution which life can fully reach in the animal kingdom. The aura of the animal is its desire, or astral body, and this aura of the animal corresponds to the astral, or desire body of man.

[*To be concluded.*]

MARY WEEKS BURNETT.

MAN AND HIS CHARACTER.

THE kindly consideration of readers is bespoken for the following paper on Human Science, from a theosophical standpoint, for it opens up one of the most important subjects connected with the improvement of humanity that can possibly affect mankind in all conditions, and in every position of earthly existence.

If we look thoughtfully around us, we cannot help being impressed with the almost infinite variety of disposition in the persons composing the body politic ; with no two people anywhere in the whole number exactly alike, but all differing in some respect from every other unit in the world that we know.

This diversity naturally tends to excite the attention of those who think upon such matters, and to suggest enquiry as to what is this quality of disposition that is called character, which creates such a variation of thought and action in different persons ; yea even

in children born of the same parents, and reared under the same conditions of their every-day life.

As one of our most talented writers puts it,—"All we know of the characters of our private friends generally, is according to the impression their actions make on us. That this varies with individuals we know, and to show how imperfect it is, put side by side the ideas of a man held by his father, by his oldest friend, by the girl who adores him, by his rival in business, by his deadliest enemy, and by a casual acquaintance, and then see how incongruous is the picture. Each can only give the impressions made on his own mind, but how far they are from the reality of what the man is, can only be seen by eyes that pierce all veils and behold the whole man."

Now the character of every one, there is no doubt, is the true representation of an inward bent or bias of mind to think and act in a certain way involuntarily ; being the visible manifestation of the idiosyncracies of the self or Ego, the real personality of man ; or in other words, the differentiation in action from all the other units of the human family, by which every person is recognised and known to all acquaintances.

This disposition is innate and part of the Ego. It shows outwardly in actions, gait, features and body. It is inherent in the individual before birth, being the *Chit* or germ around which the body is built to suit and assist its proclivities in their activities. These proclivities shape both body and brain, they also determine the direction, power and influence of the various faculties composing the brain, with its size and quality, in accordance with the Ego's evolution towards a higher life.

There appear three contributing factors to the outward demonstration of character : the Ego, the Temperament and the Brain. If the Ego alone is immortal, that must be the starting point of the material man in each incarnation, around which everything adheres, attracting to itself corresponding affinities of atoms to build its habitation, the body.

This house or body is composed of atoms having a like bent or bias to the Ego itself, and attracts similar molecules to form the Brain, as that is the machine or instrument used by the Ego to denote its character, represented by the will, the passions, and the desires. Each individual has two characters, one natural and hereditary, brought over at birth ; the other being acquired during life by environment and daily experience ; the latter gradually consolidates or crystallizes until it becomes part of the permanent character. It is that portion which all reformers and friends of humanity are endeavouring to educate and guide.

There can be little doubt but that man has evolved from animals, indeed the signs as to the particular species are shown plainly in many faces, and the transition in some individuals was not many

generations back ; for the 'mark of the beast' is not yet even veiled by the human characteristics of intellect, but is predominant, accompanied with the traits and attributes of his animal ancestors.

The least evolved man is physically stronger, coarser, more enduring, and more prolific, than those that are more unfolded (which traits are also in common with domestic animals), while culture or education is more difficult to impart, for the animal activities are of the body, in the earlier stages of civilization, and the mind or soul remains nearly quiescent for many generations.

The growth of character in individuals appears typical of that of the race itself. As in the beginning of earthly existence the vital temperament is the normal one, which depends upon and is controlled by the stomach, lungs and heart, therefore young children pursue all the animal proclivities in eating, drinking, sleeping and playing, to develop their muscles and hasten their growth, with all those things that are accompanied by pleasurable sensations of the involuntary nerves. They act upon impulse, as thought has not yet asserted its power.

But as manhood approaches, the temperament changes to the motive or industrial, which depends on the strength of the bones and muscles, prompting the disposition towards active physical exercise, in propagating their species, providing for their offspring food, shelter, clothing and other requisites ; in dwelling near together and cultivating sociability for protection and co-operation, also for purposes of defence against spoliation by foes or enemies.

As old age approaches, the experience gained on the journey of life demands time to think out and formulate the knowledge that has been gained into wisdom, by a sort of mental digestion ; this produces the mental temperament, by which thought is liberated and arranged for transmission to succeeding generations to profit by, until perfection is reached by the individual and the race. After that, it is probable that life will assume fresh forms and continue, under different environments, on other planets.

It would thus appear that in the earlier stages of human progress the soul instead of being the ruler, must under such conditions be ruled by the animal organization, which is the basis of man ; so, for a long time, the soul could only have occupied the position of a silent mentor (this applies to individuals and the race), to point out a better way, a higher aim, and a moral law for each earthly pilgrim. But as age advances, experience has accumulated, the passions lose their force and Solomon's recorded experience of the vanity of all things and the vexation of spirit is verified, as the soul becomes heard, as it tries to practise meditation and draw near to the unseen world.

The basis of character is still disputed by those to whom we naturally look for information, each writer having some theory of his own, which he believes to be correct, although differing in many

respects from any other; for instance we hear theologians assert continually that all character is a legacy from our first ancestors, entailed on their offspring as a punishment for their offence of disobedience: in consequence thereof every individual since born into this world has been cursed with a bad character, which has to be borne as a heavy burden all through life, with a liability of further punishment after death for possessing it.

Many scientists however affirm that the new-born infant has no distinct character, but that the mind, the instrument of its power, is like a blank sheet of paper, receiving whatever impressions may be given it by the race, parents and environment; these constituting its bent or bias of mind, which is called character. Therefore the child will be good, bad, or indifferent according to its country, parentage, education and those conditions of life it is subject to, though also depending in a great measure upon the society and associations in which it is reared.

Again, phrenologists ascribe natural character to hereditary influences which leave their imprint on the brain of the child, and thus predispose it to a given course of action through life, and say that the mother imparts the mental bias before the birth of the child; the body and base of the brain being conferred by the father, according to his physical and mental condition at the time of conception.

But theosophists, on the authority of ancient Eastern philosophers, teach that the natural character of an individual is the result of all the thoughts, desires and actions, accumulated by him in former incarnations; being the effect of all the causes that were set in motion by him during his previous earth lives, and having now to be worked out for further experience, or as expiations of former misdeeds, etc. The new experience that is gained in the present existence is an acquired character which assists in modifying or altering the tendencies of the original or natural character that was brought over by the Ego.

This last theory will in some measure account for the early display of innate character shown by many infants, frequently of a very distinct type, before any experience in the present life has been gained, or any habits formed to prepare an acquired character; as in some clever musicians we read about, who played sonatas of their own composing when mere toddling babes, etc. It also accounts for the natural disposition being depicted in the palms of the hand, and decipherable by competent palmists before the child is a week old. For character impresses itself on every part of the body, and can be interpreted by experts at any time.

The working of the character manifests itself in the brain, the study of its power and direction is called Phrenology; it also stamps itself on the face, and the study of its signs is called Physiognomy; also in the shape and lines of the hand, called Palmistry; and in the general movements of the body, as in shaking hands, the difference of gait in walking, etc., called Pathognomy. All of these studies give the power to competent experts to understand the characters of individuals from external signs.

The usual manifestation of character outwardly is by word and deed, proceeding through the faculties of the brain, the largest organs giving the most power (unconsciously however to the possessor), and forming those dominant traits of disposition which distinguish each person from every other individual. But as all brains are more or less irregular in their shape, and unbalanced in their action by the different sizes of the faculties, so every character is defective therefrom; as these defects of the brain show the discords in the working of the mind, which produce unhappiness. It would thus appear that the correcting of these defects should be the main object of all our efforts for improvement.

These defects are all capable of being remedied after the knowledge of them has been gained, *i.e.*, of the particular deficiency or excess of any of the faculties that require to be cultivated or subdued, so as to bring them into harmony with the others, to equalize their action, and by so doing to produce proportionate happiness. But human nature appears opposed to change, inasmuch as nearly all persons seem contented with their character, be it ever so indifferent. Thus if persons have a deficiency in any faculty, or an excessive development which hurries them on to acts of immorality or crime, they seldom feel ashamed, or have a desire to correct such defects, but rather pride themselves upon this distinction from their fellows.

We generally gain a knowledge of the character or disposition of others by association and experience of their prominent qualities, though we seldom discover the reason of their actions. Supposing we were willing to be told of our faults and resolved to benefit by the knowledge of them imparted to us by others, we might improve more rapidly; but, unfortunately, we are seldom disposed to accept correction from either friends or acquaintances, and are apt to wax angry when our defects are pointed out to us.

There can be little doubt that every person's thoughts and actions are governed by the character, which appears to be inseparable from the Ego and the outward expression of its qualities. This somewhat supports the theosophical affirmation of the Ego creating the character, and afterwards governing the life. Assuming this view to be correct, the amending of our faults should be the most practical mode of improving our real selves; as every defect that is rectified must make us so much stronger in our struggle for better things; which again will be much simplified if we know the particular faculties most defective, and are informed of the best way to improve them.

At one time it was supposed that character arose from the shape

of the brain, and that the form of the brain was the effect of heredity, but now the idea prevails that the qualities of the Ego or Self, give both shape and size to the brain, with its quality and temperament, as also the shape and size of the accompanying body, whether it is well or ill-formed, coarse or fine, strong or weak; and to the features, whether they are comely or homely; also to the expression of the countenance, whether it is pleasing or otherwise; and to the walk and bearing of each individual including every bodily pose and movement.

The Brain and the Face, as before mentioned, are the indexes whereby each one's disposition can be estimated by experts. We may then infer that any alteration of character, from whatever cause arising, is preceded by an internal conviction by the Ego, of the necessity for such a change; and that the expression of the face and shape of the brain will follow. This has been found to be the fact by attentive observers, because every part of the body is a reflection of individual character.

Every person is more or less biassed in the opinion entertained of others by the expression of their features, thus imbibing prejudices, favourable or the reverse, at the first sight of strangers, though often unconsciously. This pre-judgment comes without conscious effort, and affects all future intercourse for good or evil, as it seems to be Nature's provision to help us in choosing friends that are in accord with our own feelings; or by preventing closer acquaintance (through the repugnance generated) to preserve us from injury of some kind; thus showing that something in them is antagonistic and discordant with our own disposition, and that a closer intimacy might provoke discord and unhappiness.

Most persons' faces when critically examined, impress us with the fact that there is a something not quite satisfactory in them, though perhaps we are unable to decide what particular thing it is. This dissatisfaction often arises from defects in the character which have impressed the features with the deficiency; also in a similar way impressing the head by irregularities in its shape, showing that the faculties are unbalanced in their action. These defects show there are discords in the working of the mind, that are an effective barrier to much higher progress or improvement until they are rectified. This work of self-culture ought to be attempted without delay.

There are several ways recommended for correcting these deficiencies, though only two will be specified at present; one is by culture and the other is by imitation of the qualities opposite to the defects. Though both require steadfast earnestness with strong determination and large firmness to thoroughly succeed in eradicating from the natural character the predisposition of the Ego.

To improve character by culture it is necessary to first ascertain what part of the brain is too weak, and what part too strong to give a due balance to thought and action. Take for example one of the

most usual defects, selfishness; especially that form arising from an unbalanced faculty of acquisitiveness, acting in the direction of pecuniary greed. This faculty runs riot at the expense of the comfort and sometimes even of the necessaries of life to others, by the exactions imposed upon those dependent on, or brought into business contact with, the possessor of this dominant organ. The weak part of the brain, under notice, would probably be a small organ of conscientiousness, that would prevent the owner from practising the golden maxim of doing to others as he would wish to be done unto, also a deficient organ of benevolence which, if large, would impart the desire of exercising one's power of accumulating in benefiting and assisting one's weaker brethren to secure a more comfortable livelihood, and of feeling delight in acts of love and generosity. This example shows that the faculties of conscientiousness and benevolence require to be cultivated, in order to govern the action of the organ of acquisitiveness.

It is not so necessary to repress the power or desire of gain, as to direct its acquisition into proper channels and to foster the feeling of justice, generosity and kindness, to prevent its action from injuring other persons. The faculty itself is a most valuable one, especially when acting with the intellectual group of organs by giving the desire and the industry to accumulate knowledge. Though even in this case a small organ of benevolence would act injuriously, by disposing the student to keep his knowledge for his own advantage, instead of giving the result for the benefit of humanity. The cultivation of the altruistic sentiments centered in the faculty of benevolence would elevate the selfishness engendered by large acquisitiveness, and thus prove a blessing instead of a curse to the whole community.

The outward expression of a small organ of benevolence would show in a harshness of conduct and a hardness of feeling in all dealings with others and an uncongeniality or want of sympathy with misfortune generally. When this is recognised the disposition can be altered for the better by cultivating a feeling of good-nature and generosity whenever appeals are made for kindness and sympathy, as also in interesting one's self in the wants and woes of the unfortunate. Every effort thus made will send a current of blood (which is its living nourishment) to that particular faculty, quickening its growth more and more with each effort, and thus it will grow stronger and more efficient for future use by each endeavour. More especially will this be the case if the love of approbation is an active faculty, as the motive for improvement will then be stimulated by the desire for praise and for the good opinion of other persons. Similar reasoning can be applied to other defects of character that require amendment.

Imitation is a very powerful factor in changing one's natural disposition. By assuming a virtue, if you have it not, the virtue

will by continued perseverance become fixed, and form a part of the permanent character. Professor Albert Bausch speaking on this subject of imitation said: "Some years ago I began to practise facial and voice imitation and was surprised to find that I could not assume an expression of anger, love, or vanity, without feeling, for the time being, these passions in myself. On one occasion in a dark and lonely wood I began to practice the gestures, facial expression and voice of fear, when I found I had to stop it or run away, being overcome by the fear which I had only assumed. So on another occasion when I was in a state called the 'blues,' I began the practice of joyful emotions, as exhibited in the gestures, face and voice, and as long as I practised this the 'blues' were gone. An idea occurred to me—why not assume and try to feel and express in the face, etc., the feelings of hope, agreebleness, friendship and all the sentiments that lead to happiness?"

"I began at once. If I met a man to whom I had an ill-feeling I put on a pleasant expression, a friendly voice and a bodily attitude of sympathy; trying within to feel well towards him, as well as assuming the expression without. Repeatedly doing this made me like the man, in a measure, and the ill-feeling died away entirely."

"Have you a sour disposition? Study closely the sweet expression of content on the face of some one who never feels sour, and imitate the same. Do you get into fits of stubbornness and keep a stiff upper lip and talk in a hard metallic voice, and hold your head high, and do you want to get over it? Then assume a soft voice; keep your lips slightly apart; hang your head a little forward and your stubbornness will gradually leave you. The face will respond first. If your mouth looks like a slit in the face, you can get full, plump lips by making love and suppressing the expression of hatred. By assuming a given facial expression repeatedly you get both the physiognomy and character that is associated with the expression. Your head will also change, not so quickly or so decidedly, because it represents what might be called your permanent character. But by continual activity of certain faculties of the mind, the corresponding organs in the brain first become more active and then enlarge."

In whatever way we become possessed of our natural characters it is certain they adhere to us until by our own efforts we make them better or worse. It would then appear that the controlling power resides in ourselves, *i.e.*, in our Egos or Souls, as the directors and controllers of the machinery of action. Now this real Self or Ego is generally spoken of as an abstraction, a something unreal, because it is not tangible to the five senses, but requires an amount of abstract reasoning to connect it with all we think, say, or do. This non-realization of our true Self makes it more difficult to give it its due place in the government of our lives, through having been always trained to think of ourself as a body,

and ignoring the controlling Soul. This apparently dictates to and governs the body, so we should now endeavour to obtain a clearer understanding of this innate power that regulates all our thoughts and actions, with a view to profit thereby.

Assuming that the motor of all thought and action is Soul, or Self, let us enquire how the Soul operates the machinery, from its home or seat in the Medulla Oblongata, or ganglion of the nerves in the Cerebrum. These nerve fibres that centre around the Soul or Ego connect and control every part of the human frame, thus putting every portion of the system into connection and sympathy with every other part at the will of the operator, similar to an operator in a central office of a Telephone Exchange.

The number of organs are the same in every person's brain, it is in the proportionate size and activity of the faculties that the greatest causes of difference in character arise; and mothers can increase both the size and activity of any particular faculty by prenatal influence when they make this knowledge their own. For knowledge of any kind is our own only when the truth of it comes home irresistibly; as we may know many things without ever bringing such knowledge home as our own possession.

Phrenologists liken a mother's influence on her offspring to the effect that good and poor soils have on vegetation. Say two plants are taken of equal quality, one is planted out in good soil, the other in poor soil; let them have the same climatic conditions, yet the one grown in good soil, when reaching maturity will far surpass the other in every quality they possess in common, besides laying the basis for much improved descendants through having acquired fresh virtues. So with children descended from a superior mother, who will in turn transmit the virtues acquired, from her superiority, to endless generations.

To understand the motherly influence on character, it may be likened to a skilful musician who can produce a far superior quality of music from a good instrument than it is possible to obtain from an indifferent or bad one. So the conditions being favourable round and about any mother, she will attract the better Egos that are seeking re-birth; these will grow up better specimens of humanity, as they possess superior characters to begin life with. The mother's influence does not change the Ego, only by giving it a better body and conditions favourable for the development of its best faculties, and in keeping the unfavourable organism in a suppressed or subordinate position and influence.

How often have parents to mourn over the wayward character of a child, and how frequently discord and misery arise through the unmanageableness of children. Can these causes be remedied? Is it possible to make fairly sure of having good children if the right knowledge and practice are acquired? The answer must be yes to both questions. But hitherto the endeavour to give the requisite

information on these topics to young women, who are to be the future mothers of the race, has been baulked and discouraged in every popular direction. It is true there are many books containing parts of the information required, but they are not known to many women, being for the most part text books for students of physiology and kindred sciences; besides, the price is far too high for the bulk of people to afford them.

We must not overlook the teaching that the quality, or mental evolution of the parents, attracts corresponding mental entities to be born from them, for their necessary experience and profit. Whatever character may be brought over from previous lives, by any Ego, the indications of its bias will be manifested in the brain of the individual, with its particular defects, that have to be overcome or rectified during its earth-life; and the remedy will be more effective if the defects are pointed out by some competent outsider; for reason indicates that, given the knowledge of the cause of error, it is half way towards correction and amendment, therefore self-improvement becomes an easier process.

WILLIAM ROUT.

THEOSOPHY AND SPIRITUALISM.

[*Concluded from p.* 680.]

TURNING now to our second class of phenomena, we see that many of those ordinarily displayed at a Spiritualistic gathering are simply the manifestation of the ordinary powers and faculties natural to the astral plane, such as are possessed by every dead man. I have already explained in my little work on "Clairvoyance" what these powers are, and any one who will take the trouble to read that will see how clearly the possession of such sense accounts for the faculty so often exhibited by the dead, of reading a closed book or a sealed letter, or describing the contents of a locked box. I have had repeated evidence through many different mediums of the possession of this power; sometimes the knowledge obtained by its means was given out through the medium's body in trance speaking, and at other times it was expressed directly by the dead man, either in his own voice or by slate-writing. These astral faculties sometimes include a certain amount of prevision, though this is possessed in very varying degrees; and they also frequently give the power of psychometry and of looking back to some extent into the events of the past.

To the same category belongs the answering of mental questions. To the dead man on his plane the thought is to a great extent visible, so to see it and to answer it is quite an ordinary feat for him, though so extraordinary to us.

Our third class of phenomena is that dependent upon partial materializations.

All the most interesting occurrences of the séance-room are connected in some way or other with materialization—that is to say, with the building of physical matter round some astral form, in order that through it the ego inhabiting that astral form may be able to produce results upon the physical plane. But of this materialization there are three varieties.

The habitues of séances will no doubt have noticed that materializations are of three kinds:—First, those which are tangible but not visible; second, those which are visible but not tangible; and third, those which or both visible and tangible. To the first kind, which is much the most common, belong the invisible spirit hands which so frequently stroke the faces of the sitters or carry small objects about the room, and the vocal organs from which the "direct voice" proceeds. In this case an order of matter is being used which can neither reflect nor obstruct light but which is capable under certain conditions of setting up vibrations in the atmosphere which affect us as sound. A variation of this class is that kind of partial materialization which, though incapable of reflecting any light that we can see, is yet able to affect some of the ultra-violet rays, and can therefore make a more or less definite impression upon the camera, and so provide us with what are known as "spirit photographs."

When there is not sufficient power available to produce a perfect materialization we sometimes get the vapourous-looking form which constitutes our second class, and in such a case the operators usually warn their sitters that the forms which appear must not be touched. In the rarer case of a full materialization there is sufficient power to hold together, at least a few moments, a form which can be both seen and touched.

Nearly all the phenomena coming under this third subdivision of ours are effected by means of the first of these types of materializations; for the hands which cause the raps or tilts, which move objects about the room or raise them from the ground, are not usually visible, though to be able to act thus upon physical matter they must themselves be physical. Occasionally, but comparatively rarely, they may be seen at their work, thus explaining to us how that work is done in the far more numerous instances in which the mechanism is invisible to us. Such a case is given to us by Sir William Crookes, F. R. S., in his very interesting book, "Researches in the Phenomena of Spiritualism," and I have myself seen exactly the same phenomenon as he there describes.

These same materialized hands manage all the smaller business of the séance; they wind up the perennial musical-box and wave it over the heads of the sitters; they play (and sometimes very sweetly) upon that curious kind of minature zither which is usually euphoniously termed "fairy bells;" they sprinkle water or perfume sometimes; they bring flowers and fruits and even lumps

of sugar, which I have known them deftly to insert into the mouths of their friends.

It is usually they also that are employed in slate-writing, though this may sometimes be managed still more rapidly by means of precipitation, to which we shall make reference presently. But generally the fragment of pencil enclosed between the slates is guided by a hand, of which only just the tiny points sufficient to grasp it are materialized.

One very well-known medium in London used to carry this slate-writing to a very high degree of perfection some twenty years ago. It was the finest possible performance to which to take the bigoted sceptic, who boasted that nothing ever happened or would happen while *he* was present. One would make an appointment with the medium for eleven o'clock on a bright summer morning; one would take the sceptic into a stationer's shop on the way and make him buy two ordinary school slates, put a tiny crumb of slate pencil between them (or sometimes two or three fragments of different colors) and then have them packed up in brown paper and strongly tied. One would then purchase a stick of the best sealing wax and request the sceptic to seal the string with his own seal in as many places as he wished—the more the better—and on no account whatever to allow that parcel to go out of his hands.

Then we should proceed to the medium's house and commence the séance, cautioning the sceptic to sit upon his parcel of slates in order to make sure that they were not tampered with. The medium commenced operations with slates of his own, which were always lying upon the table for examination before the séance began; and the sceptic usually had elaborate theories about these, as to how messages had already been written upon them, and washed out with alcohol so that they would presently reappear; or else that of course they would presently be dropped out of sight and others substituted for them by sleight-of-hand. It was best as a rule to let him talk, and take no notice, knowing that one could afford to bide one's time.

The medium would hold a single slate pressed against the under surface of the table with one hand—a little plain wooden table with no drawers, and obviously no contrivance of any sort about it, not even a cloth upon it. Under these conditions answers would be written to any simple questions, or any sentence dictated would be faithfully taken down. Here the sceptic would usually interpose by requesting that a sentence might be written in Sanskrit or Chinese or the Cherokee dialect, and would be hugely triumphant if the controlling "Spirit" confessed that he *did* not happen to know these languages. Occasionally he would fetch somebody who did know them, and then the sceptic would be somewhat staggered, though he still clung to the idea that somehow or other the whole thing was a fraud.

Presently, however, when the séance got into full swing, one would insinuatingly ask the directing entities whether they could write upon our own slates; and though I have once or twice been told that they feared the power was not sufficient, in three cases out of four the reply would be in the affirmative. Then one turned to the sceptic and requested him to produce his parcel, asking him to examine the seals so as to be perfectly certain that it had not been touched. He would then be courteously requested to hold the sealed parcel in his own hands above the table, the medium perhaps taking hold of one corner of it, or perhaps merely laying his hand lightly upon it. Then the sceptic would be requested to formulate a mental question, but on no account to give any indication as to its nature. He would do this, and it was generally an interesting study to watch the expression of his face when he heard the sound of rapid writing going on in the parcel between his hands. In a few moments three quick taps would signify that the message was finished, and the medium would remove his hand, gravely asking the sceptic to examine his seals and make sure that they were intact.

He would then cut his parcel open, and find the inside surfaces of his new slates covered with fine writing on the subject of his mental question. Usually for the time he was speechless, and went home to think it over; but by the end of the week he had generally made up his mind that we had been in some inexplicable way deceived or hallucinated, and that "of course we did not really see what we thought we saw." Nevertheless it was a hard nut to crack, and his frequent references later to "that clever but ridiculous performance," would show that it remained in his mind, and had perhaps done him more good than he was willing to own.

It is not difficult to see why this slate-writing should be one of the easiest forms of conveying a message, and indeed the only kind of writing that can be performed in full daylight. For the fact is that it never is performed in daylight, even though the surrounding conditions are so absolutely satisfactory to us. Between the two slates or between the slate and the table there is always the darkness which makes materialization easy. When a physical body is slowly grown and built together in the ordinary way, when it is thoroughly permeated by the vital principle and definitely energized by the spirit, it becomes a relatively permanent organism, and can withstand the impact of vibrations from without within certain limits.

We must remember that materialization is a mere imitation of this—a mere concourse of fortuitous atoms, temporarily held together in opposition to the ordinary laws and arrangements of nature. It therefore needs to be constantly held together with care and difficulty, and any violent vibration striking it from without would very readily break it up. It must also be remembered that the matter employed in materialization is almost all withdrawn from the body of the medium and is therefore subject to a strong attraction which

is constantly drawing it back to him. The very strong and rapid vibrations of ordinary light will therefore dissolve a materialization almost instantaneously, except under very exceptional circumstances.

It can be maintained for some time in presence of a very faint light such as that given by gas turned very low, or by what is called a "luminous slate," which is usually a piece of wood or cardboard coated with luminous paint, and exposed to the sun during the day, so that at night it may give out a faint phosphorescent radiance.

There is no sort of doubt that it is not only etheric matter which is thus temporarily withdrawn from the medium's body, but also often dense solid and liquid matter, however difficult it may be for us to realize the possibility of such a transference. I have myself seen cases in which this phenomenon undoubtedly took place, and was evidenced by a very considerable loss of weight in the medium's physical body, and also by a most curious and ghastly appearance of having shrivelled up and shrunk together, so that his tiny, wizened face was disappearing into the collar of his coat as he sat. The "guides" directing a séance rarely allow their medium to be seen when he is in this condition, and wisely, for it is indeed a terrible and unwholesome sight, so uncanny, so utterly inhuman that it would inevitably seriously frighten any nervous person.

In that manual of materializations, "People from the Other World," p. 243, Colonel Olcott describes the manner in which he carefully weighed the materialized form which called itself Honto. At his first attempt this Red Indian girl weighed eighty-eight pounds but at the Colonel's request she promptly reduced herself to fifty-eight pounds, and then again increased to sixty-five, all within ten minutes, and without changing her dress. Now nearly all this mass of physical matter must have been withdrawn from the body of the medium who must consequently have lost proportionately. I have myself experimented in just the opposite way in connection with the same phenomenon, for I have arranged the medium's chair upon the platform of a weighing-machine, and have clearly noted many times a large loss of weight while materialized forms were showing themselves.

It must be remembered that while the dead man is using a materialized form, he can feel through it to a certain extent. For that reason a sword constantly waved around a man who is haunted is supposed to be a protection, and the sword was also an important part of the outfit of the mediæval magician.

No physical weapon could affect the astral body in the slightest degree; a sword might be passed through it again and again without the owner even being aware of it; but as soon as there is any materialization (and wherever physical phenomena occur there must be some materialization, however little) physical weapons may act through it upon the astral body and produce sensation, much as was the case with the more permanent physical body during life.

Undoubtedly the medium may be seriously injured by any unauthorized interference with the materialized form.

It is by no means uncommon at a séance for the dead man to materialize vocal organs sufficiently to produce intelligible sound though this appears to be (as indeed one would naturally suppose) a much more difficult feat than the materialization of a hand. Very often the construction of such organs seems to be imperfect, and the resulting voice is a hoarse whistling whisper. I think almost invariably the first attempts of an unaccustomed ghost to materialise a voice go no further than the softest of whispers: but on the other hand the "spirit guide" of a regular medium, having practised the art of materializing organs and speaking through them many hundreds of times, often possesses a perfectly natural and characteristic voice.

I am quite aware that the ordinary explanation of a "spirit voice" is that it is an effort of ventriloquism on the part of the medium, but when one recognizes the voice as one well-known in earth life that explanation seems a trifle unsatisfactory. Also it seems to me to fail to account for the fact that on one occasion at a séance in my own house the unseen performers treated us to a song in which all four parts were distinctly audible, two of them being taken by very good female voices—and that although the medium was of the male sex (and in a deep trance anyhow) and none but men (trusted friends of my own) were physically present in the room.

I have already mentioned in connection with the phenomenal production of paintings or writings that there is another method by which this may be done, more rapid and efficient, but requiring greater knowledge of the possibilities of the astral plane. This method is usually described as precipitation and the operator simply disintegrates as much of his writing material—ink or chalk or plumbago—as he requires, and transfers it to the surface of his paper. A more accomplished performer, however, can gather together such material as he needs from the surrounding ether; that is to say, he is practically able to create his materials, and so can sometimes produce results which cannot readily be imitated by means at our disposal upon the physical plane.

Another interesting power at the command of experimenters on the astral plane is that of disintegration and of reintegration, to which we have already referred when speaking of precipitation. This is simply the process of reducing any object to an impalpable powder—in fact into an etheric or even atomic condition. This may be brought about by the action of extremely rapid vibration, which overcomes the cohesion of the molecules of the objects operated upon. A still higher rate of vibration, perhaps of a somewhat different type, will further separate these molecules into their constituent atoms. A body thus reduced to the etheric or atomic

condition can be moved with very great rapidity from one place to another; and the moment that the force which has been exerted to bring it into that condition is withdrawn, it will at once resume its original state.

It is in this way that objects are some times brought almost instantaneously from great distances at Spiritualistic séances, and it is obvious that when disintegrated they could be passed with perfect ease through any solid substance, such, for example, as the wall of a house or the side of a locked box, so that what is commonly called "the passage of matter through matter" is seen, when properly understood, to be as simple as the passage of water through a sieve, or of a gas through a liquid in some chemical experiment.

I have myself very frequently had all sorts of small objects brought to me from a distance—flowers and fruit being the most common. In some cases tropical flowers and fruit, obviously perfectly fresh, have been thus presented to me in England. When interrogated as to whence these things came, the controlling entities have always emphatically asserted that they were not permitted to steal any person's property in this way, but had to search for their flowers and fruit where they grew wild. I have had a rare fern and a rare orchid brought to me in this way—thrown down upon the table with the fresh earth still clinging to their roots. I was able to plant both of them afterwards in my garden, where they took root and grew in the most natural manner. The best stories that I know of the bringing of plants to a séance are contained in Madame d'Esperance's book, "Shadowland." Another instance either of the passage of matter through matter, or the employment of fourth dimensional power, is' given when a sold iron ring too small to go over the hand is passed on to one's wrist. This has three times been done to me, and in each case I had to trust to our dead friends for its removal, since it would have been quite impossible to get it off by any physical means except filing. I have also again and again had the back of a chair hung over my arm while I was grasping the hand of the medium. Once I watched that process in a moderately good light, and though the phenomenon was very quickly performed it yet seemed to me that I saw part of the back of the chair fade into a sort of mist as it approached my arm. But in a moment it had passed round or through my arm and was again solid as ever.

Another striking but not very common feat displayed occasionally at a séance is that of handling fire unharmed. On one occasion at a séance in London a materialized form deliberately put his hand into the midst of a brightly burning fire, picked out a lump of red hot coal nearly as large as a tennis ball, and held it out to me, saying quickly, "Take it in your hand."

I hesitated for a moment, perhaps not unnaturally, but an impatient movement on the part of the dead man decided me. I felt that he probably knew what he was about, that this was perhaps an

unique opportunity, and that if it burnt me I could drop it before much harm was done. So I held out my hand and the glowing mass was promptly deposited in my palm. I can testify that I felt not even the slightest warmth from it, though when the dead man immediately took a sheet of paper from the mantelpiece and applied it to the coal, the paper blazed up in a moment. I held this lump of coal for a minute and a half, when, as it was rapidly growing dull, he motioned me to throw it back into the fire. Not the slightest mark of redness remained upon my hand—nothing but a little ash—nor was there any smell of burning.

Now how was this done? I could not in the least understand at the time, and we could get no intelligible theory out of the presiding entities. I know now from later occult studies that the thinnest layer of etheric substance can be so manipulated as to make it absolutely impervious to heat, and I assume that probably my hand was for the moment covered with such a layer, since that is perhaps the easiest way of producing the result. Be that as it may, I can certify that the event occurred exactly as described.

Fire is sometimes produced as though spontaneously, at a séance, and of course lights are among the commonest of phenomena. Both light and heat are simply modes of motion—rates of vibration—and it is therefore only necessary for the dead man to know how to produce vibrations of the required velocity and the light or the fire is there. There are several varieties of lights frequently employed at séances, and the study of them is exceedingly interesting, but as we have only a few minutes left, I must hurry on to our fifth class—that of full visible materializations.

I have had the opportunity (on two separate occasions when deception was an entire impossibility) to watch closely the whole process of materialization and dematerialization. The form was that of an unusually tall man, and he first appeared as a patch of cloudy light on the floor, which rose and increased until it looked somewhat like the stump of a tree. It grew on until it was a vague pillar of cloud towering above our heads, and then gradually condensed into a definite and well-known form, which stepped forward, shook me warmly by the hand, and spoke in a full clear voice, exactly as any other friend might have done. After talking to us for about five minutes and answering several questions, he again shook hands with us and announced that he must go. Bidding us good-bye, he immediately became indistinct in outline, and relapsed into the pillar of cloud, which sank down fairly rapidly into the small cloudy mass of light upon the floor, which then flickered and vanished.

I have seen three materialized forms together—one of them an Arab six inches taller than the medium, another a European of ordinary medium height, and the third a little girl of dark complexion, claiming to be a Red Indian—while the medium was securely locked up inside a wire cage of his own invention, which was

secured by two keys (both in my pocket) and a letter-lock which could only be opened from the outside. Later in the same evening we were requested to unlock this cage, and the two forms first described brought out the entranced medium between them, one supporting him by each arm. We were allowed to touch both the medium and the materialized forms, and were much struck to find the latter distinctly firmer and more definite than the former. They did not in this case return him to his cage, but laid him on a sofa in full view of us all, cautioned us that he would be exceedingly exhausted when he woke, and then incontinently vanished into thin air before our eyes. All this took place in a dim light, the two gas jets in the room being turned very low, but there was all the time sufficient illumination to enable us to recognize clearly the features both of the medium and of our dead visitors, and to follow their movements with absolute certainty.

It is only when the conditions are favourable that one may hope to find the materialized forms able to move about the room as freely as in the cases above described. More generally the materialized form is strictly confined to the immediate neighbourhood of the medium and is subject to an attraction which is constantly drawing it back to the body from which it came, so that if kept away from the medium too long the figure collapses, and the matter which composed it, returning to the etheric condition, rushes back instantly to its source. It is excessively dangerous to the medium's health, or even to his life, to prevent this return in any way; and that is why the action of the ignorant boor who endeavours at a genuine séance to seize the materialized form, is wicked as well as foolish and treacherous. No one who has not sufficient education to comprehend a little of the conditions, and sufficient honesty to keep a promise, ought ever to be permitted to take part in a séance.

Assuredly we in Theosophy have no quarrel with Spiritualism; we know very well that it has its place and work. We know that its phenomena take place, and we know that they have had great value as demonstrating the reality of superphysical life to many a sceptical mind. There are many men who seem constitutionally incapable of profiting by the experience of others; they must go and see everything for themselves, not realizing that, even if they do see, their untrained observations will be of very little value. Such men can obtain what they need very readily in Spiritualism, and could not obtain it equally easily anywhere else. By all means, then, let them attend séances, and satisfy themselves, as so many others have done. Frankly, it is not a course that we should advise except to such a man as this, because there are certain serious drawbacks to it from our point of view.

The greatest of these is one at which the sceptic would laugh—the danger of believing too much! For if the sceptic has determination and perseverance, he will assuredly be convinced sooner or later; and when he is, it is quite likely that the pendulum will swing to the other extreme, and that he will believe too much instead of too little. He may readily grow to regard all the words of the dead as gospel, all communications which come through the tilts of a table as divinely inspired.

There is also another danger—that of being uncomfortably haunted. Often there come to a séance most undesirable dead people, men of depraved morals, seeking to gratify, vicariously, obscene lower passions. The "guide" usually protects his medium from such influences, and will not allow such a man to communicate; but he cannot prevent him from attaching himself to other sitters, and following them home. The sceptic may think himself strong-minded and non-sensitive, and therefore proof against any such possibility; some day he may be unpleasantly undeceived; but even if that be so, does he wish to run the risk of bringing home an influence to his wife or his daughter? Of course I fully recognize that this is only a possibility—that a man might attend a score of séances and encounter nothing of this sort; yet these things have happened and they are happening even now. People driven to the verge of insanity by astral persecution have come to me again and again; and in many cases it was at a séance that they first encountered that ghostly companion. The strong can resist; but who knows whether he is strong until he tries?

Then there is always the possibility of being deceived, to which I referred before—not so much of being deceived by the medium (though of course that has happened) as by entities behind. Unless the sitter is himself a trained clairvoyant of no mean order, he simply cannot tell what it is that he sees, however much he may flatter himself that his discernment is perfect. There is also the whole question of possible harm to the dead. It is true that the dead man sometimes wishes to communicate in order to unburden his mind in some way, and when this is the case it is well that he should have the opportunity of doing it.

But these cases are comparatively rare. If they want us they will seek to reach us; but we should invariably let the movement come from their side—we should never seek to draw them back. It may be said perhaps, "but is it not a natural desire on the part of a mother to see her dead child again?" Surely it would be more natural for the mother to be entirely unselfish, and to think first of what was best for the child before she considered her personal longings. In many cases communication with the physical plane may do a man but little harm during the earliest stages of his astral life; but it must always be remembered that in every case it intensifies and prolongs his attachment to the lower levels of the plane—that it sets up in him a habit of remaining closely in touch with the earth-life.

Yet, with all this, assuredly Spiritualism has its place and its

work, and it has been of incalculable value to many thousands of men and women, bringing to them a conviction and a certainty with regard to the life after death which has changed the aspect of the whole world for them and helped them far along the road of their evolution. So, I say, let Spiritualists and Theosophists work together in friendly harmony, each retaining his opinions quite freely, but without despising or abusing those of the other. We have a mighty gospel to give to the world—a gospel for lack of which it is sinking into despair and desolation. Shall men, our brothers, go down to their graves in sorrow for want of this higher teaching because those who know the truth are squabbling among themselves about immaterial points of detail? Let us stand shoulder to shoulder until the world thinks as we think on the great and vital questions; and then, a few thousand years hence, there may perhaps be time to argue about matters of minor importance.

C. W. LEADBEATER.

HISTORIC THEOSOPHY.

IT is now so long a time since the members of the T.S. have been studying Theosophy, and they have become so well-used to investigating its higher aspects and its technicalities, that they are sometimes apt to overlook the fact that there is still a vast section of the public to whom it is little better than a name. Thus it happens that so many persons, when they hear Theosophy mentioned, seem to be quite in the habit of considering the subject designated by that word, as if it were something which had been developed, or at least publicly taught and otherwise heard of, only within the last few years at the utmost, and therefore of quite modern growth. But the advocates and adherents of the teachings given out under the names of Theosophy and Occultism know how false is such a view; and of the necessity there is for occasionally recapitulating the points in the history of philosphy which prove that we are in reality studying the oldest of human knowledge—that instinctive perception of the truth of things which has prompted the thinkers of every philosophic and religious system in all times, and is equally true to-day.

But to theosophic students, when they have become to some extent familiar with the subject of their investigations, and have in that manner learned how to recognise the scattered traces of that comprehensive philosophic system usually dealt with by enquirers into the Eastern learning, or which theosophists disseminate in their literature, it has not infrequently been matter of surprise at first, how great a number of such traces of it will become apparent in historical and biographical works—even when the personages dealt with were not supposed either to be professed Occult students, or perhaps even aware of the existence of those particular fraternities whose doctrines they are thus found to be more or less familiar

with; or when the subjects dealt with and the incidents concerned were not supposed to have a distinctly mystical origin.

In dealing with these it is not so much the purpose of the present paper to comment especially upon the writings or acts of those who were professed exponents of mysticism in ancient times, as to deal in a more comprehensive manner with others of a less prominent kind; such as may be found in literature easily available and well known. But the first will also be dealt with whenever their ideas or doctrines are found strikingly in accordance with those given out systematically during the last three decades—more especially when these are found scattered through works by writers either immediately preceding the time of those who are recognised exponents of modern Theosophy, or may otherwise be supposed generally ignorant of them. For information culled from such sources has the more value, on account of the writers having no special bias or prejudice regarding the matter under consideration; and hence are less liable to present one-sided views. On the other hand it will be necessary to allow for the unintentional distortion or misrepresentation which is inevitable where the writers do not understand the esoteric system supposed to be familiar (more or less) to the author quoted;* but these perversions or misconceptions are easily seen through and set aside by those who have gained more or less theosophic knowledge, and thus have to that extent the necessary keys available. But we may not be able to go very far; because the authors quoted, if they were to any considerable extent possessed of true mystic knowledge, might be employing veils calculated to prove transparent only to those who were advanced to a similar degree;† and therefore we must be content with such matter as we can discover—which is quite sufficiently abundant for present purposes.

Seeing the quantities of such theosophic hints and references which are to be found among all sorts of sources, it appears at first sight not a little strange that they had not long ago been pointed out by unprejudiced enquirers prior to the advent of modern Theosophy, and the present Theosophical system more or less perfectly developed from them. At least it may so appear to us at present, in the light of such portion of the mystic science as we know; but it may not inaptly be remembered that some facts in science have been known for great lengths of time, before philosophers have been forthcoming who were capable of explaining the principles which lay behind them. And moreover, in reviewing the past, it seems as if some brains are utterly incapable of seeing or understanding more than one particular thing; and that only in the special light in which they may have been in the habit of viewing it—so that, for every other aspect of the case, they appear thoroughly blind and deaf.

* Cf. "Isis Unveiled," I, 320.

† Cf. "Secret Doctrine," I, 671, n. e.

Thus, it has been remarked of a certain class of these, that they "live so exclusively in the pre-scientific past, that even the really strong intellects among them are reduced to atrophy as regards scientific truth. Eyes they have, and see not; ears they have, and hear not; for both eyes and ears are taken possession of by the sights and sounds of another age." * And it appears to be the same with another and very opposite class, usually deemed more advanced; for in this "there are some minds which were brought up and fed on exact and positive sciences, but which feel, nevertheless, a sort of instinctive impulse for philosophy. They can satisfy this impulse but with materials they have already at hand. Ignorant in psychological sciences, having studied only the rudiments of metaphysics, they nevertheless are determined to fight these same metaphysics as well as psychology, of which they know as little as of the other. After this is done, they will imagine themselves to have founded a positive science; while the truth is that they have only built up a new mutilated and incomplete metaphysical theory. They arrogate to themselves the authority and infallibility properly belonging to the true sciences, those which are based on experience and calculations; but they lack such an authority." † And when the edifice so reared tumbles about their ears, are so disgusted with the failure that they become infatuated with a spirit of blank contradiction. Under such circumstances it is not unusual for them to act much in the same manner as the members of the French Academy are said to have done under similar influences, when they "went on denying everything under the sun, until at times the learned body fell into a fury, an epidemic of negation. It denied Franklin and his refined electricity; laughed at Fulton and his concentrated steam; voted the engineer Perdonnet a straight-jacket for his offer to build rail-roads; stared Harvey out of countenance, and proclaimed Bernard de Palissy 'as stupid as one of his own pots.'" ‡

But there have been some among the leading scientists and natural philosophers who were far indeed from being the victims of such prejudiced notions; for these have not only understood in large measure the indications of the past in regard to Eastern occult philosophy, but have also, from the same source, judged more or less correctly of future developments. Thus in the year 1856, nineteen years before the advent of the Theosopical Society, Dr. William Draper, a deep student of history, wrote that, "In the advanced condition under which we live we notice Oriental ideas perpetually emerging in a fragmentary way from the obscurities to modern metaphysics—they are the indications of an intellectual phase through which the Indo-European mind must pass. And when we consider the ready manner in which these ideas have been adopted throughout China

* Prof. Tyndall, quoted in "Isis Unveiled," I, 87.
† Ib., I. 80; and cf. "Night Side of Nature," Introd., p. 6.
‡ Quoted in "Isis Unveiled," I, 85; and cf. 204, 223-5, 409.

and the entire East, we may, perhaps, extend our conclusion from the Indo-European family to the entire human race." *

In this passage Dr. Draper seems to intimate that the Eastern nations are in possession of a metaphysical pilosophy such as the Western scientists and investigators have not yet attained to; while the latter have ultimately to follow the lead of the former—as indeed all humanity must ultimately do. Our author has also some obscure ideas as to the concealed libraries said to be possessed by the adepts; † for though he does not say the ancient Hindu books have been lost, and his words will bear a very different construction, yet he remarks that the "earlier stages of the comparative theology of India are now inaccessible"—perhaps led thereto by the same reasons which induced Max Müller to speak of the "miraculous" way in which some of the ancient MSS. have come to light. ‡ As showing what sort of views were held as to the fundamental ideas or theories contained in the Eastern religions, as these were understood by scholars some 40 years since. Draper speaks with much modesty, and gives his own views subject to a proviso as to whether he has rightly comprehended the profound matters he deals with—as if he instinctively felt there was more beneath the outward exoteric aspect, of which he was not fully aware. Speaking of the several branches or steps of knowledge in India, he says: "the first reaches the consideration of material nature; the second, which is very grandly and severely philosophical, contemplates the universe under the conceptions of space and force alone. The former is exemplified in the Vedas and in the institutes of Manu; the latter in Buddhism. In neither of these stages do the ideas lie idle as mere abstractions; they introduce a moral plan.....the ideas or doctrines contained in the Rig Veda 'are based upon an acknowledgment of a universal spirit pervading all things. Of this God they therefore acknowledge the unity;' 'there is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is the Universe.' 'The God above all gods, who created the earth, the heavens, waters.' The world, thus considered as an emanation of God, § is therefore a part of him; it is kept in a visible state by his energy, and would instantly disappear if that energy were for a moment withdrawn. Even as it is, it is undergoing unceasing transformations, everything being in a transitory condition. The moment a given phase is reached, it is departed from, or ceases. In

* All the extracts made in this article, when not otherwise distinguished, are from Draper's "Intellectual Development of Europe,"—a work highly spoken of by H.P.B. in "Isis Unveiled," I., 521, and an excellent compendium of ancient views and ideas. I refrain from burdening the text with all the references hereto, as the work has an excellent index; but the statements attributed to the several ancient philosophers are in Dr. Draper's words explanatory of them.
† Cf. "Isis Unveiled," II., 26—29.
‡ Ib., 27, 28.
§ Cf. Ib., I., 206, 289.

these perpetual movements the present can scarcely be said to have any existence, for as the past is ended, the future is begun." *

"In such a never-ceasing career all material things are urged, their forms perpetually changing and returning, as it were, through revolving cycles to similar states. For this reason it is that we may regard our earth, and the celestial bodies, as having had a moment of birth, as having a time of continuance, in which they are passing onward to an inevitable destruction, and that after the lapse of countless ages similar progress will be made, and similar series of events will occur again and again.

"But in this doctrine of universal transformation there is something more than appears at first. The theology of India is underlaid with Pantheism. 'God is one because he is All.' The Vedas, in speaking of the relation of nature to God, make use of the expression that he is the material as well as the cause of the universe; 'the clay as well as the potter.' † They convey the idea that while there is a pervading spirit existing everywhere of the same nature as the soul of man, though differing from it infinitely in degree, visible nature is essentially and inseparately connected therewith; that as in man the body is perpetually undergoing changes, perpetually decaying and being renewed, or, as in the case of the whole human species, nations come into existence and pass away, yet still there continues to exist what may be termed the universal human mind, so for ever associated and for ever connected are the material and the spiritual. And under this aspect we must contemplate the Supreme Being, not merely as a presiding intellect, but as illustrated by the parallel case of man, whose mental principle shows no tokens except through its connection with the body; so matter, or nature, or the visible universe, is to be looked upon as the corporeal manifestation of God.

"Secular changes taking place in visible objects, especially those of an astronomical kind, thus stand as the gigantic counterparts, both in space and time, of the microscopic changes which we recognise as occurring in the body of man. However, in adopting these views of the relations of material nature and spirit, we must continually bear in mind that matter 'has no essence independently of mental perception;' that existence and perceptibility are convertible terms; that external appearances and sensations are illusory, and would vanish into nothing if the divine energy which alone sustains them were suspended but for a moment."

As to the relation between the Supreme Being and man, the soul is a portion or particle of that all-pervading principle, the Universal Intellect or Soul of the World, detached for a while from its primitive source, and placed in connection with the bodily frame, but destined by an inevitable necessity sooner or later to be restored and rejoined—as inevitably as rivers run back to be lost in the ocean from which they arose." * "That Spirit" says Varuna to his son, "from which all created beings proceed, in which, having proceeded, they live, towards which they tend, and in which they are at last absorbed, that Spirit study to know; it is the Great One." "Since a multitude of moral considerations convince us of the existence of evil in the world, and since it is not possible for so holy a thing as the Spirit of Man to be exposed thereto without undergoing contamination, it comes to pass that an unfitness may be contracted for its rejoining the infinitely pure essence from which it was derived; and hence arises the necessity for its undergoing a course of purification. And as the life of man is often too short to afford the needful opportunity, and indeed, its events, in many instances, tend rather to increase than to diminish the stain, the season of purification is prolonged by perpetuating the connection of the sinful spirit with other forms, and permitting its transmigration to other bodies, in which, by the penance it undergoes, and the trials to which it is exposed, its iniquity may be washed away, and satisfactory preparation be made for its absorption in the ocean of infinite purity."

* Cf. "Secret Doctrine," I., 37, 43.
† Ib., I., 51, 59.

After the above, Draper goes on to remark that the Vedas recognise what he calls "a series of creatures superior to man, the gods of the elements and stars"—that the Vedas inculcate universal charity—charity even to an enemy—'the tree doth not withdraw its shade from the woodcutter.' Both the Institutes of Manu and the Vedas "are pantheistic, for both regard the universe as the manifestation of the Creator; both accept the doctrine of Emanation, teaching that the universe lasts only for a definite period of time, and then the divine energy being withdrawn, absorption of everything . . . . takes place; and thus, in great cycles of prodigious duration, many such emanations and absorptions of the universe occur." † Further, he remarks that according to this system "each one must work out for himself his own salvation, remembering that death is not necessarily a deliverance from worldly ills, it may be only a passage to new miseries. But yet, as the light of the taper must at last come to an end, so there is at length, though it may be after many transmigrations, an end of life. That end Buddha calls Nirvâna, a word that . . . . has become of solemn import to countless millions of men—Nirvâna, the end of successive existences, that state which has no relation to matter, or space, or time, to which the departing flame of the extinguished taper has gone."

Speaking of Buddhism, we find the remark that "the philosophical ability displayed in the latter is very great; indeed it may be doubted whether Europe has produced its metaphysical equivalent.

* Cf. "Isis Unveiled," I., 410, and "Eccles," I., 7.
† Cf. "Secret Doctrine," I., 43.

. . . Great . . . was the intellectual ability of its author—so great as to extort our profoundest, though it may be reluctant, admiration." "But then I am not sure that I have caught with precision his exact train of thought, or have represented his intention with critical exactness. Considering the extraordinary power he elsewhere displays, it is more probable that I have failed to follow his meaning, than that he has been, on the points in question, incompetent to deal with his task." On the whole, then, it seems that, "Far in advance of anything" which other nations have apparently to offer, "the intellectual history of India furnishes systems at once consistent and imposing—systems not remaining useless speculations, but becoming inwoven in social life." And when we compare these systems with such as were propounded by certain early European nations—notably with the Greek philosophy—"it shows how feeble were the beginnings of our knowledge." In presence of the knowledge which had been gained in India, "how vain and even childish are these germs of science in Greece! Yet this very imperfection is not without its use; .....and teaches us to reject the assertion which so many European scholars have wearied themselves in establishing.....and gives us to understand that other races of men not only preceded us in mental culture, but have equalled and perhaps surpassed, everything that we have yet done in mental philosophy."

[*To be continued*].

S. STUART.

Theosophy in all Lands.

There is noticed a condition of sustained strength and activity on all sides in America. We learn from private sources, that our Branch in Washington, D.C., is rapidly growing, and receiving into its membership men of note in the political and scientific world.

We have received the Report of the Fourteenth Annual Convention of the T.S. in Great Britain (the first under its present title of British Section), held in London on July 1st, 2nd and 3rd, 1904. Mr. Sinnett, the Vice-President of the Society, was voted to the chair, and Mr. Bertram Keightley and Mr. A. M. Glass were elected Secretaries. Congratulatory letters and telegrams from different parts of the world were read, and representatives from other Sections were also present and addressed the Convention.

Mrs. Besant spoke as the representative of both the Indian and Italian Sections.

Mr. Van Manen brought messages of goodwill from the members of the Dutch Section.

Monsieur Charles Blech was commissioned to give to the Convention the warm greetings of the French Section.

Mr. Lübke, on behalf of the German Section brought most cordial Greetings, and the thanks of the Convention were returned to the different Sections represented.

The Report of the General Secretary, Mr. Keightley, was a scholarly and dignified statement of the affairs of the Section, and was, by unanimous vote, taken as read. The condition of the Section seems to be very satisfactory, and the increased rate of subscription during the past year, has justified the hopes of the promoters.

The different Theosophical Federations in India are doing excellent work. We have just received a report of the Bhigarathi T.S., Federation in Bengal, from December 1902 to December 1903, which shows that it has been the means of stimulating the healthy growth and activity of the Branches in existence in that locality at the start, and in the formation of new ones. Public lectures have been inaugurated by the members of the different branches, which have been productive of great good.

In closing his report of the past year's proceedings, the Secretary, Mr. Bhutnath Sangopadhyaya says:—

"I have full confidence in the future of the Federation. The work of propagating the ethics of Theosophy has, of late, been made comparatively easy. Unlike the first years of the Society's existence, when we had almost no literature to speak of, we have at the present day a very large number of books and publications setting out clearly the Theosophical teachings, to which we can refer inquirers for their edification. So if we fail in work, we shall fail only on account of our inactivity or for want of devotion to our work or from selfish motives. With our redoubled activity, increased energy and sustained perseverance, it is destined to accomplish marvelous results. It will tend to connect the bonds of brotherhood—a work which lies so near your heart, and which I am sure, will not fail to be appreciated by the entire public. Let us, therefore, in all thankfulness and gratitude lift our hearts to the Great Beings who have founded the Society, for having given us this opportunity of serving mankind, and pray that we all may, by their mercy, be fitted and permitted to become their humble servants for working unselfishly for the great cause of Theosophy."

We hear also, encouraging reports of the activities of the Kathiawar Theosophical Federation.

CENTRAL DISTRICTS T. S. FEDERATION.

The following extracts relating to the recent meeting of the Madras Central Districts T. S. Federation, we copy from *The Hindu*, of Madras:

"The third Conference of Theosophists of the Madras Central Districts Federation assembled at Chittore in a spacious hall of the Boarding School, at 2 P.M., on the 20th instant. The Conference was attended not only by Theosophists of the Central Districts but also by those from Madras and other centres of Theosophical activity. There were present among others, Mr. T. Ramachendra Rao, the venerable retired Sub-Judge, Mr. T. Sadasiva Iyer, Sub-Judge of Palghaut, Mr. Ramiah and Mr. A. Nanjundappah, B.A., B.L., of Cuddapah, Mr. Somasundara Row of Bellary, Mr. M. Vijiaraghavalu Naidu of Vellore, Mr. Runga Reddy and others of Nellore, Mr. Nanjundiah and others

from Penukondah, Mr. V. S. Avadhanulu and five others of Gooty, Mr. K. Narayanasawmy Iyer, the picturesque Provincial Secretary of the Theosophical Society, Mr. B. Satagopa Charlu of Hyderabad and Nagpur, Mr. Sambiah and others from Madras, and a number of educated gentlemen from many other places. Among European members, the following were present:—Dr. English, Miss English, Dr. Harrison, and Mr. Davidson of Adyar, and Mrs. Pitt of Penukondah. Mrs. Pitt may not be known to many Theosophists. She is a recent recruit to the Theosophical ranks. She is the widow of the late Mr. F. J. Pitt, an esteemed member of the Civil Service who prematurely passed away, to the regret of our people. This lady is so devout by nature, that one is not surprised that she holds her husband's memory so sacred and so beloved that she has come to live at Penukondah where her husband spent the best part of his life."

As we have not space for this lengthy report we must limit ourselves to another brief paragraph from the same source.

"There were varied and interesting subjects dealt with in these two days. The speakers were announced beforehand: and except one or two, they availed themselves of the opportunity; Mr. P. Narsimhayya of Chittore on "Theosophy," Mr. V. C. Sesha Chariar of Adyar Lodge on the "Theosophical Society," the venerable Dr. English on "Higher Aspects of Morality," a lady from Madras, Dr. Harrison, on "Unity and Brotherhood," Mr. V. V. S. Avadhanulu of Gooty on "Law of Karma," Mr. W. A. Krishnamachariar from Madras on "Bhakti" and Mr. J. Sreenivasa Row of Gooty on "Bhakti," in Telugu. Each of them dealt with his or her subject within given time.

The speeches of Mr. Nunjundappah, the President, and of Mr. J. Sreenivasa Rau, which were delivered in Telugu, aroused the enthusiasm of the audience. They were earnest appeals for "pure life, high thought and altruistic work and abounded in flashes of wit." The sincere kindness and hospitality of the members of the Chittore Branch will ever be remembered by those who attended the meetings.

Reviews.

MAGAZINES.

The Theosophical Review has an opening paper of exceptional interest, on "Goethe's Conception of the Soul,"—containing extracts from "Goethe and his Contemporaries," a biographical work published in 1836. "Rejuvenescence in Nature," a thoughtful and suggestive article by W. C. Worsdell, is concluded, and, following it is a paper by Mr. Mead on "The Definitions of Asclepius unto King Ammon." Every Theosophist will recognise the original of the striking and accurate "Pen Portrait from a Word Sketch," by George Colmore. E. H. C. Pagan writes on "Theosophy in Old English," and there is a brief paper on "Grains of Sand," by 'A silent worker.' Mrs. Besant contributes the first portion of an article on that difficult subject, "The Nature of Memory." In the first instalment of "The Esoteric Meaning of the Lord's Prayer," by George Currie, the author, after calling attention to the significance of the words "Our Father," not my Father, speaks, further on, of the progress of the prayer thus: "Come nearer, we to Thee, and

Thou to us. Let the gulf be done away, and we and Thou draw continually closer, Spirit to Spirit, each to each. There are seven steps of approach. Some are from the side of the lower self moving upwards to the Higher as: 'May we hallow thy name, may we do Thy will.' The greater number, however, represent movements of the higher Self towards the lower: 'May Thy Kingdom come.' Nearer still: 'May Thy will be done, in the below as in the above.' Still nearer:—'Touch us with Thine own hand, as it were. Feed day by day the various planes of our being.' Then, we have the last stage of the higher Self's descent. Blot out the gulf of separateness: 'Forgive us our debts, our Father in Heaven, by dealing with us even as our brother, upon the same level.' At this juncture is the turn of the circle, the beginning of the long ascending arc. 'Lead us, lead us by an upward movement, such as will not draw, or permit us to fall, backward, but will deliver us continually more and more from evil!" There is another instalment of Mr. G. Dyne's "Gunas, Caste and Temperament;" a few thoughts "From a Student's Easy Chair," by G. N. Dunlop, and further interesting correspondence on "Private Revelations," by W. Wybergh.

Revue Théosophique Francaise. The most striking feature of the July number of this magazine is the official report, by Dr. Pascal, General Secretary of the French Section, of the First International Congress of European Sections of our Society, held at Amsterdam on the 19th, 20th and 21st of June. Our respected colleague, as well as all the other French delegates, brought back with them a profound sense of the feeling of international brotherhood which pervaded the assemblage, and the sweet hospitality enthusiastically offered to their foreign visitors by the managers of the Dutch Section, and the 600 Dutch delegates who were present. As Dr. Pascal says: "The dominant note of the Congress, was the veritable realization of brotherly love. This realization was the work, not only of the powerful personal influence of the great soul who presided (Mrs. Besant), but also of the feelings which surged out from the 600 Dutch members in attendance; thus, it was with truth that Mrs. Besant could say to the latter: 'Your country is small, but your hearts are great.' Moreover, a thrill of unity in a broad and very affectionate harmony ran through the meeting." The same reports from the delegates from all the other countries have reached us, and we are proud and happy to write, in the history of our movement, this note of splendid Theosophical work, planned and executed in a spirit of absolute unselfishness by our Dutch brothers.

Commandant Courmes reports the gratifying fact that at the exhibitions of paintings and sculpture at the Salons of 1904, some of the finest works of art were exhibited by members of our Society. Among these he notices as of superexcellent merit, a picture entitled "The Man-God," by M. Jean Delville, a young Belgian. The perfected man is represented as radiating from himself in all directions, the resplendent Aura which Mr. Leadbeater depicts in his "Man Visible and Invisible," as that of a Master.

The Editor notices the great loss which has fallen upon the Section in the death of Mr. Léon Clery, one of the most brilliant leaders of the French Bar.

Sophia. The numbers for June and July are at hand. It is a pleasure to receive, every month, our Spanish contemporary under its

new and artistic appearance. Señor Xifré and his colleagues are doing their best, also, to make the magazine instructive and interesting. Besides a good selection of articles for translation, they give us now and then an original paper by some of their best writers.

Sophia, of Santiago de Chile, is the dainty daughter of its motherly big Madrid monthly. Like it, it is judiciously edited and is doing an excellent work in circulating in that lovely land of the paradisaical climate, those teachings of the sages which are equally valuable to the people of all nations and kindreds and tongues.

Theosophie (Brussels), the unpretentious but useful little organ of our Belgian Branches is doing good and increasing its circulation. At Brussels, where we formerly had one Branch, we now have four and we are pleased to know that each of these groups is doing what it can for the spread of our movement.

De Gulden Keten (*Golden Chain*) is the childs' journal modelled after the excellent *Lotus Journal*, of London, of which one can only speak words of praise. The *Gulden Keten* is conducted by Mevrouw M. van Gelder and published at Djombang, Java. We wish that professedly earnest theosophists of other countries would imitate the example of our Dutch East Indian colleagues by establishing similar periodicals specially adapted to the taste and capacities of their children.

The South African Theosophist gives the concluding portion of Mr. Stonestreet's lecture on the "Origin of Freemasonry," and an Addendum to the same, by Major Peacocke, follows. Choice selections from Theosophic writings fill the remainder of this number.

Theosophy in Australasia, and The *N. Z. Theosophical Magazine* are both well-conducted and useful advocates of the truths of Theosophy, in addition to being channels for the dissemination of local news and activities in their respective Sections. We hope they will not suffer from lack of patronage, which is so well deserved.

The Theosophic Gleaner, for August, publishes an 'Appeal' to sympathising T. S. members as well as its present subscribers, to try to secure for it additional subscribers so that the expense of publication may be met without drawing upon the private funds of the Editor, who does not charge a penny for his services. *The Gleaner* aims to carry Theosophy to those hungry souls who are too poor to obtain costly books and periodicals, and to help young and poor branches. The subscription price is only two rupees a year, including postage. This issue closes the thirteenth volume. It opens with a lecture delivered before the Blavatsky Lodge, Bombay, on "What I have found in Theosophy," by A. G. Watson. Then follow a paper on "Hindu Religious Reform," by T. R.; a continuation of "Sutakas in the Zoroastrian Scriptures," by Sorabji M. Desai; the conclusion of Mrs. Besant's lecture on Giordano Bruno, and other choice gleanings from current literature.

Mind, the exponent of the "New Thought" (so called) in America, is filled with the ideas of the better class of American contributors.

Theosophia, Amsterdam, has the usual "Watchtower" notes, and then follow "The Secret of Evolution" (trans.) by Mrs. Besant; "The Great Pyramid," by H. van Ginkel; "In the Wood," by E. Windust; "Individuality" (trans.), by Mrs. Besant; "The Doctrine of the Four Elements," by Dr. C. M. van Deventer; and "Transmigration" (trans.), by Ananda Maitriya.

The Arena is much enlarged and improved under the management of its new proprietor, Mr. Albert Brandt, and is second to none in the field of American journalism. The Editor, Mr. Flower, in "The Mirror of the Present," deals with the most important events and progressive movements connected with social, economic, political, religious, educational and artistic matters. Some of the choicer gems of fiction are also occasionally published, and its corps of contributors includes some of the most cultured minds of the age. The thirty-second volume commences with the July number. It is a channel for the advanced thought of the age and speaks for itself. It is published at 5, Park Square, Boston, Mass.

Indian Public Health. We welcome this new Journal devoted to the discussion of public health questions and the dissemination of the basic principles of hygiene. The need of a journal of this kind has been long felt, and we trust it may meet with adequate support. It is published at, 23, Camac Street, Calcutta, at Rs. 12 per annum, post free.

Acknowledged with thanks:—*The Vâhan*, *Light*, *Theosophic Messenger*, *Theosophy in India*, *Central Hindu College Magazine*, *Brahmavâdin*, *Brahmacharin*, *Prabuddha Bharata*, *Dawn*, *Banner of Light*, *Harbinger of Light*, *Health*, *Indian Journal of Education*, *Indian Review*, *East and West*, *The Lotus Journal*, *L'Initiation*, *Upanishad Artha Deepika*, *Practical Wisdom*, *The Light of Reason*, *The Pandit*.

PAMPHLETS.

Among the many pamphlets which we receive, the three following are deserving of notice:

"Expansion of Self," printed and published by K. P. Chatterjee, Jessore.

"The Yogi and His Message," by Swami Dharmananda Mahavarati; published by Goswami J. J. Bharati, Calcutta.

"Why and how Children are Murdered in India," by Labshankar Laxmidas, Junagad State Press.

CUTTINGS AND COMMENTS.

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

Revival of Buddhism in Ceylon.

In noticing the spread of Theosophical ideas and activities in "Many Lands," and especially within the Christian Church, the Editor of the *Theosophical Review* quotes from the July issue of *The East and the West*,—a Quarterly Missionary Review, published by the 'Society for the Propagation of the Gospel in foreign Parts,'—and makes the following comments:—

Especially interesting to the Theosophist is the article by the Rev. G. B. Ekanayake on "The Buddhist Revival in Ceylon." The writer states that less than twenty-five years ago Buddhism was quiescent; now "Buddhist schools flourish everywhere; in most of the larger towns there are well staffed colleges for higher education, and in the

country for elementary education." In these Buddhism is taught; Buddhist orphanages have been established for the destitute; the press is largely used; efforts are made to improve the education of the priests; laymen give freely of wealth and time; the Buddhist who used to mention apologetically that he was a Buddhist "is now as proud of his religion as the Christian is." This splendid revival is due, as everyone knows, to the worth of Colonel Olcott and Mme. Blavatsky, and to Colonel Olcott most of all. Their profession of the Buddhist religion won the confidence of the Buddhist world, and Colonel Olcott has splendidly utilised that confidence by building up the great revival of which the writer says: "It meets us in the street and at street corners. It waits for us in public places of resort and in railway trains. We come in contact with it whether it be in our educational or pastoral or evangelistic work. We see traces of it in the daily papers."

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Radium and Chronometry.

A radium clock, which will keep time indefinitely, has been constructed in England. The principle of this clock is simplicity itself, the registration of time being made in two-minute beats, while its function is to exhibit the dissipation of negatively-charged alpha and beta rays by radium. The clock comprises a small tube, in which is placed a minute quantity of radium supported in an exhausted glass vessel by a quartz rod. To the lower end of the tube, which is coloured violet by the action of the radium, an electroscope formed of two long leaves or strips of silver is attached. A charge of electricity in which there are no beta rays is transmitted through the activity of the radium into the leaves, and the latter thereby expand until they touch the sides of the vessel, connected to earth by wires, which instantly conduct the electric charge, and the leaves fall together. The simple operation is repeated every two minutes until the radium is exhausted, which in this instance it is computed will occupy thirty thousand years.

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Opposite poles of religious belief.

The distance between the School of the Higher Criticism and the popular beliefs of the vulgar multitude of Christians is as that between the poles, yet no greater than that found in other world-faiths. Very, very often have we been asked by intending applicants for membership whether they will have to "give up Christ" to become Theosophists. Their illusive difficulties are humorously voiced in the following verses in the negro dialect which we take from *Puck*:

ALL GONE.

Whar's my Adam 'nd Ebe?
Make ole nigger b'liebe
Warn't none? Preacher man say
"Story all done away."
O my lamb!

Whar's my apple so red,
Turned po' Missy Ebe's head?
'Nd de ole sarpent? "All lies,"
So say de preacher man, wise.
O my lamb!

Whar's my Jonah, dat groan
In de whale's belly all 'lone?
"Couldn't be done dat way,"
So de new preacher man say.
O my lamb!

Dey take my apple, take my Ebe,
Take my Adam 'nd snake dat deceibe,
Take my Jonah, take my whale,
'Nd bust my 'ligion. Po' nigger wail,
O my lamb!

—IONE L. JONES.

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Dr. Barnardo's Rescue-work.

A correspondent of the *Daily Express* (London) tells of the work Dr. Barnardo has done in rescuing so many thousands of homeless waifs and transforming them by means of an all-round education, into useful members of society. After giving a personal description of the noted Doctor; whom the writer believes "to be in the first rank of men with an Imperial Mission," he continues as follows:—

"Indeed, I am inclined to think that 50 years hence, looking back on our period, students will place Dr. Barnardo before many other Empire builders whose names now fill, and overflow, the speaking-trumpet of fame. They will do this because character is more vital to Empire than gold and territory, and Dr. Barnardo is peopling our colonies with efficient young men and young women to whom honour, self-reliance, pluck, reverence and faith are real things. Religion in Stepney Causeway is not a matter of theology; it is a living thing.

ELEVEN CHILDREN A DAY.

"And, moreover, these young people whom he sends to build up Greater Britian would have been but for him, a menace at the very heart of Empire, wasters, loafers, drunkards and criminals, as sure as there is a public house in Whitechapel. Therefore his work contrives a double debt to pay; it is twice blessed—it blesses our dog-holes and kennels in the slums, and it blesses the far-flung prairie and the shores of many seas.

"Now Dr. Barnardo has rescued something like 52,000 children since he first set his hand to this work. His average is 11 children for every working day in the week. Eleven children every day are pulled out of the mud of human wickedness and human cruelty, and dealt with by this quiet, unobtrusive man. They are given their chance. And do they take their chance? Yes, in a manner that brings utmost confusion to the pessimistic determinist who builds his altar on the sand of heredity.

"These children grow up to be moral men and women; good, industrious citizens, capable work-people, and active forces on the side of righteousness wherever they go. The failures, the number of boys and girls who have slipped back, you may count on the legs of about three centipedes. Heredity is a shadow, Environment is a reality."

THE SALT OF THE EARTH.

"They come to us," said Dr. Barnardo, "from every quarter, from the most degraded surroundings, from the most hopeless beginnings. They are not the flower of the land, not the elite of the nation! No, not that—at the start!"

"You mean," I questioned, "that they do reach to fine things?"

"They become the salt of our country. Environment—that is to say, careful training, a wise discipline, good food, interesting work, plenty of games, and the knowledge of our complete trust in their

honour and self-respect—these are the things that make up our environment, and it is an environment that builds up their character. We are not pedagogues down here. We are not Gradgrinds, and we certainly are not Bumbles. We try to be human. We believe that there is no soul under Heaven which will not respond to kindness and justice. We treat our children with affection, with generosity, with humanity. And they grow up, these slum children, to be farmers of wide acres in Canada, to be wheelwrights, bakers, blacksmiths, tailors, printers, boot-makers, engineers, and tinsmiths the wide world over. Look at those photographs there. Those handsome, well-knit, upright young fellows are some of our old boys in Canada. Most of them, I think, you will admit, might easily pass for gentlemen—the right sort of gentlemen. Well, they were once slum children."

The Slum Child To-Day.

'Do you notice any degeneration in the present slum-child?' I asked. 'Have they, I mean deteriorated during the years you have been studying them?'

"On the contrary," he answered, "they are vastly improved. The children I now deal with are physically better than they used to be. They are, generally speaking, well-grown and well-nourished, capable of being trained into vigorous men and women. No; there has been a distinct advance in that way. We do not now get so many withered and wasting little ones."

'And they respond quickly to your treatment?' "In the first place you see they are infinitely glad to enter our school. It is not the case of a pampered boy being packed off to a flogging school and the rough horse-play of a dormitory. My children come from little infernos of suffering and wickedness to a school which gives them their first notions of home. They are rescued, and they know it. They are grateful and tractable, they strive to please. It is wonderful to me how so much good can come out of such frightfully evil surroundings. The soul of a child is a wonderful thing. It is amazingly strong to resist blight and corruption. Get a slum child young, and you can save him for religion and citizenship easily—quite easily."

The System.

"But education must be national and human. We have been at it a long time, and we have learned many things. We do not make so many mistakes now. We strive to interest the children. They go round the workshops, and they see all the various industries we teach, and then they are allowed to choose what they would like to learn. Think of a child being given his choice of a trade! The grandeur and the splendour of it! That wakens new life in their blood. They go at it with a will, take a pride in their progress and keep themselves fit and clean for the sake of the future. They are building their own lives. Then we have a splendid set of instructors here, people thoroughly in love with their work, which is consecrated work and great work, and they too, take a pride in getting their youngsters along. In a word, he added, with a smile, 'we are a very happy family.'"

The reader may object to my eulogy, that money has been poured so liberally into Dr. Barnardo's coffers that he could not help saving so many children. Well, in the 36 years he has been at work, Dr. Barnardo has received as much as one week of war in South Africa cost the nation, as much as the nation spends in one week in drink. In 36 years! No the cheapest thing in all London is this National Waifs' Association, and to me it is perfectly amazing that the Government has not long ago done something to multiply Dr. Barnardo's opportunities a hundredfold. When the King described these homes as 'national and beneficial' he spoke the simple truth. 'Never in the history even of Christian civilization' said Mr. Price Hughes, 'did any human being in any land establish such an institution so vast and so many-sided as Dr. Barnardo's Homes.'"

"Has the nation yet realised this simple truth?"

Verily the world needs more of the kind of work that Dr. Barnardo is doing in saving these wretched little sufferers and providing them with the means of evolution under wholesome surroundings.

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Building by Music on higher planes of Matter.

Mr. Leadbeater's description of the forms produced by musical vibrations upon higher planes of matter, opens the gates, in our mind's eye, to fairy-like realms of unimaginable splendour, and one might be almost tempted to envy him his power of vision. Here is what he says in the *Theosophical Review*:—

I noticed the effect which it produced—the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church, like a kind of castellated mountain range, all composed of glorious flashing colours, coruscating and blazing in a most marvellous manner, like Aurora Borealis in the Arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent whole, with splendid splashes of vivid colour; one of Bach's fugues builds an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearances of the motif: while one of Mendelsohn's songs without words, makes a lovely airy erection—a sort of castle of filigree work in frosted silver. Such a form will persist for an hour or more, and all the time it is sending out radiations of vibrations which influence for good every soul within reach—that is to say within perhaps, a quarter of a mile. Not that the soul would necessarily know this or that the influence would be at all equal in all cases. The sensitive person would be very greatly uplifted, while the dull or preoccupied man would be but little affected.

This affords some slight clue to the cause of the feelings produced upon sensitive persons when the works of the grand Masters of musical composition are properly rendered upon a delicately constructed organ. Though they cannot see the glorious forms which the clairvoyant discerns, they feel the ennobling and inspiring influence of these vibratory harmonies.

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Electro-physical Research.

It used to be held that matter was something simple and comprehensible in comparison with the unknown entity called electricity. Now physicists have learned to regard the ocean of ether as the ultimate simplest entity. The positive and negative electrons are considered to be the simplest kind of singularity, of differentiation from the surrounding ether, that can possibly exist, and very possibly, not differing from one another. Material atoms may be regarded as complex structures built up of alternate layers of

positive and negative electrons, and the external layer consists entirely of negative electrons. No passage of the electron takes place from one layer to another, except when the atom is undergoing disintegration, and while the disintegration of but one element has been demonstrated it seems probable that this is going on in all matter. Every atom must have some maximum life period, which will be greater the smaller its radio-activity, and it seems possible that the insurmountable barrier which was formerly supposed to exist between living and non-living matter is nothing more substantial than a dark cloud which has hitherto obscured our vision of the borderland.—*London Electrical Magazine.*

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Conjugal Devotion of Birds.

The wagtail frequently migrates from one part of the country to another and sometimes congregates in flocks, but he pairs for life, and the same pair always reappear, sometimes when they are least expected, and all the more welcome from their occasional absence on their favorite lawn. Their devotion to one another is extreme, as a scene I witnessed some 40 years ago, but which is as fresh in my memory as if I had seen it yesterday, will show.

A wagtail had been killed, probably by a stone, and was lying dead in the middle of the circular drive in front of the Down House, Blandford. The survivor seemed beside himself with grief. Like Eve in Paradise, he "knew not what death was," or, at most, the reality was only gradually breaking in upon him. He kept running up to the body with loud and plaintive call notes. He called, but there was no response. He caressed the body, caught hold of it with his little bill, coaxed it to move, drew it after him for a yard or two. He even tried to rise with it in the air. Then, like one distraught, he dashed away to the edge of the gravel drive, and then as quickly dashed back again, to go through the same mournful processes. Sometimes he would fly right off in wavering, uncertain flight as far as the eye could follow him, as though he could bear the sight no longer, but, without stopping to rest, he hurried back in straighter and quicker flight, unable to tear himself away, or as if he hoped that something might have happened in his absence. This long-drawn tragedy, this abandonment of grief, I watched from the window throughout the afternoon till darkness came on. Next morning the body had disappeared, and I saw the survivor no more.—R. Bosworth Smith, in the *Nineteenth Century.*

GENERAL REPORT

OF THE

TWENTY-EIGHTH

ANNIVERSARY AND CONVENTION

OF THE

THEOSOPHICAL SOCIETY,

HELD AT ADYAR, MADRAS, INDIA,

DECEMBER 27TH, 28TH, 29TH AND 30TH, 1903.

WITH OFFICIAL DOCUMENTS.

The 28th Convention and Anniversary of the Society was notable above all its predecessors in the number of delegates, members and friends in attendance and the widely cosmopolitan character of the gathering. There were delegates present from the Scandinavian, British, French, Dutch, Italian, Australasian, New Zealand, and Indian Sections, as well as a representative group of the Buddhists of Ceylon ; 29 Parsis from Bombay, Surat, Hyderabad and other places came, and among the active members were Principals of five Colleges and a contingent of some thirty Europeans, both ladies and gentlemen. The lovely garden of the headquarters was very much occupied with temporary structures—huts, bathing-rooms and long ranges of contiguous habitations ordered in advance by individual delegates and branches for their temporary accommodation. The flat roofs of the main building and the two others situate along the river bank were covered with leaf and bamboo structures, and the extension of the Adyar Library, an imposing-looking two-story building, being fortunately unfinished inside, the upper and lower floors were ingeniously laid off in small single apartments for the accommodation of European, Parsi, Buddhist and Jain delegates. Sixty-five persons had to be supplied with food and lodgings after the European fashion, while the long brick dining-floors near the Brahmin well, converted for the time being into lofty dining-halls by superstructures of bamboo and palmleaf, were enlarged so as to contain in all two hundred and twenty running feet in length, affording the opportunity of having 700 Hindus eating their meals simultaneously. The staff of domestic servants, of gardeners and watchmen, water-carriers, etc., was doubled and, for the time being

the headquarters buildings and grounds were converted into a sort of village teeming with inhabitants. This enormous increase in the attendance was partly due to the incidence of the meeting of the Indian National Congress, which draws several thousand persons from all parts of India. But the constantly growing popularity of Mrs. Besant throughout India had also much to do in the affair. The Convention Hall can, with close packing, be made to hold about 3,500 people, but the applications for tickets of admission rose to several thousands. This made a very serious complication, as those to whom the Committee appointed by the President to make selections should deny tickets would, in most cases, feel themselves aggrieved, the more so since the majority of them had come from distant points expressly to attend the Convention. Finding himself in a complete dilemma, the President-Founder gladly accepted Mrs. Besant's offer to give a popular lecture on the 27th December in the open air before commencing her usual course of four discourses to the Convention. Her subject was "The Value of Theosophy in the Raising of India." On one of the lawns an area of 7,500 square feet was enclosed, with a fence and seats and carpets for the holders of tickets for reserved places, and a speaker's platform with a roof sloped to serve as a sounding-board was erected. But by early dawn such a crowd had gathered that they swept away the fence and took possession of all the ground, the benches and chairs were passed over their heads to the outside, and the crowd squatted on the carpets spread around the platform. By the time that the President-Founder and Mrs. Besant appeared, the audience numbered some 5,000 persons. Our distinguished guests, high European officials and ladies, the highest officials of Native States, Rajahs, Nawabs and Zemindars had to be content with places under the trees and outside the crowd, the great mango and banyan trees themselves were full of onlookers. Mrs. Besant's voice, to our astonishment—for she had been suffering from a severe cold—rang out clear and strong and her lecture was listened to in profound silence, with occasional irrepressible outbursts of cheering. The tax on her throat was too much, however, to continue the lectures in the open air and the subsequent ones had to be given in the Convention Hall. At the first lecture the crush was very great, and so importunate were the outsiders that they actually smashed the heavy wood and iron Western gate of the Hall and came in with a rush.

The Convention proper was called to order by the President-Founder as usual at noon on the 27th and after the usual preliminaries he delivered the following Annual Address:

President's Address.

Brothers: It is again my privilege to report a year of unrelaxing activity and gratifying success. The groups of small flags which you see around this hall represent so many different countries

to which our theosophical movement has extended. There should be forty-six of them, the last to be counted having been Costa Rica, in Central America, from which the glad tidings reached me only a few weeks ago, while I was in the Island of Cuba. It occurred to me at Paris that it would be an excellent way to give you an idea of the world-wide extension of the movement if I should have such trophies as these put up around the walls of the Convention Hall; it is, in fact, a valuable object lesson for you all to just pass around from column to column and see how the standards of all these countries now hang side by side, as though in seeming amity, although they represent countries which have passed through dreadful eras of international strife, and some of whom are even now preparing to take each other by the throat.

New Sections.

No new Section charters have been issued during the last twelve month but, as I told you last year, the formation of one in South America is imminent, and I was assured at Havana quite recently that they expected to add, within the coming quarter, three new branches to the four existing ones and then to demand a charter for the Cuban Section of the T. S. This will probably astonish you as it did me, and yet I am quite prepared to receive such an application when I consider the firmness of character and the single-minded zeal of the Cuban colleagues whom it has been my good fortune to meet. I am told that a majority of men in Spanish-speaking countries are not so much hostile to religion as positively indifferent to its truth or falsehood. This is a much more dangerous state of mind than open religious revolt; for the latter breeds its martyrs while the former engenders only the habit of mental indolence and vicious proclivities. Yet, at the same time, among these Latin peoples, I have found a large public eager to gain information about theosophical teachings, among them, the staunch friends in the West Indies and South America who have clustered around us and seem to be willing to work with energy and unselfishness for the spread of ideas.

The Movement in India.

The Annual Report of the General Secretary of the Indian Section, to be presently read to you, shows an unabated activity and growth, for which our sincere thanks are due to the brothers who have been charged with the administration of affairs. Great praise is due to Mr. K. Narayanasawmy Iyer and his brother Inspectors of Branches. The Central Hindu College—which, of course, is not a work of the Theosophical Society but of Mrs. Besant and her associates, just as the Society is not directing the educational movement in Ceylon, but only individual members—has greatly prospered during the past year. Mr. M. U. Moore has not yet been

able to join the teaching staff but Mr. George Arundale (an Honours man of Cambridge University, in Philosophy) has made a grand beginning in his professorship, and if his health should be spared, will win a most honourable name for himself as a successful teacher. The Central Hindu College, says Prof. Armitage, in *The Chronicle of the London Missionary Society* for October, is "vibrating with happy energy," the College reports show "how freely the native princes are pouring their gifts into the treasury" ..." the whole educational edifice rests on a religious foundation, and the students diligently practise the duties assigned to the Hindu boy from remote antiquity. Ancient hymns from the *Vedas* are chanted and liturgical passages are duly recited each morning before studies begin, and every boy and young man is taught that the noblest ideals of manly virtue, as of spiritual culture, are put before him in the Hindu writings." The colossal achievements of Mrs. Besant in promoting the Hindu religious revival (begun when H. P. B. and I arrived in India in 1879), will never be thoroughly appreciated until her biographer takes up the story of her activities. To the reflective Hindu of the future, the fact of its all being accomplished by an English lady will enhance the wonder of the result of her labours. She has already received gifts in money and real estate for the College to the extent of 4½ lakhs of rupees.

American Section.

The first notable incident in Mr. Fullerton's report is the fact that, after all the activity since the re-organisation of the Section the number of branches stands at 70. This seems to be the pivotal point, the numbers running up a few figures and then dropping back again as immature and too hastily-formed branches appear, dissolve and others come in. Mr. Leadbeater's tour has met with surprising success, his six months' courses in Chicago having filled a large hall week after week. Mr. Leadbeater has made, during the intervals of his public engagements, two notable books—"Man, Visible and Invisible," and "The other side of death," while a third is now in press. A generous subscription of one thousand dollars by an individual member has been made to the Propaganda Fund for the expenses of travelling lecturers, so that we may reasonably hope to find in Mr. Fullerton's next report the evidence of widespread activity throughout the section.

Other Sections.

The reports from all the Sections are encouraging, as will be seen on their perusal. Under its new title the British Section is working well. That of the French Section is especially encouraging,

Our "Day of Remembrance."

The death of one after another of our most respected colleagues has caused me to conceive of the idea of guarding against the possibility of our soon forgetting their services by giving a broader character to the White Lotus Day, orginally proclaimed by me just after Mme. Blavatsky's death. A sentence which occurs in one of the letters from a Master to Mr. Sinnett has dwelt in my memory ever since I read it, *viz.*, "ingratitude is not among our vices."* As we are whirled along on the current of busy external life, harassed by cares and excited by experiences of good and evil fortune, we are but too prone to forget those once dear and admired associates who stood beside us in our battle for Truth, but from time to time have passed out of our sight. Men who were young and in the prime of life when our Society came into view are now old and nearing the goal of their life's karma; they disappear in the course of nature, leaving behind them only the records of useful work, to be soon obliterated in the page of everyday life. For my part, I cannot see why, in keeping fresh the memory of H. P. B., we should fail to bear in mind the names and deeds of those who made possible the accomplishment of the purpose of her delegated mission. Each country mourns its departed theosophical leaders; France has lost Blech; Holland, Meulemann; India, Rustomji Master, Damodar, Nobin Bannerji, K. M. Shroff and others; the Ceylon Buddhists recall the names of Medankara, Ambaghawatte, Batuwantudawe, Mohattiwatte and others; England has recently lost Louisa Shaw; Australia mourns Staples, and so on and so on. If the older members have forgotten these former leaders, what chance is there that our new recruits will ever know to whom their gratitude is due for service ungrudgingly rendered? Our Society is still young and it is not too late for us to begin this labour of love and respect. I am gratified to know that this suggestion of mine has been received with warm welcome in the American, British, French, Italian, Scandinavian and some other Sections, so that, in now announcing the step I am about to take, I shall have the general, if not the unanimous concurrence of my colleagues. Henceforth, then, the White Lotus Day shall be our "White Lotus Day of Remembrance" and when we gather together let it be a part of the programme of the meeting to include in the discourse upon H. P. Blavatsky the names of her greatest colleagues; those which have a world-wide celebrity to be mentioned throughout all the Sections and the others to be remembered by the Sections to which they respectively belonged. The meeting should be opened in a reverent spirit and the thoughts of all present should be directed so that the currents flowing outward from the physical to the higher

* "Occult World," 2nd Ed., p. 107.

planes may bear to the objects of our remembrance our united, best and strongest wishes for the welfare of the departed.

Presidential Journeys.

My whole time from March until December of the past year, excluding a month in Holland, was spent in France, England, and the Island of Cuba, and devoted to the business of proving the will and securing the Estate of the late Señor Salvador de la Fuentey Romero, the anonymous benefactor to whom we are indebted for the "Founders" and "Damodar" Funds. The seal of secrecy having been removed by that gentleman's death, I am now free to mention his name in connection with his pecuniary gifts to the Society. His property lies in France, England and Cuba and I made, under bad advice, the mistake of beginning proceedings in the Court at Paris instead of going straight to Havana. Every legal subterfuge was employed to defeat my object, but in the long run I succeeded in vindicating our legal rights and after accomplishing the now quite easy task of procuring probate in England and France, I shall be able to dispose of the money according to the provisions of the Will.

Theosophy in Europe.

In July last, at the time of the Annual Convention of the British Section, the work of forming a Federation of European Sections was inaugurated at London with my consent and under my chairmanship. Delegates representing the British, French, Dutch, German and Italian Sections attended and a number of excellent Speeches were made, showing the best feeling to prevail throughout Europe. An invitation from the Dutch Section to hold the next session at Amsterdam was thankfully accepted and Mr. Johan van Manen was elected Secretary, and Editor of the papers that might be presented for inclusion in a bound volume. Having been detained involuntarily over five months at Paris I had the delightful opportunity of making the personal acquaintance of all the members in that city. I also presided at their celebration of White Lotus Day and the Annual Convention. The impression made upon my mind by this intimate relationship with my French colleagues was that the future of Theosophy in France is full of hope. In Holland I passed several weeks and was more thoroughly convinced than ever that among our Dutch members Theosophy is a strong factor in shaping their lives. The devoted services of our group at the Amsteldijk headquarters, headed by Mr. Fricke, deserve the highest praise. Despite the staggering blow caused by the death of that beloved "Mother of Dutch Theosophy," Madame Meuleman, they are pushing on the movement with unflagging determination. I had the opportunity of presiding at the Annual Convention at Amsterdam,

of the Dutch Section, and on that occasion received, on behalf of the Adyar Library, a splendid casket of ebony adorned with gold and coral, made and presented by the members of the Section as a receptacle for the superb autograph album which they gave me on my seventieth birthday. A brief visit to Geneva brought me into contact with the leaders of our movement in that historic city of Switzerland and enabled me to form, as in other places, friendships which will endure during my whole life. The historical memorandum supplied by Mrs. Cooper-Oakley at the request of the Council of the Italian Section shows a remarkable state of things. Despite the suspicions and ill-will of the clerical party, Theosophy is spreading throughout that country and among our recruits are a number belonging to the military and naval services.

The Countess Wachtmeister and her son, and Mme. Helen Sjöstedt, of Göteburg, who have visited the extreme north of Sweden, report their astonishment at finding so deep an interest in theosophical matters up there and such eagerness to procure Swedish translations of our literature.

Adyar.

Visitors now at our headquarters have expressed surprise and gratification upon seeing the various improvements in the buildings which have been recently made, notably the two-storied extension of the Adyar Library building. The necessity for providing more room for our collections of Eastern and Western literature is continually pressing upon our notice. The library is growing rapidly, several thousand volumes of French and Spanish books, well-bound and of intrinsic merit, which came into my possession at Havana, are now on their way here. I hope to be able to show the delegates to our next biennial Adyar Convention the Library buildings completed and both the Eastern and Western collections housed under the same roof. Among other needed improvements about the place will be a convenient Indian rest-house, or *dharmasala*, with kitchens attached, for the accommodation of visitors and of students who may flock to us to use our Oriental Library. A comfortable reading room will also be provided, and I have in mind a suggested scheme of a Lending Library. My life term is closing now and I am building and planning for the upkeep of the Library headquarters for my successor.

Growth of the Society.

During the twelve-month we have chartered forty-seven new branches of which twenty-one are in India, but since the revival of a long dormant branch is practically equivalent to the creation of a new one, if we should add to the above number the twenty-seven which have been revived in India, we should have a total of seventy-four branches added to our roll. The following is the usual statistical information :

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1903.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542	570	607	656	714	761

NEW BRANCHES IN EACH SECTION.

America has added two new Branches to our list during the past year and four of her former branches have been dissolved or amalgamated.

India has added twenty-one new Branches to her Section, twenty-seven dormant ones have been revived and several centres formed.

In the British Section four new Branches have been formed.

New Zealand has two new Branches.

In the Scandinavian Section two new Branches have also been formed,

Netherlands Section shows five new Branches, including three in the Dutch East Indies.

The French Section has three new Branches.

Germany has one new Branch.

South America has three new Branches.

In Cuba two new Branches have been chartered.

In South Africa one new Branch has been formed.

LOCALITIES OF NEW BRANCHES.

American Section :—Providence, R. I., Wilkesbarre, Pa.

Indian Section :—Twenty-one localities (mention omitted).

British Section :—Brussels, Newcastle upon Tyne, Southampton, York.

Scandinavian :—Hernosand, Ostersund.

New Zealand :—Napier, Auckland.

Netherlands :—Nymegen, Hilversum; and in Dutch East Indies, Soerbaya, Buitengorg, Djokdjakarta.

French Section :—Nice, Geneva (Switzerland), Sofia (Bulgaria).

German Section :—Weimar.

South Africa :—Krugersdorf.

South America :—Combarbalâ (Chile) Montevideo (Uruguay), Lima (Peru).

Cuba .—Havana, Banes.

THE ADYAR LIBRARY.

It now appears that I was greatly misled by the reports of our former Librarian as to the number and quality of Sanskrit works in our collection : involuntarily and innocently I was made to represent our literary treasures as greater than they are. It will be seen, however, from the report of Mr. G. Krishna Sastri, that the Adyar Library holds an important place among the libraries of India, with the added capital soon to come into our possession. I shall be in a position to add enormously to its importance. The Librarian says :

To the President-Founder, T. S., Managing Trustee of the Adyar Library :—I beg to submit the following report on the progress of the Adyar Library for the year ending 31st December 1903, and also to bring to your notice its urgent needs :—

We had, at the beginning of the current year, 3,219 MSS. and 4,345 printed works in the Eastern Section, and 6,124 printed works in the Western Section of our Library as shown in Statement A., not reckoning the duplicates of 2,453 MSS. and 861 printed works in the Eastern Section.

I made a short tour of two months in a few places in the Malabar District and Cochin Territory and Pandit Yajnesvara Dikshita was on tour for two months in the suburbs of Chingleput and in a few places in the Cuddalore District with such results as are shown in Statement B. Although the MSS. collected this year have not as yet been properly examined and judged, we have found on a cursory examination that out of 621 MSS. secured by us 157 are rare and useful to the Library, and that out of 24 books collected by me, 7 are likewise rare and useful.

Statements C and D show that 17 MSS. covering 40,500 granthas (counting 32 letters for a grantha) were loaned to us during the year, for copying for the Library, and that 11 of them have been completely copied and two are being copied. 14 MSS. copied during last year and those copied this year, together making a total of 67,553 granthas, have to be compared hereafter.

The Registers maintained in both the Sections of the Library show that the establishment has done satisfactory work, that the attendance has been regular and that no employee has taken more than 80 days' leave (allowed by the rules) during the year.

They also show that during the year under report (up to the 15th instant) more than 500 visitors (not counting the Indian ladies, school boys and those who are unable to write) have visited the Library, that more than 500 works have been used by the members at the Headquarters and that nearly 500 works have been consulted by those who came from outside for purposes of reading and reference.

I have said in my last year's report that we were then in a position to proceed this year with the card catalogue of the Eastern Section. But to be able to do so, we had to re-arrange alphabetically all the Palm-leaf MSS. and to renew the old labels put on them, for the following reasons:—They were not in the first place uniform in point of particulars and size. They looked very shabby and many of them were already worn out. They were kept loose on the top of the cadjan bundles underneath the thread with which they are tied, and consequently they very often interchanged places. They were so flimsy that they could not last long. Our new printed tickets with cloth backs are uniform in point of particulars and size and can be put on the top of any palm-leaf MS. by passing its thread through a ring-hole in each of them.

Our two assistant pandits were engaged during the greater part of the year in renewing all the old labels and in writing more than 3,000 new tickets after rejudging the MSS. when necessary.

All MSS. collected up to the end of last year have been dealt with in this manner.

We have now fairly entered upon the work of preparing our final catalogue which will enable us to issue the descriptive catalogue in due course. I have adopted the following method which is the least defective and the most convenient for references, after consulting the standard catalogues and reading the opinions of eminent orientalists:—

When a palm-leaf MS. is admitted, the new (printed) ticket is put upon it and after judging it, the necessary particulars are noted in the printed slip. Two cards, one for the author and another for the work, are then written. Then the particulars of each printed slip are copied into the "Alphabetical" and "Subject" Registers kept for the purpose. The same method has to be followed in the case of the printed works in the Eastern Section.

When the descriptive catalogue is required, the Pandits need only attach to the printed slip a fly-leaf at the bottom giving the beginning, the end and the colophon.

I take this opportunity of bringing to your notice the fact that our establishment is so small that we cannot get through the new catalogue within a reasonable time without additional hands. We require from the beginning of next year two more Pandits for the catalogue work, two Pandits for comparing work which is largely in arrears (*vide* Statement C), and three more copyists. More than 50 useful MSS. are so far damaged as to become useless for reference very soon if not ordered to be re-written in a short time.

I would recommend that they be re-written on the strong fibrous palm-leaf, for the following reasons: The fibrous palm-leaf is cheaper and more durable than paper. The cost of copying on

palm-leaf is comparatively less. The art of writing on palm-leaf which is fast dying out in India can, by this means, be revived.

The appointment of a clerk to assist me in the work of sorting out and arranging alphabetically the slips and cards and in writing up the new Registers and cards, is also a necessity if the new catalogue is to be finished within a short time. With the addition of 4 more Pandits, 3 more copyists and a clerk we can turn out very good results from the beginning of next year.

Nearly 6,000 printed slips for MSS. and 5,000 slips for printed works in the Eastern Section have now to be prepared, giving the necessary particulars of each MS. or printed work as the case may be. A Pandit could, on an average, prepare in a day 20 slips for MSS. and 40 slips for printed works. Calculating at this rate it would take more than one year for two Pandits deputed for that purpose alone to finish the writing of these slips. The late Curator of the Government Oriental Library required ten years to get through his Sanskrit catalogue which was prepared under his supervision by two Pandits and a few copyists; and it will not, therefore, be too much if we require the additional hands now asked for, for preparing our final catalogue of Sanskrit and Vernacular MSS. and printed works.

Each Pandit is required by us to fill up on an average 25 slips a day in the case of MSS. and 50 slips a day in the case of printed works. If the additional establishment is sanctioned, then the four Pandits should turn out on an average between 120 to 150 slips a day, and hand them to me. I shall have to prepare twice as many cards as there are slips and then have the particulars found in the slips entered in the alphabetical Registers. When all the slips are completed they should again be arranged alphabetically according to subject-matter and then copied into the subject Registers.

On comparing our Library list with that of the Mysore Government Oriental Library Catalogue issued in 1900, we find that they have 2,189 original MSS. exclusive of the commentaries, etc., that they have more than 200 MSS. that we should like to possess copies of; that we have in our collection more than 100 MSS. that they would like to possess copies of, and that we have secured more than 20 MSS. that are unique although the names of a few of them have been mentioned in the Catalogus Catalogorum. Comparing our establishment with that of the Mysore Library we find that they have, besides the Curator, 3 or 4 well paid Pandits and a Librarian, and a sufficient number of copyists and temporary hands.

It will be better for us to get from the Mysore Library from time to time, a few of those MSS. that we would like to possess copies of, and have them copied and compared here alone, and

then returned, and they could also get in the same manner from us any MSS. they may require.

I therefore beg to bring to your prominent notice the necessity of additional staff and request you to give your best consideration to the matter.

Mr. J. W. Boissevain of Amsterdam whom you invited to Adyar who is now getting himself acquainted with this Library work and studying the South Indian characters, fully concurs with me in the views set forth above, after having himself carefully gone into the details.

The publication of the proposed Sanskrit magazine will go to increase the utility of the Library and enable us to increase its literary treasures by enlisting the sympathy of the owners of private libraries. The Oriental scholars too will then begin to take greater interest in this Library and help it in many ways.

If the requisite addition to the Library staff is sanctioned, we are ready to begin the proposed Sanskrit periodical without prejudice to our catalogue work.

G. KRISHNA S'A'STRI',
Librarian.

ADYAR,
18*th December* 1903.

Statement A.

Manuscripts and printed books in Eastern and Western Sections of the Adyar Library, as per stock taken on the 15th December 1903.

Subjects.	MANUSCRIPTS.		PRINTED WORKS.	
	Original.	Duplicate.	Original.	Duplicate.
1. Samskrita Literature	2,858	2,357	2,041	579
2. Vernacular do	287	96	780	282
3. Buddhistic do	62*	...	1,368	...
4. Other religious do	2	...	86	...
5. Miscellaneous do	10	...	70	...
Total...	3,219	2,453	4,345	861

* Includes one copperplate MS.

Statement A—(continued).

Subjects.	MANUSCRIPTS.		PRINTED WORKS.	
	Original.	Duplicate.	Original.	Duplicate.
This year's addition.				
As per Statement B	92	464	7	17
Do C	11	...	...	...
Purchased	54	...	...	...
Presented	...	...	33	...
Total...	157	464	40	17
WESTERN SECTION.				
At the beginning of 1903	...	...	6,124	...
Presented	...	...	132	...
Total...	...	...	6,256	...
Grand Total...	3,376	2,917	10,641	878

Statement B.

Manuscripts and printed books collected for the Adyar Library during the year 1903.

Through whom collected.	Total collection.	MSS.		Printed works.	
		Original.	Duplicate.	Original.	Duplicate.
Through the late Dr. A. Vaidisvara Sastri of Kumbakonam.	18	18	...	...	...
Do his brother Mr. A. Narayana Sastri..	32	13	19	...	...
Do G. Krishna Sastri	113	17	72	7	17
Do the late Pandit Visvesvara Sastri's son.	156	9	147	...	...
Purchased from do	43	43	...	...	...
Through T. Yajneswara Dikshita	192	35	157	...	...
Purchased from do	1	1	...	...	...
Through K. Gopala Aiyer	69	...	69	...	...
Purchased from do	10	10	...	...	...
Total ...	634	146	464	7	17

Statement C.

Work of copying Manuscripts for the Adyar Library turned out during 1903.

By whom copied.	No. of MSS.	No. of granthas	Remarks.
Copyist K. Gopala Aiyer ...	13*	35,253	*Two of these are still being copied. Account, in granthas, of MSS. not yet compared :— Last year's...32,300 This year's...35,253 Total No. of Granthas...67,553 If two Pandits are engaged, they can finish this comparing work in a year by comparing on an average 200 granthas a day.

Statement D.

Rare MSS. loaned to us by the owners of private Libraries for the purpose of taking copies for the Adyar Library in 1903.

Through whom obtained.	No. of MSS.	No. of granthas	Remarks.
Through the Librarian ...	9	15,000	All copied except one which is half finished.
Do the first assistant Pandit.	4	7,260	Not yet begun. Their names are :— 1. Yâjnikasarvasvam. 2. Yâtrâprabandha. 3. Trailokyachintâmani. 4. Vâstu sârasangraha.
Do the second do ...	1	8,000	Now being copied, a small portion only finished.
Do A. Subrahmanya Dikshita.	2	20,000	Finished.
Do K. Gopala Aiyer, from K. Venkatesvara Sastri of the G. O. MSS. Library, Madras.	1	240	
Total ...	17*	40,500	

*. Eleven out of these 17 MSS. are copied. Two are being copied and Four are not yet taken up for copying.

Our Literature.

We are as active as ever in the output of books, pamphlets and magazines and the rendering of our English works into the various Continental languages goes on as heretofore. The year's list is as follows :

Books and Pamphlets Published During the Past Year.

English.

"Man, Visible and Invisible," by C. W. Leadbeater.
"The Other Side of Death," "
"Some Glimpses of Occultism, Ancient and Modern," by C. W. Leadbeater,
"The Nature of Theosophical Evidence," by C. W. Leadbeater.
"Rationale of Telepathy and Mind Cure," "
"The Soul and its Vestures," "
"Reincarnation," "
"Life after Death—Purgatory," "
"Life after Death—The Heaven-World," "
"England and India," by Annie Besant.
"Did Jesus live 100 years, B.C. ?" by G. R. S. Mead.
"Elements of Theosophy," by Lilian Edger.
"Studies in the Bhagavad Gita," (No. 2) by 'Dreamer.'
"Theosophy and Home Life," by E. W. Bell.
Transactions of the London Lodge.
"The Constitution of the Earth," No. 38, by A. P. Sinnet.
"The Law of Sacrifice," No. 39, by W. Scott Elliot.
"The Sanatana Dharma Series."
No. 2 "Elementary Text Book."
" 3, "Advanced Text Book."
"Free will and Necessity," by A. Schwarz.
"Vedanta and Theosophy," by G. Krishna Sâstrî.
"Daily Practice of the Hindus."
"Sunday Class Diary."
"Theosophy and the Theosophical Society."
"Value of Devotion" and "Gurus and Chelas."

Danish.

"Esoteric Christianity." *

Swedish.

"Outline of Theosophy." *

Dutch.

"Ancient Wisdom." *
"Outline of Theosophy." *
"The Mental Plane." *
"Second Series Lectures." (Mrs. Besant).

* Translations.

"Incidents in the Life of Madame Blavatsky*."
"Secret Doctrine," * (Nos. 5 and 6).
"Reincarnation," * (2nd Edition).

FRENCH.

"L'Islamisme et Son Esoterisme."
"Les Mystieques devant la Science."
"Esotiric Christianity." *
"Introduction to Theosophy." *
"Some Difficulties of the Inner Life." *
"Man, Visible and Invisible." *
"An Outline of Theosophy." *

ITALIAN.

"Thought Power." *
"Reincarnation." *
"Outline of Theosophy." *
"Death and After." *
Geneva Lectures (Dr. Pascals).
"The Daily Practice of Theosophy." *
"Light on the Path." *
"Esoteric Christianity." *
"L'Inconnue." *

GERMAN.

"Christendom as a Mystical Fact."
"Esoteric Christianity." *
"Astral Plane."
"Outline of Theosophy."

VERNACULAR.

"The Place of Peace."
"Invisible Helpers."
"Light on the Path."
"Sri Ramachandra."
"Man's Condition After Death."
"Life of Zoroaster."
"Sanatana Dharma Catechism," Bengali and Hindi.
"Death and After," Bengali.
"Satpancha Choupai," Hindi.
"The Twelve Minor, Upanishads," Tamil.
"The Building of the Cosmos," Urdu.
"Iswara Bhakti," Canarese.
"Margopadesha Mâlâ," Surat T. S.
"Hridaya Vinoda."
"

MAGAZINES.

The Theosophist,	*English* (Monthly.)
The Theosophical Review,	" "

* Translations.

Vahan,	*English* (Monthly.)
Prasnottara,	" "
Theosophic Gleaner,	" "
Central Hindu College Magazine,	" "
The Buddhist,	" "
Journal of the Maha-bodhi Society,	" "
Theosophy in Australasia,	" "
New Zealand Theosophical Magazine,	" "
The South African Theosophist,	" "
Modern Astrology,	" "
Theosophical Messenger,	" "
Theosophical Forum,	" "
The Lotus Journal,	" "
Teosofisk Tidskrift (Swedish),	" "
Lucifer (German),	"
Revue Théosophique Française, (French),	"
Bulletin Theosophique	"
Sophia (Spanish),	"
Philadelphia (Spanish),	"
Theosophia (Dutch),	"
Theosophischer Maandblad,	"
Der Vâhan (German), trans. and original,	"
Le Bulletin Théosophique (French),	"

POLYGLOT. *Vernacular* (Monthly).

The Punjab Theosophist,	" "
The Cherag (Gujarati),	" "
The Pantha,	*Telugu* (Weekly.)
Sanmârga Bodhini,	

THE PANCHAMA EDUCATION MOVEMENT.

The report of Mrs. N. A. Courtright, Superintendent of my Panchama schools (*Vide* p. 40) is eminently worthy of your attention. During the year she has introduced with success some kindergarten methods in connection with the general scheme of primary education. The Director of Public Instruction and other leading educationists of the Presidency have expressed their deep interest in the progress of the experiment after visiting our schools and seeing the children taught, while the satistical pages adjoined to Mrs. Courtright's report show the stricking fact that, as against an average of 76 % in all the schools of the Madras Presidency for the year 1902-03 in the infant, first, second, third and fourth standards, the average of the four Olcott Free Schools during the same period and in the same standards was 89 %. I believe that the greater part of this handsome result is due to the special pains that are taken and the judicious plan of treatment adopted in educating the Pariah children.

However that may be, the comparison is a striking one and full of promise for the success of our experiment in the raising to the level of manhood and self-respect these down-trodden victims of human injustice.

Buddhist Education.

We are favoured to-day with the presence of my old friend and tried colleague, Mr. D. B. Jayatilleke, Principal of the Ananda (Buddhist) College, Colombo, Ceylon, and Mr. F. L. Woodward, M.A., (Cantab.), who has recently accepted, at much self-sacrifice, the difficult post of Principal of the Mahinda Buddhist College at Galle. Owing to neglect and mismanagement this once promising educational institution fell so low that when Mr. Woodward joined there were only 89 boys on the roll. Within the short time that he has been in office he has raised the number to 150 and there is every reason to believe that the College will soon reach the state of prosperity and usefulness. The educational movement throughout Ceylon holds its own and if the Trustees of Mahinda College succeed in getting the substantial help which they are expecting from a certain quarter an immense impetus will be given to the whole movement. The Ceylon Buddhists, as I have heretofore observed, deserve our interest and respect for the pertinacity displayed by them during the past nineteen years. The Girls' school of Mrs. Higgins prospers as in the past.

Financial.

The Legacy of Rs. 16,000 by the late Mr. P. N. Jog, of Amraoti, mentioned in my last year's report as having been mulcted in the sum of Rs. 11,000 for cost of Probate, has, in consequence of my protest, been made up to the full sum bequeathed, and the sums which I distributed among the Sections as help towards propaganda work have brought in very satisfactory returns. The White Estate is still unsettled owing to the Trustees having been worsted in litigation with a squatter on some of Mr. White's land. The Estate has had to pay heavy costs, and at present the outcome is doubtful. The third estate which I reported last year as having been bequeathed to me in her will by an American lady has been taken away from us by the friend in question by the execution of a new will, her interest in Adyar having lapsed for reasons best known to herself and which it is not our business to inquire into. The investment in a large loan made by us on a Behar estate several years ago, and which, owing to the calamities of drought, famine and pestilence in that Province, has not yielded us a rupee of interest, seems now to be in a fair way of settlement. The estate was recently, by order of the Court, sold at auction and bought in by me at a price which is far enough below the estimated value of the property to ensure us the return of our capital with ten per cent. interest and a profit in addition.

Messages of Congratulation.

A cable despatch of Congratulation was received from Genoa, Italy and a letter from the General Secretary of the Australasian Section. Various telegrams from Branches and members in India were received during the sessions of the Society and of the Indian Section.

REPORT OF THE AMERICAN SECTION.

To the President-Founder T. S.:—The following statistics of the American Section cover the year from Nov. 1, 1902, to Nov. 1, 1903.

One Branch has been chartered; Providence T. S., Providence, R. I.

Four Branches have dissolved: Council Bluffs T. S., Council Bluffs, Iowa; Omaha T. S., Omaha, Neb.; Wachtmeister T. S., Washington, D. C.; Eastern Psychology Lodge T. S., Chicago, Ill. The last virtually amalgamated with the Chicago T. S. There are now 70 Branches in the Section, a loss of 3.

Members admitted during the year 415; resigned 25; died 13. The increase is 191.

The recent Convention transferred *The Theosophic Messenger* from San Francisco to Chicago and entrusted its editing to the National Committee. Communications should hereafter be addressed to National Committee, Editor, 5131 Washington Ave., Chicago, Ill.

Following Mr. Leadbeater's "Outline of Theosophy" came his "Man, Visible and Invisible" and his "The Other Side of Death," and still another work, "Some Glimpses of Occultism, Ancient and Modern," consisting of the new matter given in his 28 lectures at Chicago, is now being issued by the Theosophical Book Concern of that city.

Other than the continuance of Mr. Leadbeater's tour and the fortunate fact that it is to be prolonged until February, 1905, at which time he will sail for his visit to Australia and New Zealand, the Section has no momentous matter to report. Yet there is an item of interest in connection with the recent Annual Convention, held at the close of September. There had been arranged a series of eight or nine Post-Convention meetings, several each day and lasting for some days, whereat should be illustrated H.P.B. Training Class methods, Class and Branch work, &c., and including a Conference of Delegates with the National Committee. The attendance, the interest, the vigorous vitality of these meetings surprised even the projectors, the meetings were really *the* feature of Convention, and undoubtedly they will be provided at every Convention hereafter. As in the Convention of 1902, the spirit of genial harmony was so universal, so palpable, that it was commented upon by many.

At the present era a skilled lecturer and Branch-trainer, Mr. Thomas Prime, is giving his whole time to such work, his missionary sphere being now the Pacific Coast. A subscription at Convention, swelled by a gift of $ 1,000 from one member, will make possible much valuable service from several field-workers this year, and it is hoped that from these will arise one who shall be comparable to Mr. Prime and shall do in the East what he is doing in the West. If this enormous country could be adequately traversed, it might readily become a Theosophical garden. And assuredly the new sub-Race will need for its home a region thus thoroughly and fittingly prepared.

The recent Convention enthusiastically welcomed the President-Founder's suggestion that the White Lotus Day Celebration hereafter include commemoration of the services of prominently active Theosophists dying during the preceding year, and unanimously, adopted a Resolution endorsing it.

The Chicago Branch is now one of the largest in the T. S., having 246 members.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE BRITISH SECTION.

To the President-Founder, T. S.:—Until my return to England from India in February last, Mrs. Hooper most kindly continued to act as General Secretary and my heartiest thanks are due to her for the able manner in which she discharged the duties of this office. The growth of the Society has continued to be steady and satisfactory and the following new Branches, four in all, have been added to our roll, *viz.*, Lotus Blanc (Brussels), Newcastle upon Tyne, Southampton, and York, making our total number up to 42, including the Belgian and Spanish Branches, which, with your kind sanction, have continued to be affiliated to this Section, and are still represented on our Executive Committee by Senor Xifré and Dr. Mench. Between November 1st, 1902 and October 31st, 1903, 271 new members have joined the Section, 31 have resigned, 10 have died and 86 have lapsed.

The Annual Convention, held in July, under the chairmanship of the President-Founder, was most successful, though we all sorely missed Mrs. Besant's inspiring presence amongst us, as we have also continually missed it throughout the year. Several important subjects occupied the attention of the Convention, the most important of which, perhaps, was the question of the financial position of the Section, which for some years past has been very largely dependent upon guaranteed annual donations to make both ends meet. The donations have not been fully maintained, and as old contributors drop off, their place had not been

taken by new comers. The Executive Committee, therefore, were compelled to consider the whole position with earnest care and on the Report of the Treasurer, it was unanimously resolved to recommend to the Convention the increase of the Annual Dues from members of Lodges to 10 shillings and from unattached members to £1 and to abolish the present Entrance Fee of £1. After considerable discussion, the Convention by a large majority adopted these recommendations and decided that they should come into effect from May 1, 1904. It is my pleasant duty here to place on record the sincere thanks and appreciation of this Section for the help of our President-Founder, who generously agreed to limit the amount of the payments of this Section to Adyar to 25 per cent. of the Annual Dues calculated on the old basis, subject to the total sum remitted not falling below this year's total. For this substantial help in the task of putting this Section on a sound financial basis we are most grateful and trust hereafter to prove it in deeds as well as words.

In connection with our Convention the inaugural meetings of the Federation of European Sections were held ; one a business and the other a public meeting : the President-Founder presiding at both. Both were conspiciously successful and give promise that this fresh step in drawing closer the bonds of international solidarity between all the workers in our great movement will prove exceedingly useful and effective. In this connection I may add that the Executive Committee has recently appointed a strong Special Committee to represent the Section and to further the objects in view in every way. Of this Committee, Miss Spink has most kindly accepted the Secretaryship, and as she takes the greatest interest in the work, we feel confident that it will grow and prosper.

During the winter months Mr. Mead gave two most interesting courses of lectures at 28, Albemarle Street, on Tuesdays, dealing with "The Wisdom of Egypt in Greek Tradition" and "The Theosophy of Egypt in Greek Tradition," respectively. During the spring he also paid a six weeks' visit to Italy, where he lectured a good deal and helped on the work of our Italian brothers to the best of his power.

Miss Arundale also held a highly valuable class at the Headquarters for the study of the "Bhagavad Gîtâ," until her departure for India early this year, and Mr. Dyne continued his classes in Science, dealing with Dr. Bose's work, "Response in the Living and Non-living," and with "Cranial Psychology and Theosophy."

The Practice Debating Class, or class for Theosophical Discussion, also continued its meetings regularly, while the Social Committee, to which our most grateful thanks are due for its admirable work, again arranged for the usual Monday afternoon Question Meetings and also organised several "At Homes."

After his return in February the General Secretary gave a series of twelve lectures upon Mr. Myers' recent work, "Human Person-

ality," on Monday afternoons, taking the place of the usual Question Meetings, also delivering a course of six lectures on the same subject in Edinburgh in October, to very good audiences. Mr. A. H. Ward has continued his most valuable study class and Miss Lloyd her correspondence class, with great success.

The Blavatsky Lodge has held its regular Thursday and Sunday evening meetings throughout the year and the average attendance has been fairly good.

Thus the Head-quarters has been very fully utilised and, heavy as are the expenses which its upkeep entails, there can be no doubt that its central, convenient, accessible locality and good surroundings give to the whole Theosophical movement a dignity and position which is of the very greatest value to the cause and which could be secured in no other way.

Mrs. Hooper visited Bournemouth (twice), Plymouth, Exeter, Cardiff, Bath, Bristol, Manchester (twice), Didsbury (twice), Harrogate, Leeds, Bradford, Liverpool, Edinburgh, Glasgow, Newcastle, Hull, York and Middlesbrough, giving most useful and valuable help to the Lodge in each place. Mrs. Lauder visited Bath, Bristol and Southampton, doing similar work, and Miss Edith Ward paid very interesting and useful visits and gave lectures at Bath, Bradford, Middlesbrough, Edinburgh, Harrogate, Leeds, Didsbury, Liverpool, Manchester, Birmingham, Southampton, Bristol, Bath, Plymouth, Exeter and Bournemouth.

The Northern Federation held its usual quarterly meetings at Harrogate. In November 1902, Mr. Mead presided, and the meetings in February, May, July and October, 1903 were presided over respectively by Mrs. Hooper, the General Secretary, Mrs. Cooper-Oakley, on a visit from Italy, and Mr. Mead, the last-named also lecturing in Manchester during his visit to the North. Several of the Dutch members paid a welcome visit to the meetings in July.

The General Secretary included in his lecturing tour in May, besides the Federation meetings, lectures in Manchester, Liverpool, Bradford, York, Hull, Middlesbrough, Edinburgh, Glasgow, Sheffield and Birmingham. He also presided at the Meeting of the South Western Federation at Exeter in March and visited the various Lodges of the Federation.

The Federation of London Lodges held its meetings at 28, Albemarle Street, in January, April and October, under the presidency of Mr. Sinnett, Mrs. Hooper and Captain Lauder, and like the other Federations has proved very useful in promoting co-operation and the feeling of unity among the various Lodges.

Mr. George Arundale, who had for some months held the post of Joint Assistant Secretary, accepted an appointment as Professor in the Central Hindu College, and left us at the beginning of 1903 with his aunt, Miss Arundale, to take up his new duties. We have thus lost two most valuable workers by transfer to other spheres of

activity; while more recently a sad accident has removed from this plane Miss Louisa Shaw of Harrogate, one of our most devoted, earnest, reliable and valued workers, who for seven years had been Secretary of the Harrogate Lodge, and had rendered invaluable service to the cause of Theosophy throughout the North of England.

The Lending Library has continued its most valuable and useful work, under the able direction of Miss Lloyd and Miss Gaines, and is steadily increasing in the area of its usefulness. Ninety-two fresh subscribers joined it during the past year, and fifty-two new books were added to its shelves.

The principal additions to Theosophical literature during the past year in England have been Mr. Leadbeater's books: "Man: Visible and Invisible;" and "The Other Side of Death," in addition to a series of his Chicago lectures which have been issued in pamphlet form; while Mrs. Besant has only published in book form two of her lectures this year, *viz.*: "Theosophy and Imperialism," and "England and India," though she has contributed a most valuable series of articles to the *Theosophical Review*, which has well maintained its usual level of value during the year. Mr. Mead has issued a substantial volume dealing with his early Christian researches and entitled "Did Jesus live 100 B.C?" The London Lodge Transactions comprise a study by Mr. Sinnett, "The Constitution of the Earth," and Mr. Scott-Elliot's "Law of Sacrifice." Several very useful pamphlets have been published by the Harrogate Lodge including three by the late Miss Louisa Shaw and one on "Theosophy and the Churches," by Mr. Hodgson Smith, being the concluding lecture of a most valuable series given (with the exception of Mr. Smith's) by members of the chief Christian churches under the auspices of the Harrogate Lodge.

In conclusion, it only remains to say that we have every reason to feel satisfied with the steady progress of the movement, with its regular growth in numbers, and what is of far more importance, with the earnestness and quality of its membership. We are, I think, on the eve of entering upon a new phase of our history as regards the general attitude of the thinking world towards the studies which engage our attention, and great, nay almost incredible as has been the change in the last twenty years, it will seem little indeed when we again come to look back over twenty years and measure the ground which we then shall have travelled over. But for ourselves, for the movement in which we are each of us a living cell, the next few years will bring the answer to that all-important question, the question whether we are strong enough, devoted enough, patient enough, large-hearted and open-minded enough to accomplish the great task committed to our care, to achieve that fusion of the higher development of the intellect with the quickening and the growth of the deeper spiritual nature within us, which is the very essence of the

next onward step in the evolution of the human race. For we are the pioneers of that New Day, and it is our privilege and our immense responsibility to catch the first stirrings of that fresher and more living air whose breathing ever heralds the coming of dawn; and just in proportion as we fill our lungs with that new inspiration, and quicken our hearts to respond to the pulse-beat of the new life, so shall we truly fulfil our mission and achieve the purpose for which we have been gathered together.

BERTRAM KEIGHTLEY,
General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S. :—The facts and figures given below will speak for themselves as to the work of the Indian Section during the year ending 30th September 1903; they will no doubt form a mere skeleton, but ought to suffice for your purpose, as they will give you a fair idea about the nature and extent of that work and a comparative view of the situation in India.

Twenty-one new Branches have been chartered, and as many as 27 old and dormant ones waked up into activity—while only 17 went to sleep. The total number of Branches at the end of the year is 284 including dormant ones. There have been 730 new admissions, whereas the loss by resignation amounts to 25 only. 69 however passed away by death and 15 dropped out by apathy. But the total number of members in the register down to the close of the session is 7,596: the increase during the year under report being 621.

The literary activity of the Section is represented by the publication of the following books and magazines.

Books translated :—

"The Place of Peace"	... ...	In Gujarati.
"Invisible Helpers"	... ...	Do.
"Light on the Path"	... ...	Do.
"Sanatana Dharma Catechism"	...	In Bengali and Hindi.
"Death and After"	... ...	In Bengali
"The Twelve Minor Upanishads"	...	In Tamil.
"The Building of the Cosmos"	...	In Urdu.
"Sri Ramachandra"	... ...	In Gujarati.

Books published :—

"Daily Practice of the Hindus"	... In English.
"Sunday Class Diary"	... ... Do.
"Theosophy and the Theosophical Society"	In English.
"Satpancha Choupai"	... ... In Hindi.
"Value of Devotion" and "Gurus and Chelas"	... ... In English.
"The Yoga of Action," by Dreamer	Do.

"Iswara Bhakti"	... ...	In Canarese.
"Margpadesha Mala"	... ...	By the Surat T.S.
"Hridaya Vinod"	... ...	Do.
"Man's Conditions after Death"	... ...	In Gujarati.
"Life of Zoroaster"	... ...	Do.

Magazines :—

The Pantha	... ...	In Bengali.
The Theosophical Gleaner		... In English.
The Brahma Vidya Prachārak		... In Hindi.
The Prasnottara	... ...	In English.
The Chenág	... ...	Gujarati.

The work of Inspection of Branches has been more systematic and thorough than ever before and we are thankful to the generosity of a few of our members for improvement in this most important department of our activity.

Mrs. Besant lectured at	... ...	Twenty-six places.
Miss Edger at	... ...	Fourteen places.
Mr. F. T. Brooks visited	... ...	Two places.
M.R.Ry. K. Narayan Swami Iyer visited	... ...	Twenty-two places.
M.R.Ry. A. K. Sitaram Sastry	...	Thirty-one "
" T. Lakshmi Narayan Iyer	...	Eight "
Rai Pyare Lal Sahib visited	...	Four places.
Pandit Bhawani Shanker visited	...	Twenty-four places.
Babu Hirendra Nath Dutta visited	...	Eight "
Mr. G. B. Vaidya visited	... ...	Three "
Mr. S. G. Pandit "	... ...	Thirty "
Babu Purnendu Narayana Sinha	...	Three "
Rai Iswari Prasad visited	... ...	Three "
Babu Sawan Mal "	... ...	One place.
And myself "	... ...	Eight places.

Nor have we done badly in the matter of finance, the income under the various heads being :—

	1903-1904. Rs.	A.	P.
... ...	... 5,763	8	0
Entrance fees	... 6,955	1	0
Annual Dues	... 161	10	0
Receipts from *Prasnottara*	... 108	10	0
Garden	... 792	11	6
Boarding Receipts	... 112	13	0
Interests on Deposits	... 761	7	0
Rent of Buildings	... 15	6	6
Miscellaneous			

Donations to :—	Rs.	A.	P.
The General Fund	2,666	9	9
Travelling	738	11	0
The Convention	553	7	0
Dispensary	272	1	0
White Lotus Day	30	0	0
Inspection	1,373	0	0
Royalty on H. P. B.'s Books	408	12	0

and the nett increase over last year's receipts being Rs. 5,806-5-4 including donations received for the Building Fund.

But the most noteworthy features of the year's activity are :—

(1) The Registration of the Section, which gives us a legal status.

(2) The forming of three different Federations of T S. Lodges, *viz.* :—

(i) "The Bhagirathi Federation" in Bengal;

(ii) "The Federation of the Tamil Districts," and

(iii) "The Madras Central Districts Theosophical Federation" in Madras, which is a sure sign of the growth of interest at the various ares of the circle.

(3) The marked improvement in the *Prasnottara* under the able Editorship of Mr. Arundale.

Among other things may be mentioned the realization of Rs. 2,000 from the Maharaja of Kashmir out of the Rs. 12,000 promised by him, the connection of the Section premises with the waterworks which adds greatly to the convenience of its ever-increasing inmates; the success of our Charitable Homœopathic Dispensary; the completion of the Shrine and Puja rooms; and the construction of Lodge-buildings by some more of our Branches.

I hope you will find these facts and figures gratifying and full of promise for the future as well. But what strikes me as more gratifying still, is the absence of a single cloud from our Sectional firmament during the whole of the year, the steady and continual progress which the movement has made, and the way in which our Head-quarters have drawn visitors from all corners of the globe, tending to make the Brotherhood of man an accomplished reality rather than a distant dream.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

To the President-Founder, T.S.:—In July of this year a new Lodge was formed at Hernosand. The number of Lodges is now 15. There are 88 new Members. Those who left during the year are 62. 60 resigned and 2 have died. Increase since last report 26.

In 1902 the *Teosofisk Tidskrift* was published monthly in numbers. We have also had "Outline of Theosophy," by Mr. Leadbeater translated into Swedish, and "Esoteric Christianity," by Mrs. Besant, into Danish. Other works are also being prepared. The various Lodges are doing good work, some members being very zealous.

According to resolutions last year a Special Committee was formed for exchanging lectures and papers with various Lodges, and the plan is much appreciated.

During the Spring and beginning of Summer this year, the Section had the great pleasure of receiving a visit from its Honorary Member, the Countess Constance Wachtmeister, who visited most of the Lodges in the Section. All the members have expressed their great thankfulness for having had the pleasure of receiving her, and everywhere the Countess seems to have been able to rouse the members' own interest to life and stronger activity; in several places she has even prevailed upon more than one outsider to interest himself and help our work by joining the Society. It was moreover, through the Countess' visit to Hernosand that this Lodge was formed. The Section is most gratefully indebted to its Honorary Member for her having given a munificent subscription for the publishing in Swedish of Mr. Leadbeater's latest work, "The Other Side of Death."

With the sum (£20) which the Section received through you, Mr. President, for propaganda work, the Executive Committee arranged a lecturing tour by Mrs. Helen Sjöstedt from Götheberg, which is specially intended for the Northern Lodges of the Section, and some other places where we believe an interest is being taken in Theosophical teachings. This tour, which is going on at present, is giving good results; there seems to be every reason to hope it will afford encouragement and support to members, and help others to seek the truth.

Our Section extends over a vast area, and comprises four different countries. There are under these circumstances, a great many members who do not belong to any Lodge, but are Unattached and lack opportunity to meet with people of the same opinion in order to exchange thought with them. With a wish to remedy in some degree such cases of isolation, opportunities have been given these members to enter into correspondence with others. Many have availed themselves of this and expressed their great thankfulness for such an advantage having been procured for them.

In many new places in the Scandinavian countries we notice a great and increasing interest in Theosophy, and also a few clergymen are making enquiries into the subject. Last Whitsuntide the Section celebrated its Annual Meeting in Christiania, the capital of Norway. It was well attended, representatives from all four Scandinavian countries being present; several good lectures were delivered, and generally strong and devoted

brotherly feeling prevailed throughout. Lastly, I beg you, Mr. President, to present to the Twenty-eighth Annual Meeting a warm and brotherly greeting from the Scandinavian Section. Though separated by distance, we are near you in thought, and wish you every success in your work. We deeply feel our obligation for all we have received, and our sincere desire is to be able to make some little contribution to the great common work.

ARVID KNÖS,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder, T. S.:—For the second time I have the pleasure of handing you the annual returns of the Australasian Section. Herewith you will receive the tabulated summary of Branches with the number of members in each, and the usual statements showing additions to and removals from the roll during the year. From these you will see that there are thirteen Branches as before. I regret to have again to send you a long list of removals, chiefly by dropping out. We have during the year admitted 63 new members, reinstated 6, and admitted 4 from other Sections. This is against 33 new members last year, and 55 the year before. All our Branches can be reported in active work excepting Rockhampton and Newtown (Sydney). The former place has gone through a severe strain owing to the great drought, greatly reducing its population, and establishing a chronic anxiety about material things very hard to break through. The failure of Newtown to reach the immense population around is a matter of lack of suitable members to meet the public in platform work, and the unsuitability of their quarters (a private dwelling) as a centre for active propaganda. The chief points of growth in new members this year have been Adelaide, Fremantle, Perth, Brisbane and Cairns. The visits which have been paid to some of these Branches may in a measure account for this. Adelaide had not been visited by a General Secretary for many years, and Perth and Fremantle never before. The number of members struck off the roll appears large, but we are still dealing with a rather heavy accumulation of indifferent members who, weeded out year by year, would not attract notice. In a country of such magnificent distances, where also the population is largely nomadic, it is difficult sometimes to keep moving members in view, or to sustain the interest of those isolated ones who do not meet a fellow-student once during the year.

Convention.—Our Convention at Easter this year was held at Melbourne, and was a very successful gathering, though, as usual, there were still too many Branches unrepresented except by proxy. The time and money required to cover the long distances between

the chief cities of the states will always militate against these Annual Conventions. The principal business this year was the laying of plans for visiting and lecturing tours for the next two years, and the arrangement for carrying on the issue of the Sectional Magazine. In the course of my subsequent visit to Branches not represented by a Delegate, a great feature was made in the report given by them of the undoubted stimulus and encouragement derived by all members present at the meeting, and of their having carried away with them a spirit of comradeship and brotherhood by contact with each other which was felt on all sides to be most inspiriting. It is my belief that delegates on returning to their Branches carry with them from these annual gatherings a fresh inspiration for the year's work which those Branches not represented would be without.

Activities.—Beyond the usual Branch routine of meetings and lectures, the chief item has been a round of visits by myself to such of our Branches as were not visited last year. On my way to Convention in April I visited Hobart and Launceston in Tasmania, spending a week in each place. After Convention, and a stay of about two weeks in Melbourne, a fortnight was given to Adelaide, and somewhat over three weeks to Fremantle and Perth in Western Australia, a distance by sea from Sydney, including the detour to Tasmania, of very nearly 3,000 miles. On the return journey a fortnight was given to visiting some of the country districts of Victoria, of doubtful value however, owing to the inclemency of the weather in Victoria in mid-winter. Public lectures were given at all places visited, and a considerable quantity of literature sold at the various meetings—the audiences at Perth being the largest the writer had ever addressed. This success was mainly due to the splendid newspaper reports which were given us throughout Western Australia. By arranging at the outset for interviews by a reporter from each of the leading papers, a full report of which appeared as an introduction to the lectures, a splendid start was made in each place. The efforts of the members everywhere to secure the success of the lectures and meetings generally deserve my cordial acknowledgment, and I brought home with me a feeling of strength from their loyalty and brotherhood which should always pervade us in a cause such as ours. If any one thing more than another is of value in these visits it is that workers at all centres are made to feel that our movement is world-wide and not merely parochial. In connection with country activities, mention should be made of the lectures given during the year at Ballarat and Bendigo in Victoria by Mr. and Mrs. Hunt.

Literary Work.—We have continued our small magazine the same as usual this year. A stricter attention to collection of subscriptions has shown somewhat better financial results for "T. in A.," but the paper still pays only two-thirds of its cost; however the majority of us are convinced of its great usefulness especially in out-of-the-way corners of the continent. These local publications are

often the only means whereby some country members can ever see what is going on.

Branch Activities.—It is easier at some centres than at others to reach the public by Branch work. Some public propaganda is however an essential to vitality, and growth comes in proportion. At Fremantle, Perth, Hobart and Launceston the great need is a central room for the work. In Western Australia the press is not unfriendly and would always give occasional notice to a well-established lecture room. The Tasmanian press is less inclined to help us, but all these Branches will move ahead when in well known and central quarters. Adelaide has a capital room centrally and beautifully situated and could some more of the members develope qualities as public speakers they would hasten the good future before the branch. Regular public meetings are held once or twice a week. Melbourne has a full list of meetings, and gives a public lecture in an outside hall right in the centre of the city, every Sunday night. Their book depôt is very active, and every chance is embraced of carrying work into the country.

Ibis Lodge.—This Branch pursues a steady course of work in a suburb of Melbourne. Its labours are more with members and students than with the public. They issue a capital syllabus of papers, and do an excellent work in their neighbourhood. Brisbane continues its public propaganda much as usual. It has to work against a hostile press, and to fight an atmosphere of conventionalism to reach the better classes of Society. At Cairns Mr. Mayers has kept us constantly before the public in the press, taking every chance offered, and raising discussions which sometimes occupy many columns of their space. At Sydney the audiences at the Sunday public lectures have grown so as to compel the consideration of a larger room in the near future, Attendance at the other weekly meetings is also much larger than last year. We have to record the retirement, owing to old age and failing health, of their venerable President, Mr. George Peell, whose many years of loyal service will always remain in the memory of all who have been associated with him in the pioneer days of the T. S. in Australia. Charters Towers—*cum* Townsville—has this year suffered a severe loss by the departure for America of Mr. M. J. Whitty, the pioneer of the work there. By this removal Townsville becomes the real centre of the Branch work, and the energy of the members there promises to gather renewed vitality out of the trial they have undergone.

Book Depôts.—We have now six Branches with depôts of books for sale, at three of which a considerable output of literature is constantly going on. From the data available, we are unable to give figures, but all round there has been a marked increase in sales. At head-quarters the increase has been nearly 50 per cent. At even a small centre like Cairns the constant energy of the Secretary has obtained sale for a quantity of literature which would do credit to a large branch.

Prospects.—With Miss Edger lecturing for us next year, and Mr. Leadbeater touring the Section in 1905, we shall probably be having a very active time for two or three years to come and, although it may try all our resources to the utmost to carry out our somewhat ambitious programme, we have every confidence that we shall see it through.

W. G. JOHN,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President-Founder T.S. :—I have pleasure in announcing that two new Branches have been formed during the year, one in Napier, for the purpose of study, and one in Auckland, called the H.P.B. Lodge, which has taken the place of the Waitemata Branch. The latter Branch charter was surrendered on the formation of the former.

During the year, 29 new members have been admitted, 11 have resigned, 13 lapsed, 1 transferred, 1 died, making an increase of 3.

The Convention held on the 2nd January in Dunedin brought some changes. M. Harold Large, B.A., Cambridge, was appointed Assistant General Secretary, and the *N. Z. Theosophical Magazine* which had hitherto been edited by Mrs. Draffin, except for nearly a year past during her severe illness, when it was taken in hand by several of the Auckland Branch members, was transferred to the N.Z. Section. The Magazine has since been a powerful lever for organisation and propaganda work. Although the circulation has increased to 700 it does not pay its way. At the present time it seems of greater moment to keep before us the question, "What will help the work as a whole?" As a literary production it will do little more than increase the interest in the larger Reviews and Magazines which are quite sufficient to supply the intellectual, scientific and artistic needs of the Theosophical world. As a propagandist Magazine it will be a messenger to keep our members aware of the local activities and bring about more and more of that co-operation we all need. In order to keep the Magazine going we have adopted the suggestion given out by you, Sir, during your visit to New Zealand some years ago, of "a penny a day" contribution from each member. This penny a-day scheme covers the whole financial field, and will when complete solve our financial problem. Two Branches—, the H. P. B. which has unanimously taken up the scheme, and Dunedin—have led the way. The others have not yet realised the importance of it. Contributions already represent an income of £75 a year. Many of the contributors are very poor and have hard work to keep up their payments but so far all have done so joyfully and coupled

their doles with kind thoughts which serve, more than they know, to promote the well-being of the Section. The value of the scheme has been seen by several non-members who have joined the Society afterwards.

Miss Edger has begun her lecturing with us and afforded in each series an intellectual treat which has already done much good.

Branch work has been varied throughout the year. Beginning with the Auckland Branch, the Lecture record shows up well. The H.P.B. Branch has grown up to meet a new demand—the Christian side of Theosophy wants emphasising—and after six months of study has now begun outside work. In Wellington some of the younger members from the Birmingham Lodge have aroused the public and prepared themselves for new and greater efforts. Christchurch on the contrary is for the time inactive, having suffered from a too rapid growth in the past, which ere long we hope to see changed for the better. Dunedin has done steady work throughout the year: there is a strong nucleus whose co-operation has been marked. From this centre a group has gone to Invercargill to carry the same loyal and earnest spirit. From Wellington to New Plymouth in the North Island, and Wellington to Napier the work has followed the railway in a Y, with Woodville and Pahiatua at the junction.

Activity is apparent in Gisborne on the East Coast and at the Kawhia Settlement in the West, also Nelson which is in touch with Wellington. These among the isolated towns. The *terra incognita* to the North of Auckland is showing life. We can now report that in New Zealand from the North Cape to the Bluff, from the East Cape to Egmont there are members all eager to carry the glad tidings of Theosophy, co-operation and harmony. It seems as if there will be a fusion of the intellectual and higher emotional aspects of life working along the lines of the great social evolution now manifesting in this country.

C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S.:—It is a great pleasure to me to be able to send you again a very favorable report of the Theosophical work of our Section. Very sorry I am that the past year has in one respect been a very sad one to us on account of the departure of Madame Meuleman, our great friend and teacher, which loss was already touched upon by you in a note in your last Annual Report. Although we miss the cheering face of Madame Meuleman as well as her wise counsel, we have tried to the best of our ability to continue the work she loved so well and we may say that although she is not present in the body she continues to pour her love and her power on the movement in Holland. As you well know, her body

was cremated at Hamburg on the 26th November of last year, in the presence of 24 members of the Dutch and several members of the German Section.

Since my last report the Dutch Section has added five new Lodges to her number, two of which, namely, at Nymegen and Hilversum are situated in Holland, whilst the other three, namely, at Soerabaya, Buitenzorg and Djokdjakarta, are situated in the Dutch East Indies, so that we are fourteen lodges in all.

The addition of members during the past year up to 30th April of this year has also been very satisfactory. 169 new members joined, 4 who had resigned joined again, whilst 2 were transferred from other Sections. On the other hand we lost one member by death, 23 resigned, 3 were taken off the Registers, and 4 were transferred to other Sections.

Thus 175 new members joined whilst 33 had to be deducted so that the real addition to our numbers during the year is 144.

On the 30th April 1903 the total number of registered members in the Netherlands was greater than in any previous year. It has not been a sudden growth but a steady one, which I to a great extent attribute to the use made of the study classes, which are continually and regularly held by all the Lodges, not alone for members, but also for others interested in Theosophy.

Our literary activity has been, thanks to the zeal of our Theosophical Publishing Society in Amsterdam, very great indeed during the past year.

The following publications were issued :—

Annie Besant's "Ancient Wisdom," translated by Ada Waller.

C. W. Leadbeater's "Outline of Theosophy," translated by C. Dijkgraff.

C. W. Leadbeater's "Mental Plane," translated by Joh. van Manen.

Annie Besant's "Second Series Lectures," translated and stenographed by Dr. J. J. Hallo.

A. P. Sinnett's "Incidents in the Life of Madame Blavatsky," translated by Henri van Ginkel.

H. P. Blavatsky's "Secret Doctrine," numbers 5, 6, translated by Johan van Manen.

Vol. XI of *Theosophia*, 12 numbers.

Further produced in Semarang by Mr. P. A. van Asperen van der Velde, 12 numbers *Theosophy*, of the Dutch East Indies, whilst a Second Edition of "Reincarnation," by Mr. M. Reepmaker was issued at Rotterdam.

Our Seventh Annual Meeting we had the pleasure of seeing opened by the President-Founder, on which occasion he addressed some warm-hearted and well-chosen words to the Dutch members. In the afternoon of the same day the Section presented him with a beautiful black ebony wooden casket, with brass and silver ornaments

and inlaid with coral and precious stones, to serve as a receptacle for the album which was presented to the Colonel on his 70th birthday and which we hear has been placed in the Library at Adyar.

You will be aware that at the last Annual Meeting of the British Section it was resolved that the next International Theosophical Congress should be held at Amsterdam, and most likely it will take place in the latter end of June next.

We hope Mrs. Annie Besant will be in Europe at that time, and she has promised that if such is the case she will take the chair at the Congress meetings. May the activities of the Theosophical Society continue to increase all over the world; may the Theosophical ideas get more and more hold of the human mind, so that love and affection, peace and good will can take the place of envy, hatred and strife. Therefore we send you our best thoughts and our kindest wishes for the success of your Annual Convention, so that year after year the power and the strength of this great movement may be shown, a movement that the Great Spiritual Teachers of the Human Race have started for the benefit of the world.

W. B. FRICKE,
General Secretary.

REPORT OF THE FRENCH SECTION.

To the President-Founder, T. S.:—I have the honour to report the activities of the French Section, T. S., during the past year as follows:—

Three new branches have been formed; the "Vidya," at Nice, on the 27th November, 1902; the "Philalethes," at Geneva, on the 12th of January, 1903; the "Sofia," at Sofia, in Bulgaria, on the 12th of February, 1903. The total number of Branches belonging to this jurisdiction is now 20; 108 new members have been admitted during the year, 44 have resigned and 6 deceased.

The *Revue Théosophique Francaise* (formerly the *Lotus Bleu*), and the *Bulletin Théosophique* have regularly appeared throughout the year. In our literary department the other work done has been the publication of "L'Islamisme et son Esotérisme," by an F.T.S. and "Les Mystiques devant la Science," by L. Revel, both original works, and the following translations: Mrs. Besant's "Esoteric Christianity," "Introduction to Theosophy," and "Some Difficulties of the Inner Life," and Mr. Leadbeater's "Man Visible and Invisible" and "An Outline of Theosophy."

The result of the activity of the French Section in the past year is not manifested in a considerable increase in the number of Members but, as in the past, is rather to be appreciated by the quality of our recruits and above all by the progressive awakening of signs of help and devotedness in Paris and in the provincial Branches.

A group of precious co-workers have just come forward who share in the teaching of the Sunday Conferences and weekly Lectures, so that the Section no longer depends, as in the past, on the General Secretary, seconded by a few old devoted Theosophists, but can henceforth walk alone, a most promising event for which we are most happy.

Theosophical ideas continue to permeate slowly, but steadily the scientific mentality. Such a book as "La Philosophie de l'Effort" recently published by Mr. Ar. Sabatier, Dean of the "Faculté de Theologie Protestante" of Montpellier, could easily pass, with theosophical terms excepted, for the work of a learned member of the Society.

On the other hand, physicians and physiologists continue the study of the tissues and seek for the Life in the molecules and even the atoms, narrowing unceasingly the field of the theories of automatism and of unconsciousness in matter endowed with qualities recognized as lofty, but the origin of which is not sufficiently sought for.

For instance, Mr. Dastre in his work "La Vie et la Mort" finds intense life in Crystals, considers them as real germs which reproduce in their solutions, and proves that the sterilization of the same by flame kills them and annihilates their crystallogenic functions, just as microbes cease to multiply after the sterilization of their culture-serum.

The "Energy" as conceived by Mr. Dastre possesses all the Power and Intelligence of our "Logos" and so it becomes easy to replace his scientific name by the theosophical substitute. One of our Members, an engineer, has recently delivered an interesting Lecture on this subject at our Sectional Head-quarters.

Roman Catholicism evolves also, and if the transformation has not yet reached the summit, if Rome remains immovable in her dogmatic fortress, the mass is in a ferment and efforts towards toleration and union are manifested by useful results. A Society has been formed by a Catholic Committee at Grenoble for the propagation of associated prayers for religious, political or inter-confessional peace, and for the union of Christian Churches in particular. This Society is under the direction of a Catholic priest and it invites other religious bodies to found analogous associations in order to attain as soon as possible unity between men. "O Father, let them be one as we are One."

For this purpose, this association requires from its members half an hour of prayer, weekly, on Saturday evenings or nights: it invites them to exchange printed matter as well as letters, to study together and mutually to help members and associations.

We have had the pleasure of having in Paris during the course of the year, Countess Wachtmeister, for some months, and Mr. and Mrs. Mead for a week, during which time Mr. Mead gave an interest-

ing lecture at Head-quarters on one of the subjects he has most studied.

Finally, the most agreeable event of the year has been the prolonged stay in Paris of our venerable President-Founder, who shed forth upon all, his warm atmosphere of sympathy, and who in his turn has been able to appreciate the gratitude and affection of the Members of our Section. We beg to offer to him our sincerest wishes, and equally the same to Mrs. Besant and to our Brothers of the Indian Section, so largely represented at the Convention at Adyar.

TH. PASCAL,
General Secretary.

REPORT OF THE ITALIAN SECTION.

To the President-Founder, T. S. :—I have been asked by the General Secretary to send you a detailed report of the work done in Italy during the year, and to report the progress which Theosophy is making. The first point to notice is a development in Sicily. One of our English Members, Mr. Swinton-Hunter, spent some weeks there in January, and after that an invitation was sent to me to go, and I went and a small group of earnest students was formed, with the Advocate Sulli Rao at the head. Later on in the Summer Signor Amendola gave some very good lectures, and I believe that during the early Spring, a good Lodge will be formed: a small library has already been started. This is the first opening that we have had in Sicily, and it promises well. One curious feature in Italy is the way the Military and Naval officers are joining the movement; one Lodge is officered by Military men; and a good many others are interested in the studies, we have a dozen members who are officers in the Italian army, and six who are Naval officers. It will be noticed that the publication of *Teosofia* has been stopped. This was done at the urgent recommendation of the well-known Astronomer, Prof. Parro, and various other thoughtful members, who considered that a small publication of that kind was a danger to the Society in Italy: as it gave too much information about the Society, and was not sufficiently strong to withstand any attack made on it.

The admirable review conducted so ably by our distinguished Member, Dottore Cervesato is making most splendid progress, and is doing the most valuable work in preparing the general public for Theosophical ideas. The latest demand for it has come from Burmah. The translation work has made much progress and, besides the list of books already translated, we have had, Mrs. Besant's, "Thought Power" and "Reincarnation," published last spring; Mr. Leadbeater's "Outlines of Theosophy," and his "The Other Side of Death;" Dr. Pascal's Lectures at Geneva; and at this moment, we have "The

Daily practice of Theosophy," by the Countess Wachtmeister; "Light on the Path" and "Esoteric Christianity," by Mrs. Besant; as the new books for this coming season; and for the general public we have "L'Inconnue," by Cammille Flammarion. The first edition of "Sapienza Antica" (the "Ancient Wisdom")is nearly sold out, which shows a tolerably large outside demand and is a good sign to us.

The work for this year is now beginning, and I hope that it will be a year of fuller work and more serious development.

We have had one serious loss, the Count Gamba, one of the most respected of the Roman Senators, has passed over to the "Great Majority." He had been a materialist all his life, and in Theosophy he had found his first possibility of a scientific belief. His last spoken words to his poor wife were "Che Gioia." So I hope that he had already had a glimpse of the spiritual life.

I beg to thank you, dear Mr. President, for the beautiful suggestion you have made, that the 8th of May shall be a commemoration day for all our dear fellow-workers who pass out of their bodies, and who are yet living and working. Your suggestion meets with the warmest approval here.

And now, I only add a word of warmest greeting to all Brothers, known and unknown, in our Indian land; I congratulate you in the name of the Italian brothers for all your noble work, and in their name I send the warmest greetings of Theosophical Italy.

ISABEL COOPER OAKLEY,
President, Executive Committee.

Note.—The total number of Italian branches is now 12; number of members admitted during the year, 47; net increase of membership, 31. The following works have been translated: Mrs. Besant's "Reincarnation," "Thought Power," "Esoteric Christianity;" Mr. Leadbeater's "Outline of Theosphy;" M. C.'s "Light on the Path;" Countess Wachtmeister's "Theosophy in Daily Practice;" M. Cléré's "Ce que c'est la Theosophie;" the last named from French, the others from English. As to the general activities and future outlook, Signor Decio Calvari reports them as promising.

REPORT OF THE GERMAN SECTION.

To the President-Founder, T. S. :—With my fraternal and most cordial greetings I have pleasure in submitting to you the Annual Report of the German Section of the Theosophical Society.

A new branch has been formed at Weimar, under the title of the Weimar Branch of the T. S.

The total number of branches in Germany and German-Switzerland is now 11; 47 new members have joined during the year and two resigned. Miss Marie V. Sivers (Motzstrasse, 17, Berlin W.) has been elected Assistant to the General Secretary.

In the month of June last there appeared the first number of a new monthly magazine, *Lucifer*, under my editorship. It is published at Motzstrasse 17, and is dedicated to theosophical propaganda in German-speaking countries. Our old organ, *The Vâhan*, edited by Herr Richard Bresch, at Leipzig, has continued to appear as usual.

A new work entitled "Christendom as a Mystical Fact," by myself, has been published, and another, "Theosophy, a Picture of the World and the Destiny of Man," is in preparation by me and will shortly appear. The following translations have been published: Mrs. Besant's "Esoteric Christianity," Mr. Leadbeater's "Astral Plane" and "Outline of Theosophy."

On the whole I venture to say that we are authorized to entertain the best hopes for the future. I myself am doing my best to aid in propagating Theosophy in Germany, lecturing in Berlin and in other towns. We hope to form within the next few weeks branches at Colu and Nurnberg.

Our work is difficult as so many of our old members are reluctant to enter upon the work of propaganda in the present state of German thought, but I am fully persuaded, after considering all sides of the question, that positive work must overcome all obstacles : at the beginning success will be slow, but the movement will become stronger as it acquires momentum. With my whole soul I promise to do everything in my power to forward it.

RUDOLF STEINER,
General Secretary.

SOUTH AFRICAN REPORT.

To the President Founder, T. S. :—As there will not now be at my disposal sufficient time to prepare a thoroughly comprehensive report of our doings and proceedings during the last year—which has been a year of considerable activity—I will content myself by conveying on behalf of this Branch our hearty good wishes and fraternal greeting to your honoured self and to all those assembled at your convention.

We hope that it may be our privilege to be the means of furthering the cause of Theosophy in this part of the world, and trust that under the guidance of the Masters we may be enabled to rise to the performance of whatever may be required of us.

From the remnant of our former organisation, numbering about seven members, during the last twelve months we have raised our membership (associates and ordinary members) to 122. The *South African Theosophist* has been started on what we trust will be a prosperous and useful career.

A very fair library has been got together, and twice during the period above mentioned have we been obliged to move to larger quarters. Regular lectures, and Enquirer's and other meetings have been inaugurated, as well as regular study-classes. Agents for the 'Theosophical Publishing Company' have been found in a Johannesburg firm of booksellers and quite a large quantity of Theosophical literature has been absorbed by this community.

The first annual convention of the re-organised Branch will be held next January when a full record of our activities, &c, will be presented by our President to the annual General Meeting, a copy of which reports, &c. will be duly forwarded for your information.

I cannot conclude without expressing our appreciation and thankfulness that Miss Pope has been allowed to come and assist us in our work in this field, and only trust that our Branch will develope —as it shows signs of doing—into a strong and useful Section.

FRED. W. BELL,
Hon. Secretary Johannesburg Branch T.S.

SOUTH AMERICAN REPORT.

To the President-Founder, T. S. :—The Theosophical movement in South America during the present year, shows a satisfactory result. Five new branches have been formed, *viz.*, in the island of Cuba, Concordia T. S. at Havana, Fraternidad T. S. at Banes ; in Chile the Annie Besant T. S. at Combarbala ; in Uruguay the H. P. Blavatsky T. S. at Montevideo ; and in Perú the Lima T. S. at Lima. Total branches in South America 12. Total members 126, of which 36 are new. Independent members 4. Retired 2, Deceased 1.

Two more branches are in formation one in Cuba and one at Montevideo (Uruguay)—The Havana T. S. at Havana has changed its name to Annie Besant T. S.

As to propaganda work, the principal promoters have been the same as in years past, Mr. Alejandro Sorondo and Mr. F.W. Fernandez at Buenos Aires, old and faithful soldiers in our army. In Cuba Mr. Masso and Mr. Hipolito Mora have done splendid work.

After the formation of 3 branches in Chile and the appearance of its corresponding review, Theosophy has been introduced in the city of Montevideo. A well organised and active branch has been the outcome of this effort, together with the foundation of a special school of Theosophy, managed by Mr. Juan A. Viera, to which 20 students belong at present. A former spiritual circle called Fraternidad Universal has donated its library containing not less than 600 volumes, under certain conditions, to this Branch, H. P. Blavatsky T. S. Total sessions of this lodge 50.

The Vi-Dharma branch at Buenos Aires held its monthly lectures regularly. The audience is increasing and a selected number of Anglo-

Saxon friends is generally present—Mr. Alejandro Soroudo, Mr. F. W. Fernandez and Miss Emilia M. Salzá, a very able young lady professor have spoken on the following themes: "The Seven Sheaths of Man," "Karmic law," "The Planetary Chain," Difference between Theosophy and Spiritism, "Man from his Origin to our Days," "The Place of Theosophy in Modern Society," "Impressions Gathered through Theosophical Readings," etc. Sessions have been held every Friday and without interruption.

The Luz T. S. has dedicated itself towards studying the "Secret Doctrine."

Several pamphlets of propaganda have been published at Buenos Aires, Rosario, and Chile. The donation of £ 10 so kindly sent to us by our respected President, and other smaller amounts given for such altruistic purpose have been accepted with thanks and invested in this channel. *Philadelphia* the leading South American Theosophical Magazine has greatly improved in reading matter and now appears in nicely finished volumes. The *Argentina*, an interesting weekly paper, with a wide circulation, has published some very good articles on Theosophy. The result is shown by a great many inquiries received from the remotest Provinces of the Republic.

A general increasing interest for Theosophy is noted all through South America, and our next move will be to act more directly on the English-speaking public in Argentina, which is now prepared to receive the teachings of truth and wisdom.

With the most respectful regards from all brothers in South America, to our dear President, I beg to join with my sincere wishes for your health, welfare and peace.

LUIS SCHEINER,
Presidential Agent.

REPORT ON THE PARIAH SCHOOLS.

To Colonel H. S. Olcott and Dr. Wm. A. English, Managing Trustees, Pariah Free Schools:—I herewith submit the annual report on the four schools under my superintendence.

The Tiruvalluvar School, Mylapore, which was, last December, recognized by the Government (for grant-in-aid) as a Lower Primary School, has been classed this year as an Upper Primary School.

Each of our four schools is now qualified as an Upper Primary School, and each will send pupils for the Government fourth-standard examination. Since the final examinations (for standard four) are set for the first week in January, my report of these classes will always necessarily be a year in arrears. The result of the Government examinations of the pupils in standards below the fourth is herewith appended.

The total percentage of passes (90 % as shown in the statistical tabulations appended to this document) will be gratifying to those

friends whose loyal support makes the work possible; and the statistics will be interesting to all, as proving the educative capacity of the young of the backward races.

The work in our schools qualifies pupils for Form I. This past year 17 of our boys, having completed the course of study afforded in our schools, have been in attendance at other, higher educational institutions. Of these, seven boys were paid for (*i.e.*, books, school fees and in some instances clothing and food were given) by private contribution for this special purpose made by members of the family living at Headquarters.

Scientists maintain that beyond a given age, members of the backward races are incapable of profiting by formal educational studies. Finding our Parials phenomenally bright up to Form I., I have been interested to determine what the results would be through and beyond Form I. I have asked for detailed reports, but the Principals of schools where our boys are now studying are unable to make their report to me in time to be included this year. I hope next year to furnish information on this point. In addition to helping such boys as had the ambition to continue their school-education, our hope has been, in aiding them, to have our boys ultimately become teachers in our own schools.

This past year we have sent four of our teachers to Government Training Schools in order to fully qualify them for teaching. Each of these four teachers has received from our Panchama School Fund a monthly stipend of Re. 1 to Rs. 5, to aid them in meeting current expenses. These four teachers will take up work in our schools again on January 20th, 1904. Three other of our teachers were able to qualify, by passing Government Examinations this year. Next year we shall send two other teachers to Training School and will arrange for still six others (who will remain at work in our schools) to fully qualify. By the close of the next year (1904) or, by the time the other contemplated schools are builded, it will be possible to arrange qualified staffs of teachers for the required work in the new schools. This help we have given to pupils to continue their studies beyond the limitations of our own schools, and the help we have afforded our teachers to raise the standard of individual qualification for work will be of the greatest possible benefit to (1) the individual, (2) to the schools, and (3) to the race, indirectly.

Every endeavour has been made this year to increase the average daily attendance of pupils; but poverty and sickness are strong opposing forces. The H. P. B. Memorial School is situated near a large tannery and several brick-yards. The employees of these industries are largely coolies earning a mere pittance. Their children form the bulk of pupils in attendance at the H. P. B. Whenever there is an opportunity for a few day's work, the children are kept out of school. During the past year the need has been so urgent that the little ones in the Infant Standard have been daily given

a rice cake each, at a cost per week of one rupee for the whole; this, in addition to the small measure of raw rice which is given once a month to each child in attendance at the H. P. B. School. The pupils at the other three schools are not helped in this way, save in individual cases.

Through the kindness of visitors, the pupils in the four schools have this year enjoyed four "treats" consisting of rice-cakes, plantains and jaggery.

There has been a discouraging amount of sickness among teachers and pupils. It has been a common occurrence for parents to *carry* children suffering from fever or other ailments, to school. But in spite of this earnestness on the part of the children, they are often unfit to work, and usually lie on mats on the floor of the school-room; sometimes after a chill has passed, or a fever subsided, a child will take his place and continue work as usual.

The Kindergarten method of work which was introduced late last year, has been continued with much enthusiasm throughout this year. Our schools have initiated work with the leaves from cocoanut and other palm trees instead of using orthodox, imported kindergarten materials.

In addition to the interested visitors (of whom there have been a large number) two of our schools were visited by the late Director of Public Instruction, Mr. G. H. Stuart; the present Deputy Director, Mr. E. Middlemast; Acting Principal of Teachers' College, Saidapet, Mr. J. H. Stone; and by Mr. J. W. Yates, Principal, Pachaiyappa's College, Madras.

The pupils gave a demonstration of their new method of work (kindergarten principles applied to Primary Standards), before these visitors; and were, later, invited to give an exhibition or demonstration of work at the Teachers' College, Saidapet. The result was successful, even beyond the expectations of those of us who have carefully noted the progressive stages of daily work. Our pupils have been invited to repeat the programme of school work, before the Madras Primary Teachers' Association at their January meeting.

This past year the wall space in each school-room has been converted into black-board, after the Western plan, with much benefit to teachers and pupils.

Subjoined will be found a more detailed report than is possible in this present; together with a list of recommendations, suggestions, and other points which I beg to lay before the Managing Trustees of the Pariah Education Fund for careful consideration.

Among the teachers forming the faculties of the schools, there have been entire harmony and co-operation. Almost every teacher in our employ is worthy of special mention for meritorious service.

In reviewing the work accomplished during the year just closing, from the standpoint of inherent mental possibilities, great progress has been made. It has been remarked, by certain Government

officials, that our pupils are working with an intelligent interest before unnoticed and that the pupils are able to apply their knowledge to greater purpose than heretofore.

Personally, even had the result of the examinations given by Government officials, been smaller than it is, I would have been content, since close observation throughout the year, of the individual pupil, convinced me that the work now being done in our schools is all that it could be, possibly. But the Government report of our school examinations bears out my impressions.

As for the coming year, I cannot promise better results than are placed before you in this report. I can only hope that the standard of work will not fall below the present. While feeling gratified at the total percentage of passes, I frankly admit that I am more interested that the school experience shall prove worth while to the individual child. Results of work such as ours cannot be finally gauged by statistics, but by the after effect upon the life, the character, of the individual.

N. ALMEE COURTRIGHT,
Superintendent.

Numerical return of the Olcott Free Schools for 1902 and 1903.

Schools.	No. on Rolls on the 30th November 1902.	Average attendance during the year.	No. of pupils admitted during the year.	No. of Pupils left during the year.	No. on Rolls on the 15th December (end of school term) 1903.
O. F. S. ...	122	83	50	50	123
H. P. B. M. S. ...	120 (G. 50)	87	44	37 (G. 17)	156
D. F. S. ...	159	115	133	113	179
T. F. S. ...	98 (G. 34)	79	34 (G. 5)	34 (G. 12)	109
Total...	499	...	261	234	567

Standards.	Madras Presidency. Boys and Girls. 1901-1902. No. Presented.	No. Passed.	Percentage.	1902-1903. No. Presented.	No. Passed.	Percentage.	Olcott Free Schools. Boys and Girls. 1901-1902. No. Presented.	No. Passed.	Percentage.	1902-1903. No. Presented.	No. Passed.	Percentage.
Infant	45,845	41,193	·74	50,418	36,585	·73	81	61	·75	95	89	·94
First	60,332	47,677	·79	54,912	42,688	·78	66	51	·77	69	58	·84
Second	52,430	41,453	·79	47,876	38,485	·80	42	39	·92	70	65	·93
Third	39,780	28,516	·72	39,192	28,253	·72	38	20	52	52	45	·86
Fourth	11,614	8,107	·70	13,254	9,309	·70	15	15	1·00	24	20	·97
Total ...	210,001	166,946	·79	205,652	155,320	·76	242	186	·76	310	277	·89

STATISTICAL APPENDIX.

Results of the Grant Examinations of the Free Schools "Olcott"

(THE OFFICIAL SCHOOL YEAR BEGINS APRIL 1ST.)

Standards.	1902-1903. O. F. S. No. Presented.	No. Passed.	Percentage of passes.	D. F. S. No. Presented.	No. Passed.	Percentage.	H. P. B. M. S. No. Presented.	No. Passed.	Percentage.	T. F. S. No. Presented.	No. Passed.	Percentage.	Total. No. Presented.	No. Passed.	Percentage.
Infant ...	19	19	1·00	27	26	·96	19	15	·79	30	29	·97	95	89	·94
I. ...	10	6	·60	27	25	·92	20	16	·80	12	11	·91	69	58	·84
II. ...	22	20	·90	23	21	·91	15	14	·93	10	10	1·00	70	65	·93
III. ...	18	16	·88	18	16	·89	9	6	·66	7	7	1·00	52	45	·86
Total ...	69	61	·88	63	51	·80	95	88	·93	59	57	·98	286	257	·89
IV. ...	6	6	1·00	9	5	·55	9	9	1·00	...	...	...	...	...	...
Total ...															

Standards.	1903-1904. O. F. S. No. Presented.	No. Passed.	Percentage.	D. F. S. No. Presented.	No. Passed.	Percentage.	H. P. B. M. S. No. Presented.	No. Passed.	Percentage.	T. F. S. No. Presented.	No. Passed.	Percentage.	Total. No. Presented.	No. Passed.	Percentage.
Infant ...	34	32	·94	33	32	·97	27	22	·81	26	26	1·00	120	112	·93
I. ...	19	18	·95	25	21	·84	19	8	·42	26	26	1·00	89	73	·82
II. ...	9	8	·89	22	22	1·00	14	12	·86	15	15	1·00	60	57	·95
III. ...	19	18	·95	23	22	·96	12	10	·83	8	7	·87	62	57	·92
Total ...	81	76	·94	103	97	·94	72	52	·72	75	74	·99	331	299	·90
IV. ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...															

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS UNDER THE BUDDHIST THEOSOPHICAL SOCIETY, COLOMBO.

To the President-Founder, T. S. :—The progress of the work during the closing year has been very satisfactory. There are now 169 schools under the management of the Society, with a total attendance of 21,398 Children. Of these schools 139 are registered as Government Grant-in-Aid Schools and are being regularly inspected by the Government Inspectors. During the year 33 new schools were opened and 13 new schools were registered by the Department of Public Instruction as Grant-in-Aid Schools. There are 29 applications for registration before Government.

A very pleasing feature in connection with our Buddhist schools is the high attendance of children. According to returns published by Government (Ceylon Government Blue Book, 1902) the attendance of a Buddhist school averages 129 against 112 in Government Schools, 105 in Roman Catholic schools, and 75 in Protestant schools.

We have a total of 406 teachers employed in our schools. Of these 225 hold Government certificates for teaching. In 1902, 23 candidates from Buddhist schools passed the Government Teachers Certificate Examination for Sinhalese teachers against 27 of all denominations, though the number of registered schools under Buddhist management in Sinhalese Districts is 178 against 708 schools of Christian denominations. This year 159 candidates presented themselves through the Society for the Government Teachers' Certificate Examination.

There is one feature in the instructions given to children in Buddhist schools to which we devote our special attention. It is the teaching of Religion, which is carried on systematically in all standards of a school, according to a specially prepared syllabus. The children show great progress in this branch of their studies. The good effect on the after-lives of children who have received this early training is already manifest, and is proving to be a great stimulus to the extension of Buddhist educational work.

We are now introducing in all our schools a second set of Reading Books. These are the old Sinhalese Books that were used in teaching children before the new system of schools came into vogue. The books are still held in high esteem and are likely to be greatly appreciated by the children and their parents. The Government Readers will also be used in all classes.

A great deal of attention has been paid during the year in providing suitable buildings for the schools. Most of the village schools were originally held in temporary structures, which had to be put up for want of funds for more substantial ones. People have now come forward in several of the villages and have liberally contributed towards raising new and substantial school buildings, and it is expected

that we shall be able to have good permanent buildings, for all our schools before long.

Our financial position has always caused us great anxiety, as we have had to depend from year to year on voluntary subscriptions for meeting expenses. For several years the expenses were much above the income. The rapid expansion of the work prevented any effective retrenchment, as such a course would have checked the progress which was noticeable on all sides and would have tended to discourage many of our hard workers and warm supporters in the villages. During this year the expenses were curtailed as much as possible without unduly sacrificing the progress of our work.

I am, however, glad to be able to report that a system that has been inaugurated during the last few years and carried out vigorously during this year, has so far succeeded as to remove the anxiety regarding the progress of the work. We are organising a plan for the working of our schools on a local system. It has proved a complete success and within another year the system ought to be in full working order. Where this has been adopted each school in its financial management is vested in a Committee of local residents, who undertake the provision and repair of buildings and school materials from funds raised among themselves. When a school is properly managed the Government Grant-in-Aid suffices to pay the salaries of teachers, but where there is a deficiency, the local Committee provides it.

The management of the schools, the staff and the teaching, is carried on by the society through its General Manager, the local Committee being consulted whenever the Manager of Schools deems it expedient to do so.

During this year 109 of the 169 Schools managed by the Society were worked on the above lines and no difficulty whatever has been experienced. Greater local interest has been taken in the schools, and the attendance of children increased. The remaining schools can be worked on the same lines without much difficulty. Once this is established, we will have put the existing schools on a practical financial basis. The extent of new work will depend entirely on the funds which will be collected and the help we can command in doing the work. There is a greater demand for new schools, and we must be prepared to meet it.

We have under our management 16 English schools. There is now an English school in almost every important town in the Island. Ananda College, under the Principalship of Mr. D. B. Jayatileke, B.A., maintains its very high standard of work. During the year, the students of the College have done very well at the public examinations. A large number of boys seek admission to the College and there is no more room to accommodate new arrivals. Extensions of the buildings are urgently needed and it is estimated

that as much as Rs. 54,000 will be required for this purpose. We have no funds for carrying out this much-needed improvement. A Committee has been formed to collect subscriptions for this purpose. The proper equipment of our Central College is a much-needed work.

Dharmaraja College at Kandy has progressed during the year, and the new Principal Mr. K. F. Billimoria, B.A., is doing very good work.

The instructions imparted in our schools have been based on the requirements of the Government Code of education, with the addition of Religious Instruction. It is now felt that to keep pace with the requirements of the country, something more will have to be attempted before long.

The introduction of Manual Training in our schools is likely to benefit the village girls and boys. For this and other improvements in teaching, and for the purpose of obtaining a sufficient number of qualified teachers for our schools which are rapidly increasing in number, the establishment of one or two schools for training Teachers has become an absolute necessity.

There is a registered Training Class attached to our Gampola school, where two students are prepared for the Teachers' Certificate Examination. This cannot meet our requirements except to a small extent. Unless we are able to supply qualified Teachers for our schools, the progress of the extension work will be greatly checked.

We must be prepared to supply Teachers for the new schools which are being organised in the villages or face the alternative of damping the healthy progressive enthusiasm for educational work which is now a remarkable feature in the Buddhist villages. The people are prepared to help themselves by providing school buildings and the necessary funds for paying Teachers. The Society has to supply the Teachers and organise the work. Hitherto, we have been able to meet the demands with some difficulty, and it is our duty to be prepared to meet the increasing demand of the future. Preliminary steps have been taken to organise a training school for girls, from next year, at Medamulle, about 20 miles from Colombo, where a good number of students can be expected to attend the classes. We shall be greatly helped in this new work if we can obtain assistance among sympathetic and qualified workers from our friends abroad.

In regard to the year's work, my thanks are due to Messrs. D. B. Jayatilleke, D. S. S. Wickramaratna, C. P. Gunewardana, and other members of the Society for valuable help rendered. I have also to express my obligations to the Inspectors, to the local Managers of Schools, and to the Teachers. They have performed their duties diligently and conscientiously.

The progress of the Buddhist educational movement is an event in the recent history of Ceylon on which the Sinhalese Buddhists

owe a deep debt of gratitude to the President-Founder of the Society. The following figures speak for themselves :—

Year...	1882	1887	1892	1897	1902	Pupils in 1902.
Buddhist	0	13	34	86	179	23,083
Roman Catholic ...	158	153	183	200	253	30,595
Protestant Missions ...	366	517	357	425	456	38,079

Many were the prophecies that were made regarding the future of this movement, and in 1892 Dr. Copleston, the late learned Bishop of Colombo, and now the Metropolitan of India, wrote in his work on Buddhism:

"The last fifteen years have seen a remarkable revival. This has been due mainly to external influences, and is rather academic than national; but it is a real movement, and has a few leaders of high character. The wave has however, as I think, already reached its highest point. As a phase of educated thought it may be traceable for some time to come, but as a popular force it is already passing by."

The Superintendent, Census of Ceylon, for the year 1901, in his review of the state of the Island makes the following gratifying allusions to the Buddhist educational work:—

Thanks to Colonel Olcott and Madame Blavatsky, the Founders of the Theosophical Society, established in Ceylon in 1880, truer ideas of Buddha's teaching have been spread, and a remarkable revival has occurred under leaders of high character.

* * * *

The Buddhists have advanced at the same rate as the Sinhalese population (14 per cent.), but faster than in the previous decade (10·5) the result of increased Buddhistic zeal and propagandism in the decade brought about mainly by the efforts of the Theosophical Society, forwarded by Colonel Olcott and Madame Blavatsky. Previously it was considered, among Sinhalese, rather fashionable to be thought Christians, and I have in my judicial experience known Buddhists taking their oath on the Bible, as a matter of course. This is no longer the case. They are rather proud of their religion and have even become aggressive to Christianity."

* * * *

The Buddhists too, show a considerable increase in the number of literates. In every hundred Buddhist males there were in 1901 six literates more than in 1891 and 11 more than in 1881, while the proportion of Buddhist female literates (5·2) is twice the proportion of 1901 and nearly four times that of 1881. Of late years, thanks to Colonel Olcott, the Buddhist community has awakened from its lethargy and made great advance in the spread of instruction. There are now Buddhist Schools throughout the Island under the management of the Theosophical Society founded by him and really good work is done by them.

I beg to conclude this report with assurances of devotion and affectionate respect to our President-Founder.

W. A. DE SILVA, J. P.

REPORT ON THE BUDDHIST SCHOOLS, CEYLON.

To the President-Founder, T. S. :—In conformity with the annual custom I beg to submit the report of the work of the Galle Branch of the Theosophical Society for the twelve months ending November 1903.

In the beginning of the year, Mahinda College, the principal institution of the Society, was removed from the hired premises to the spacious two-storied building acquired in 1902. The building which was out of repair for a continued number of years was repaired and renovated, and now it constitutes one out of the few magnificent buildings in the Fort. I have to thank Mr. D. H. V. S. Gunawardana, who very kindly arranged the purchase of the building. But for his services the purchase would not have been effected with such facility and at such a low rate. The acquisition of permanent quarters for the College has afforded a tangible proof of the stability of the institution.

In the form of an inaugurating ceremony several Buddhist Priests, under the supervision of Rev. B. Seelawansa Thera, chanted Paritta, prior to the occupation of the building, and 285 Buddhist Priests were given alms. Prominent amongst those who attended the alms-giving were the Venerable Hikkaduwe Sri Sumangala, High Priest of Adams Peak and Galle, and the High Priests, the Revds. giyarathana Tissa and Deepegoda Seelakkanda, who rendered you Preat and valuable assistance at the outset to advance the progress of the Theosophical Society in the Island.

During the first term of the year, Mr. O. A. Jayasekera, who was connected with the College since its organization, and who was acting as the Principal of the College, left us to read for the bar, in which undertaking we wish him success.

His place was taken by Mr. Andrew Dougall, M.A. (Edinburgh) who however severed his connection with the College in July. My appeal last year through you to our Brothers and Sisters in the West to secure the services of an European Principal, I am glad to report, has been a success, for Mr. F. L. Woodward, M.A. (Cantab.), who has been a member of the Blavatsky Lodge (London) of the Theosophical Society, and who has had great and varied experience in educational work for ten years, in England, offered his services to come out here and throw himself into the work of the College. He has proved to be a thorough acquisition to the College, for since he assumed charge as Principal the daily attendance has increased from 89 to 145, and before the close of the present term I hope the attendance will reach 150 or more. This speaks well for the enthusiastic manner in which our Brother has devoted himself to the work from August, giving his services without any salary. Owing to the increase of attendance two new rooms have been constructed. I regret to state that though the sphere of usefulness of the College

is enlarging, it is not self-supporting yet, and still it needs the voluntary help that has been previously accorded to it. Judging from the tendency of our co-religionists in and around the town I hope to report greater progress next year.

The Government Examination was held in September and 89 children were presented. On account of the delay in the receipt of the report of the Inspector of Schools I am unable to give the definite result of the examination, but there are indications of the result being more satisfactory and the grant higher than the last year. The grant will however be much less than the cost of maintenance. The monthly expenses at present amount to Rs. 320.

Our Schools at Dangedera, Unawatuna, Gintota, Katukurunda, and Meepawala are all making satisfactory progress. For the want of funds the extension of the work is greatly retarded. The children attending all these schools receive their education free. Mr. K. Juanis, F.T.S., has very liberally put up another tiled bungalow for the Gintota School in place of the one which was razed to the ground by the fall of a huge bread-fruit tree, at a cost of Rs. 1,500, for which our thanks are due to him. The construction of a new building for the Unawatuna School is going on apace and Mr. T. D. S. Amarasuriya is devoting great attention to it at very great expense. I hope to report the completion of the work next year.

Of the moneys lent on mortgage of properties, the sum of Rs. 1,100 has been recovered, and through the efforts of Mr. D. C. P. Weerakoon, one of our trustees, I hope that a sum of nearly Rs. 940 will be recovered during the next month. These were items written out as bad debts.

Under our supervision there are five Buddhist Sunday Schools established in the temples, Wijayananda Vihara, Sudarmarama Vihara, Paramananda Vihara, Paramavichitrananda Vihara, and Valukarama Vihara, within the town, attended by 420 children, boys and girls. Two hours are spent on every Sunday in teaching the religion, the books chiefly used being Colonel Olcott's catechism and pamphlets by Mr. C. W. Leadbeater. Children attending these are greatly benefited, for great attention is bestowed on them by the Priests, and our thanks are due to Rev. B. Nanaweelasa, D. Kavidaja, M. Dhammasiri, G. Ariawansa, and Wimalana for the interest manifested by them in this work.

The educational movement set on foot by Colonel Olcott and the late lamented Madame H. P. Blavatsky 23 years ago is making wonderful progress throughout the Island, and the following references will amply bear out this statement :

On the eve of his departure, H. E. Sir J. West Ridgeway, Governor of Ceylon and her dependencies, speaking in reply to a farewell-address presented to him by the Buddhists at the Queen's House, Colombo, remarked : " Of all the communities in the Islaud,

I am glad to observe, the Buddhists during the past 3 or 4 years, have made greater progress in educational work."

In his voluminous and comprehensive census report to Government, Mr. P. Arunachalam, M.A., (Cantab.), in the chapter on Religion (Vol. I, page 89) says: "Thanks to Colonel Olcott and Madame Blavatsky, the Founders of the Theosophical Society established in Ceylon in 1880, truer ideas of Buddha's teachings have been spread, and a remarkable revival has occurred under leaders of high character."

"The Buddhists have advanced at the same rate as the Sinhalese population (14 per cent.), but faster than in the previous decade (10·5), the result of increased Buddhistic zeal and propagandism in the decade, brought about mainly by the efforts of the Theosophical Society founded by Colonel Olcott and Madame Blavatsky" (page 93).

Again, under the chapter on Education, Vol. I, page 136, he says: "of late years, thanks to Colonel Olcott, the Buddhist community has awakened from its lethargy and made great advance in the spread of instruction. There are now Buddhist Schools throughout the Island under the management of the Theosophical Society founded by him, and really good work is done by them."

I append a statement showing receipts and disbursements during the year.

Above all other members I am glad to record our President, Mr. T. D. S. Amarasuriya, who has as usual rendered invaluable help throughout the year in every work connected with the College, and to him are due the thanks of all our co-religionists in the Galle District.

Wishing the Convention every success, and with affectionate respect to the President-Founder, and heartiest fraternal greetings to our Brethren and Sisters assembled in the Convention.

D. J. SUBASINHA,
Honorary Secretary.

HEADQUARTERS FUND.
1903.

Particulars of Receipts.	Amount. Rs.	A.	P.	Particulars of Expenses.	Amount. Rs.	A.	P.
Balance on 30th November 1902 ...	647	5	6	Entertainment of guests ...	407	5	0
				Establishment charges ...	3,708	5	9
DONATIONS.				Furniture and Lighting ...	555	13	3
				Postage and Telegram ...	209	2	0
Mr. Anantarai Nathji Mehta, Bhannager ...	168	0	0	Printing and Stationery ...	467	0	0
Mr. C. Sambiah Chettiar, Mylapore ...	21	0	0	Repairs and Construction ...	2,633	14	8
Mme. Agnes Freid ...	19	0	0	Stable expenses ...	1,205	1	7
Mr. P. Nagesa Row, Madras ...	1	0	0	Table supply ...	79	1	0
Mrs. Ida R. Patch, Pittsburg ...	45	11	0	Travelling expenses ...	544	3	9
Miss L. C. Bartlett, London ...	150	0	0	Taxes and Charity ...	110	6	8
Balu Madan Mohan Lal, in Memory of "Hari," a girl who passed away ...	24	0	0	Garden Supply ...	100	12	8
A Friend £ 1 ..	15	0	0	Loan returned to Theosophist Office ...	2,125	0	0
Entrance fees and Dues from Members ...	289	2	0	Cheque returned to Indian Section for cashing ...	280	0	0
Refund of advance ...	149	8	6	Loan Advanced to Anniversary Fund ..	1,100	0	0
Interest of Permanent Fund transferred ...	325	0	0	Sundries throughout the year ...	816	12	0
Cash received from Benares for Cheque returned as uncashable ...	280	0	0				
Loan raised from P. E. Fund...	2,000	0	0				
Do do from President, Tour Fund..	500	0	0				
Do from Theosophist Fund, and repaid ...	125	0	0				
Interest on P.O.S. Bank amount ...	0	3	0				
Garden Income ..	203	15	6				
SECTIONAL DUES.							
American Section ...	1,753	14	7				
Australian do ...	379	14	0				
British do ..	2,414	14	8				
French do ...	484	13	0				
Indian do ...	2,449	14	6				
Netherland do ...	701	1	3				
New Zealand do ...	193	8	0				
Scandinavian do ...	371	5	7				
South American Branches ...	725	1	0				
					14,342	14	1
				Balance ...	95	5	
Total Rs...	14,438	4	1	Total Rs...	14,438		

LIBRARY FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1902 ...	987	8	5	*Establishment Charges* ...	1,255	5	2
DONATIONS.				Binding Books ...	79	15	9
An F. T. S. of Burma for 13 months from December 1902 to December 1903 ...	650	0	0	Freight and Postage ...	7	11	9
				Printing and Stationery ...	241	4	7
Mr. C. Sambiah Chettiar, Mylapure, for 13 months from December 1902 to December 1903 ...	21	0	0	Purchase of Books and MSS.	169	6	0
				Subscriptions to Periodicals.	13	11	0
„ Gopala Chandra Chandra, Allahabad ...	1	0	0	Sundries	5	7	6
„ Madan Mohan Lal, Udaipur, in the name of a girl "Hari," who passed away ...	5	0	0		1,772	13	9
„ P. V. Nanjundiah, Pennukonda ...	10	0	0				
Amount from White Estate, £400 ...	6,000	0	0				
Amount found in Charity Box...	11	11	3				
Interest from the Founder's Fund of Rs. 40 for 13 months from Dec. 1902 to Dec. 1903.	520	0	0				
Repayment of advance ...	44	0	0				
Sundries ...	0	8	6				
Interest on Saving Bank a/c ...	0	3	0	Balance Rs ..	6,478	1	5
Total Rs...	8,250	15	2	Total Rs ..	8,250	15	2

PERMANENT FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1902 ...	25,010	9	9	Amount transferred to the Headquarters Fund to meet current expenses ...	325	0	0
Interest on mortgage of Rs. 5,000 with Messrs. Thompson & Co., for 13 months from December 1902 to December 1903 @ 6% @ Rs. 25 per month ...	325	0	0	Exchange on Rs. 15,000 forwarded by the Madras Bank to Babu Upendra Nath Basu, *Benares City*, on Behar mortgage case...	75	0	0
Interest on Post Office Savings Bank amount on Rs. 10-9-9 for 1902-03 ...	0	3	0	Amount loaned on Securities Rs. 25,000-0-0			
Amount borrowed from Panchama Education Fund to pay in Behar mortgage case in addition to Rs. 20,000 lent out already ...	12,060	0	0	Do do again... Rs. 15,000-0-0			
Amount barrowed from P. N. Jog's Legacy Fund for same purpose ...	3,015	0	0	Rs. 40,000-0-0			
				Amount in P. O. Savings Bank Rs. 10-12-9			
					400	0	0
				Balance Rs...	10	12	9
Total Rs...	40,410	12	9	Total Rs...	40,410	12	9

WHITE LOTUS DAY FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance of 30th November 1902 ...	460	0	3	Rice spent on White Lotus Day, 8th May 1903 ...	19	8	0
Netherlands Section T.S. Amsterdam ...	223	3	7	Cash spent on White Lotus Day, 8th May 1903 ...	10	0	0
Refund out of money taken for Expense ...	1	0	0	Cooly who brought the White Lotus ...	0	3	0
					29	11	0
				Balance Rs...	654	8	10
Total Rs...	648	3	10	Total Rs...	684	3	10

FOUNDERS' FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1902 ...	22,266	0	0	Amount paid to the Library Fund, viz., $\frac{1}{3}$rds of the interest received on mortgage for 13 months from December 1902 to December 1903 ...	520	0	0
Interest on Mortgage with Messrs. Thompson and Co., Madras, for 13 months from December 1902 to December 1903 @ Rs. 60 per month or Rs. 12,000 ...	780	0	0	Amount to the Panchama Education Fund $\frac{1}{3}$rd of the Interest on mortgage for 13 months from December 1902 to December 1903	260	0	0
					780	0	0
				Balance...	22,266	0	0
Total Rs...	23,046	0	0	Total Rs...	23,046	0	0

DAMODAR FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1902 ...	10,000	0	0	Madras Bank has not yet credited any interest on Pro-Notes this year ...	...	...	...
				Total Rs..	...	...	...
Total Rs...	10,000	0	0				

ANNIVERSARY FUND.

1903.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1902 ...	15	9	2	Caste kitchen Food a/c ...	190	15	0
Mr. P. H. W. Ross, Ellensburg £1 ...	15	0	0	*European do do* ...	213	0	0
,, Peter De Abrew, Colombo.	25	0	0	Pandal Contractor ...	250	0	0
Collections for huts ...	20	0	0	Do Materials ...	52	4	0
Coffee hotel-keeper ...	25	0	0	Extra servant and extra work	349	9	6
Loan from Head-quarters Fund	1,100	0	0	Telegrams ...	3	12	0
				Sundries ...	94	11	8
				Victoria Hall Fee ...	15	0	0
					1,169	4	2
				Balance...	31	5	0
Total Rs...	1,200	9	2	Total Rs...	1,200	9	2

SUBBAROW MEDAL FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1902 ...	1,258	0	10				
Interest on P. O. Savings a Bank amount for 1902-03...	39	3	0				
Total Rs...	1,297	3	10	Total Rs...	...	..	...

PRESIDENT-FOUNDER'S TOUR FUND.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A	P.
Balance on 30th November 1902 ...	519	9	0	Transferred to the Head-quarters Fund ...	500	0	0
				Balance Rs...	19	9	0
Total Rs...	519	9	0	Total Rs...	519	9	0

P. N. JOG'S LEGACY FUND.

1903.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 30th November 1903.	8,476	14	0	Donation to the Branch Inspectors' Fund of the Indian Section T. S. ...	100	0	0
The balance amount of Rs. 16,000 as per will ...	2,000	0	0	Donation to the C. H. College for Athletics ...	25	0	0
				Donation to the C. H. College for distribution of Prizes ...	125	0	0
				Amount presented to different Sections of the T. S....	675	0	0
				Discount on a Cheque ...	7	8	0
				Gift to the Branch building at Amraoti, Berar ...	500	0	0
				Loan on Fuente Estate a/c for purchase of a steamer return ticket ...	810	0	0
				Loan to the Permanent Fund for payment in Behar Mortgage case ...	3,015	0	0
					5,257	8	0
				Balance Rs...	5,219	6	0
Total Rs...	10,476	14	0	Total Rs...	10,476	14	0

To the President of the Theosophical Society.

DEAR SIR AND BROTHER,—In accordance with Rule 29 of the Rules enjoining that the Society's accounts should be certified annually by the period from 23rd December 1902 to 30th of November 1903 and ture are supported in the former case by letters, etc., from the parties parties who received the payments and by accounts, signed by Col. etc.

Account current of the Theosophical Society for the period from

Particulars of Receipts.	Receipts. By Cash. Rs.	A.	P.	By transfer. Rs.	A	P.	Total. Rs.	A.	P.	Grand Total. Rs.	A.	P.
Balance on the—												
Permanent Fund ...							25,010	9	9			
Anniversary do ...							15	9	2			
Library do ...							987	8	5			
Headquarters do ...							647	5	6			
Subba Row Medal do ...							1,258	0	10			
White Lotus do ...							468	0	3			
President-Founder's Tour Fund...							519	9	0			
Founders' Fund ...							22,266	0	0			
Damodar do ...							10,000	0	0			
Jog's Legacy do ...							8,476	14	0	69,641	8	11
Total...							69,641	8	11			
RECEIPTS.												
Permanent Fund ...	15,400	3	0	...			15,400	3	0			
Anniversary do ...	1,185	0	0	...			1,185	0	0			
Library do ...	7,219	6	9	44	0	0	7,263	6	9			
Head quarters do ...	13,178	4	1	612	10	6	13,790	14	7			
Subba Row Medal do ...	39	3	0	...			39	3	0			
White Lotus do ...	224	3	7	...			224	3	7			
President-Founder's Tour Fund...	...			...			...					
Founder's Fund ...	780	0	0	...			780	0	0			
Damodar do ...	...			...			...					
Jog's Legacy do ...	2,000	0	0	...			2,000	0	0			
Total...	40,026	4	5	656	10	6	40,682	14	11	40,682	14	11

Detail of Balance in different Funds on—

	Rs.	A.	P.
Permanent Fund	40,010	12	9
Anniversary do	31	5	0
Library do	6,478	1	5
Headquarters do	95	5	2
Subba Row Medal Fund	1,297	3	10
White Lotus do	654	8	10
President's Tour Fund	19	9	0
Founders' Fund	22,266	0	0
Damodar Fund	10,000	0	0
Jog's Fund	5,219	6	0
Total...	86,072	4	0

110324 7 10

ADYAR,
27th December 1903.

C. SAMBIAH.
S. V. RANGASWAMI.

as revised by the General Council at the Convention of December 1897 Auditors, we have carefully examined the accounts of the Society for have found them correct. The several items of receipts and expendi- ture are supported in the former case by receipts from the who remitted the money and in the latter case by receipts from the Olcott and by Miss Weeks, his Private Secretary, for Bazaar purchases,

1st December 1902 to 21st December 1903.

Particulars of Outlay.	Outlay. By Cash. Rs.	A.	P.	By Transfer. Rs.	A.	P.	Total. Rs.	A.	P.	Grand Total Rs.	A.	P.
Permanent Fund ...	400	0	0	400	0	0	400	0	0			
Anniversary do ...	1,169	4	2	...			1,169	4	2			
Library do ...	1,772	13	9	...			1,772	13	9			
Headquarters do ...	14,342	14	11	6	0	0	14,332	14	11			
Subba Row Medal Fund ...	...			...			...					
White Lotus do ...	29	11	0	...			29	11	0			
President-Founder's Tour Fund...	...			500	0	0	500	0	0			
The Founders' Fund ...	780	0	0	...			780	0	0			
Damodar do ...	...			...			...					
Jog's Legacy do ...	2,242	8	0	3,015	0	0	5,257	8	0			
Total...	20,737	3	10	3,515	0	0	24,252	3	10	24,252	3	10
Balance of—												
Amount lent to Babu Krishna Row and brother @ 10½ per cent. on mortgage of lands in the North-West Provinces ...							*35000	0	0			
							*5,000	0	0			
Amount lent to Mr. C. Cundasami Mudaliar, his brother and his minor sons, on mortgage of buildings @ 6 per cent. ...							†12000	0	0			
Deposit												
Do in 3 per cent. Government Promissory notes in safe custody at Madras Bank ...							†10000	0	0			
							‡10000	0	0			
Amount lent to the Trustee of Mahinda College on mortgage of College building at Galle, Ceylon, at 4 per cent ...							3,000	0	0			
							519	12	8			
Madras Bank as per pass book...							1,327	12	6			
Post Office Savings Bank Deposit.												
Permanent Fund 10 12 9												
Anniversary do 3 2 0												
Headquarters do 9 9 0												
Library do 7 3 9												
Subba Row Medal Fund 1,297 1 0												
Cash in London and Westminster Bank, Limited, in the name of H.S. Olcott, £614-17-2 at 15 Rs. per £ ...							9,222	14	0			
							1	12	10			
In cash ...										86,072	4	0
Total...										110324	4	10

* From Permanent Fund.
† From Founder's Fund.
‡ From Damodar's Fund.

PANCHAMA EDUCATION FUND
1903.

Particulars of Receipts.	Amount.		
	Rs.	A.	P.
Balance on 30th November 1902	12,917	10	0
Donations :—			
Mr. N. H. Cama, Hyderabad-Deccan ...	5	0	0
„ Jose Graves, Barcelona ...	15	0	0
„ N. M. Desai, Bombay ...	7	0	0
„ Jaysingh, Sarabhai ...	5	0	0
Dr. A. Richardson, Benares ...	10	0	0
Mr. A. Hall-Kent, England ...	15	0	0
A friend through Dr. English.	1	0	0
Manager, "East and West," Bombay ...	30	0	0
Bournemouth Lodge T.S. ...	37	14	0
Mrs. R. Blackmore, Santa Cruz T.S.	12	2	0
Mr. J. H. Cordes, South Africa	149	7	0
Sundry subscriptions through Mr. J. H. Cordes ..	39	11	0
Mrs. M. A. Nelmes, Pasadena.	15	7	0
Freeport T.S., through Treasurer. ...	12	2	0
Mr. William Thompson, Dayton	15	4	0
„ J. E. Sutcliffe, Bombay ...	24	12	0
„ Mohanlal G. Shah for C. N. Dhoshi ...	5	0	0
„ F. Houghton, Cleveland, Ohio ...	15	4	0
Miss Alice Rice ...	15	0	0
Mrs. Rowe ...	15	0	0
„ Terrell ...	7	8	0
Kammerherr C. Von Krogh, by Collection ...	55	4	0
Mrs. E. M. James, London ...	73	14	9
A Swedish F.T.S., through Mr. Knös ...	45	5	0
Mr. Albert Schenk, Belgium ...	35	13	0
Through Mr. A. Fullerton :—			
Mr. Horace L. Corgdon $ 50-0-0			
Mrs. Margaret Maxwell $ 5-18			
Mr. Alexander Fullerton $ 5-0-0			
	184	14	0
Baron L. Franchetti, Rome ...	20	0	0
Mr. F. Bristol, Bombay ...	30	0	0
An European Theosophist, 3rd gift ...	1,500	0	0
Mr. F. A. Nims, Muskegon ...	75	0	0
Master A. F. Knothe ...	15	3	0
Lt.-Col. R. H. Forman, Bangalore ...	50	0	0
A Friend, through Mr. A. Fullerton ...	76	0	0
Mr. H. Hotchner do ...	6	5	0
F. A. N. ... do ...	15	8	0
Carried over...			

Particulars of Expenses.	Amount.		
	Rs.	A.	P.
Construction and Building Repairs ...	319	1	3
Salaries of Teachers and Servants ...	3,406	8	11
Supervision Fee and cart allowance ..	372	8	0
Stable expenses including wages ...	406	8	6
Postage and Telegram ..	60	7	6
Printing and Stationery ...	27	6	0
Sewing and cooking classes.	4	15	6
Furniture supply ...	74	5	2
Charity by rice ...	82	7	11
Taxes and rent ...	71	10	8
Sundries ...	18	10	8
Loans advanced (Rs. 14,080 and Repaid Rs. 358). ...	14,438	0	0
Books and Registers ...	70	9	6
	19,353	3	7
Balance Rs...	10,370	6	3
Total Rs...	29,723	9	10

PANCHAMA EDUCATION FUND.
1903.

Particulars of Receipts.	Amount.		
	Rs.	A.	P.
Brought forward...			
Mr. Maurice Hotchner through Mr. Fullerton ...	3	2	0
„ William Johnson, Minnesota	21	0	0
„ H. H. Mehta Dharampore ...	15	0	0
„ Dharamsey M. Gokuldas, Bombay ...	100	0	0
„ Frank L. Woodward ...	75	0	0
Mrs. Louisa Williams ...	75	0	0
Babu Raj Coomar Roy, Calcutta T. S.	50	0	0
Mr. L.W. Ritch, Johannesburg.	4	0	0
Mrs. Hogg, London ...	15	0	0
Mr. D.A. Chidester through Mr. A. Fullerton ...	61	5	0
Mrs. Lena Holt do ...	15	5	0
Mr. C. G. Snow, Chicago ...	74	10	0
„ A. E. Smythe ..	15	3	0
„ A.P. Warrington, Norfolk...	60	10	0
„ Luis Scheiner, Buenos „ Aires ...	13	0	6
„ F. W. Fernandez, through Mr. L. Scheiner...	13	0	6
„ P.P. Sorondo do	6	3	6
„ Alejandro Sorondo do	18	0	6
„ Juan T. Alteria do	13	0	6
„ Julian Morino do	13	0	6
Adyar Lodge T.S. for one year, 1903 ...	12	0	0
Mr. D. Gostling, Bombay, annual subscription ...	25	0	0
Los Angeles Branch T. S. America.	30	0	0
The Rt. Hon. the Earl of Mexborough, London. ..	112	8	0
Kedar Nath Singh, by Collection ...	31	0	0
Mr. P. Tournile, Paris ..	59	4	0
„ Alexander Fullerton, New York ..	30	7	0
Mrs. S. A. Gilbert, Woodville..	7	8	0
Rowji Rowji Povelikar, Rajkot by Collection from Brothers.,	22	0	0
Mrs. S. J. E. Solley, through Mr. A. F.	15	4	0
Babu Baroda Prasad Basu, Deoghur ...	5	0	0
Mr. F. Davidson, Sydney ...	15	0	0
Through Alexander. Fullerton ...	22	15	0
Do Mrs. Ursula Yager...	6	0	0
Mrs. Lila Hume, Illinois ...	76	13	0
Mons. Kunkelman, Paris ...	300	0	0
Madam, Sunderland, Paris ...	3	4	0
Mrs. Cora R. Holmes, through A. F.	15	4	0
Mr. A. L. Williams, do ..	15	4	0
Muzafferpur, Theosophical Society ...	3	4	0
Carried over...			

PANCHAMA EDUCATION FUND.

1903.

Particulars of Receipts.	Amount.			Particulars of Expenses.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Brought forward..							
An American F.T.S. £512-16-5	7,627	13	6				
Count a do Grammont Paris, Fcs, 20.							
Mlle. Weyer Paris Fcs. 20.							
Mme. Currie „ „ 50.							
Miss Sunderland „ „ „	57	0	0				
Babu Madan Mohan Lal, Udaipur, in memory of a girl 'Hari,' who passed away.	7	0	0				
A Swedish F. T. S. through Mr. Arvid Knos ...	8	11	11				
Herr Josua Klein ...	75	0	0				
Antwerp Branch T.S. ...	59	2	0				
Mr. Jawahar Lal Nehru, Allahabad ...	15	0	0				
„ Amara Nath Mukerji, Calcutta. ..	2	0	0				
„ Nandalal Chatterji do ..	5	0	0				
Mrs. Isabel Stead ...	9	0	0				
'A. E. W.' ...	30	7	0				
Mr. L. Rusten, Minneapolis ...	14	13	0				
„ C. Balakrishna Pillai ...	1	7	6				
The Lancing T.S. ...	6	0	0				
The Toronto T.S. ...	1	8	0				
Miss Alice Rice, Honalulu ...	15	0	0				
Two Visitors from Lahore ..	15	0	0				
Mr. D. D. Chidester, Philadelphia ...	371	12	5				
„ Chimanlal Nathoobhai ..	25	0	0				
Babu Umanath Ghasal Arrah, (B.T.) ...	24	0	0				
Mme Magny Fcs. 20 .	11	4	0				
Mr. Wm. Buker, Fcs. 12-5-0...	7	2	0				
Refund, (Teachers Rs. 20 and others) ...	60	11	3				
Interest on mortgage with Thompson & Co. ..	325	0	0				
Interest from Founders' Fund ...	260	0	0				
"W. H." Baroda ...	655	0	0				
Mr. N. V. Mudaliar ...	250	0	0				
„ Annaswami Mudaliar ..	8	4	0				
School grant for 1902-03 ...	1,660	1	0				
Loan received ..	383	0	0				
Antwerp T.S. Donation ...	10	13	0				
Mr. C. Sambiah Chettiar ...	12	0	0				
Major and Mrs. Loudon ...	35	0	0				
"A. E. W." ...	15	4	0				
Interest on P.O. Savings Bank account. ...	25	2	0				
Sale of a Bay horse ...	66	0	0				
Babu Madai Mohan Lal in the name of 'Hari' a girl ...	8	0	0				
Donation collected at Benares in 1902 ...	422	0	0				
Refund of loan in part by Mrs. C.	120	0	0				
Sundries ...	0	14	6				
Total...	29,723	9	10				

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are :

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of Nature and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant ; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary ; and a certificate of membership shall be issued to the member, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the Trustees and administrators for property of all kinds, of which the Society as a whole is possessed

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and

shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the 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 follow: For Charter £1; for each Certificate of Membership, 5*s*.; for the Annual Subscription of each member, 5*s*. or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5 s. 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.

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

True Copy.

C. W. LEADBEATER,
Secretary to the Meeting of Council.

C. W. SANDERS, New Zealand Section.
Address: His Majesty's Arcade, Queen St., Auckland, N.Z.
W. B. FRICKE, Netherlands Section.
Address: 76, Amsteldijk, Amsterdam.
DR. TH. PASCAL, French Section.
Address: 59, Avenue de la Bourdonnais, Paris.
General Secretary, Società Teosofica, Italian Section.
Address: 70 Via di Pietra, Corso, Rome.
DR. RUDOLF STEINER, German Section.
Address: 95, Kaiserallee, Friedenau, Berlin.

President's Private Secretary: MISS NETTA E. WEEKS.
Address: Adyar, Madras.

CABLE ADDRESSES:

The President-Founder:—"Olcott, Madras."
Gen. Sec. Indian Section:—"Besant, Benares."
Do. European Section:—"Theosoph, London."
Do. Eastern School:—"Blavatsky, London."
Do. American Section:—"Confucius, Newyork."*
Do. Australasian Section:—"Theosoph, Sydney."
Do. New Zealand Section:—"Theosophy, Auckland."
Buddhist Committee:—"Sandaresa, Colombo."

BRANCHES

OF THE

THEOSOPHICAL SOCIETY

(Corrected up to December 1903).

American Section.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	Chas. G. Snow	Mrs Clara F. Gaston	Room 426, 26 Van Buren St.
Minneapolis, Minn	Ishwara T. S.	1887	Jamie H. Gulick	Mrs. Annette C. Ellison	Public Library.
Muskegon, Mich	Muskegon T. S.	1890	F. A. Nims	Mrs. L. E. Booth	57, 4th St.
Toronto, Canada	Toronto T. S.	1891	A. G. Horwood	Hugh A. Tibbetts	185, College St.
St. Paul, Minn.	St. Paul T. S.	1891	Mrs. Gertrude Grewe	Mrs. Imogene B. Ossmann	537, Endicott Arcade.
Toledo, Ohio.	Toledo T. S.	1892	Mrs. Kate H. Maguire	Mrs. Sarah J. Truax	1217, Jefferson St.
Los Angeles, Cal	Harmony Lodge T. S.	1894	Ralph S. Baverstock	Miss Mary A. Gray	2225, Bellevue Avenue.
Chicago, Ill.	Shila T. S.	1894	Mrs. Julia A. Darling	Miss Angelina Wann	6156, Monroe Avenue.
Honolulu, H. I.	Honolulu T. S.	1894	Wm. H. Pflüger	Miss Nellie Rice	655, Beretania St.
East Las Vegas, N. M.	Annie Besant T. S.	1895	John Knox Martin	Almon F. Benedict	P. O. Box, 444.
San Francisco, Cal	Golden Gate Lodge T. S.	1895	Davis J. Lamoree	Wm. L. Ducey	Room 11, 809 Market St.
Pasadena, Cal.	Pasadena Lodge T. S.	1896	Frank T. Merritt	Miss Harriett A. Stevenson	43, N. Moline Avenue.
Santa Cruz, Cal.	Santa Cruz T. S.	1896	Mrs. Rachel Blackmore	Mrs. Ida F. Springer	89, Garfield St.
Seattle, Wash.	Seattle Lodge T. S.	1896	Thomas A. Barnes	Mrs. Louie P. Bush	529, N. Belmont Avenue.
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	John Johnsen	.....	.....
Streator, Ill.	Streator T. S.	1897	John E. Williams	George Goulding	.....
Buffalo, N. Y.	Buffalo T. S.	1897	Miss Annie F. Hastings	Oleon E. Rowley	876, Ellicott Square.
Chicago, Ill.	Englewood White Lodge T. S.	1897	Mrs. Maude L. Howard	Miss Minnie N. French	6225, Normal Avenue.
Cleveland, Ohio.	Cleveland T. S.	1897	Frank H. Houghton	Miss Gertrude A. Hopper	Suite 16, The Burrows.
New York, N. Y.	New York T. S.	1897	Frank F, Knothe	Miss Annie C. McQueen	135, Wash'n St., Mt. Vernon, NY
Washington, D. C.	Washington T. S.	1897	Azro J. Cory	Mrs. Sarah M. MacDonald	222, A Street, S. E.
Philadelphia, Pa.	Philadelphia T. S.	1897	D. D. Chidester	Miss Anna M. Breadin	3041, Susquehanna Ave.
Topeka, Kansas	Topeka T. S.	1897	Judge F. M. Grover	Mrs. Emma B. Greene	1231, Monroe St.
Denver, Colo.	Denver T. S.	1897	Solomon Zinn	Mrs. Ida B. Blakemore	24, High St.
San Diego, Cal.	H. P. B. Lodge T. S.	1897	Edward Meister	Miss Florence Schinkel	1437, 5th St.
Sacramento, Cal.	Sacramento T. S.	1897	Mrs. Mary J. Cravens	Mrs. Eliz. Hughson	1014, 18th St.
Menomonie, Wis	Menomonie T. S.	1897	John H. Knapp	Dr. Kate Kelsey	.....
Jackson, Mich	Jackson T. S.	1897	Mrs. Delia Robb	.....	.....
Lynn, Mass.	Lynn T. S.	1897	Mrs. Helen A. Smith	Nathan A. Bean	28, Verona St.

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 ...	Suite 605, The Madison.
Rochester, N. Y....	Rochester T. S. ..	1897	Mrs. Agnes T. Probst ...	George Hebard ...	214, Parsells Avenue.
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	C. A. Russel ...	Miss May Hildreth ...	104, Belvidere St.
Kansas City, Mo....	Olcott Lodge T. S. ...	1897	Dr. B. W. Lindberg ...	.....	.....
St. Joseph, Mo. ...	St. Joseph T. S. ..	1897	Judge Peter J. Carolus ...	Marion C. Copeland ...	501, S. 15th St.
Newton Highlands, Mass.	Dharma T. S. ...	1897	Mrs. Minnie C. Holbrook.	Mrs. Susan L. Spaulding ...	138, Lincoln St.
Lima, Ohio ...	Lima T. S. ...	1898	Elmas W. Jackson ...	Miss Iva Bowers ...	126, E. Market St.
New Orleans, La...	Louisiana T. S. ...	1898	Miss Caroline Durrive ...	Miss Sidonia A. Bayhi ...	1522, Antonine St.
Vancouver, B. C....	Vancouver T. S. ...	1898	Thos. E. Knapp ..	Wm. Yarco ...	700, Jackson Avenue.
Freeport, Ill. ...	Freeport T. S. ..	1898	Frederic J. Kunz ...	Miss Alma Kunz ...	42, West St.
Lansing, Mich. ...	Lansing T. S. ...	1898	Wesley Emery ...	Miss Mary Gerber ...	Box, 233.
Saginaw, Mich. ...	Saginaw T. S. ..	1898	Lincoln E. Bradt ...	Wm. L. Denfeld ...	125, N. Washington Avenue.
St. Louis, Mo. ...	St. Louis Lodge T. S. ...	1898	Mrs. Annie M. Goodale ...	Mrs. Florence W. Richardson	5362, Cambanne Place.
Oakland, Cal. ...	Oakland T. S. ...	1898	Mrs. Sarah E. Merritt ...	Mrs. Eliza J. C. Gilbert ...	University, Berkerley, Cal.

Tacoma, Wash. ...	Narada T. S. ...	1899	Mrs. Mildred Kyle ...	Dr. Benj. S. Scott ...	Equitable B'd'g.
Leavenworth, Kan.	Leavenworth T. S. ..	1899	Prof. D. W. McGill ...	Mrs. Alice M. Seckler ...	115, Fifth Avenue.
Holyoke, Mass ...	Holyoke T. S. ...	1899	Miss Frances L. Parfitt ...	John H. Bell ..	10, Cottage Avenue.
Pierre, So. Dakato.	White Lotus T. S. ...	1899	... ..	Wallace E. Calhoon ...	Box, 182.
Lincoln, Neb ...	Luxor Lodge T. S. ...	1899	Mrs. Kate F. Molony ...	Mrs. Emma H. Holmes ...	1144, J. St.
Dayton, Ohio ...	Manasa T. S. ...	1899	Wm. M. Thompson ...	Truman Mathews ...	1000, E. 5th St.
Portland, Ore. ...	Mount Hood Lodge T. S....	1899	Miss Mae E. Gove ...	Mrs. Abbie C. French ..	66, Lewis B'd'g.
West Superior, Wis.	North Star Lodge T. S....	1900	Arthur L. Williams ...	Mrs. Edith L. Conklin ...	2119, Ogden Avenue.
Santa Rosa, Calif.	Santa Rosa T. S. ...	1900	C. H. van der Linden ...	Peter van der Linden ...	526, College Avenue.
Cleveland, Ohio ...	Forest City T. S. ...	1900	Miss Anna Goedhart	Mrs. A. E. de Leeuw	48, Lucerne St.
Helena, Montana..	Heliotrope Lodge T. S. ...	1900	R. Arthur Fraser ..	Ernest W. Greenep ...	705, Eighth Avenue.
Boston, Mass. ...	Boston Lodge T. S. ...	1900	Miss Margaret E. Shanks.	Mrs. Cath. E. G. Knauff ...	72, Westland Avenue.
San Francisco, Calif.	San Francisco Lodge T. S.	1901	Dr. Jerome A. Anderson.	Miss Jessie C. Brodie ...	Room 606, 330, Market St.
Victoria, B. C. ...	Victoria T. S ...	1901	Mrs. Mary King ...	Mrs. Elise Rochler ...	22, Frederick St.
Honolulu, H. I. ...	Pohaialoha Lodge T. S. ...	1901	A. St. C. Piianaia ...	Mrs. K. Cockett ...	Box, 529.
New York, N. Y. ...	Riverside Lodge T. S. ...	1901	Miss M. Agnes Wray ...	Mrs. W. H. Bosworth ...	308, W. 72d St.
St. Paul, Minn ...	Alaya Lodge T. S. ...	1902	John L. Lathrop ...	Mrs. H. Emma Pruden ...	604 Ashland Avenue.

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THEOSOPHICAL SOCIETY

AND

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BERTRAM KEIGHTLEY, M.A., European Section.
Address: 28, Albemarle St., London W.
W. G. JOHN, Australasian Section.
Address: 42, Margaret St., Sydney, N. S. W.
ARVID KNÖS, Scandinavian Section.
Address: Engelbrechtsgatan 7, Stockholm, Sweden.

AMERICAN SECTION—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Cleveland, Ohio ...	Euclid T. S. ...	1902	Mrs. Marion G. English ...	Mrs. Dora Jones ...	24, Monroe St.
Anaconda, Mont. ...	Anaconda T. S. ...	1902	Edwin B. Catlin ...	Mrs. Addie M. Tuttle ...	518, Hickory St.
Great Falls, Mont. .	Great Falls T. S. ...	1902	Frank Longstaff ...	Mrs. Margaret R. Kingsbury.	627, N. Fourth Avenue.
Helena, Mont. ...	Helena T. S. ...	1902	Frank W. Mettler ...	Francis D. Jones ...	402, N. Ewing St.
Boston, Mass. ...	Besant Lodge T. S. ...	1902	Mrs. Florence A. Taylor...	Miss Eliz. S. Hoffman ...	295 Warren St., Roxbury, Mass.
Kalamazoo, Mich	Kalamazoo T. S. ...	1902	Mrs. Alma S. Rothermel...	.....	.....
Providence, R. I. ...	Providence T. S. ..	1903	Frederic E. Shaw ..	Mrs. Marietta McAuliffe ...	50, Hudson St.

Address:—Alexander Fullerton, General Secretary, 7, West, 8th Street, New York City. Telegraphic Address: 'Confucius, Newyork.'

Indian Section.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni ...	The Adoni T. S. ...	29-10-1882	Mr. C. A'dikes'avalu Reddiar.	.....	Secretary of the Municipality, Adoni, Bellary.
Adyar ...	The Adyar Lodge T. S. ...	28-1-1897	Dr. W. A. *English*, M.D....	Mr. V. C. Seshachariar, B.A., B.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad ...	The Ahmedabad Branch T.S.	28-3-1889	Mr. Ganesh Gopal Pandit, B.A.	Indravadan Madhuvacharan Horâ.	Bhadra, Ahmedabad.
Akola ...	The Akola T. S. ...	13-12-1901	Mr. V. K. Desai ...	Mr. L. G. Oke ...	Pleader, Akola.
Aligarh ...	The Aryan Patriotic T.S...	30-3-1883 1898*	Babu Kedernath Chatterjee, B.A.	Babu Durlabh Chandra Banarji.	Postal Press, Aligarh, N.W.P.
Allahabad ...	The Sushupti T. S. ...	13-1-1881 17-11-1901*	.....	B. Rameswar Prasada ...	235, Bahadur Gunj, Allahabad.
Do ...	The Anand Bhavan T. S....	12-8-1903	Mr. F. T. Brooks ...	Nirajan Nath Mitra ...	c o Mr. F. T. Brooks, Allahabad
Do ...	The Lotus T. S. ...	17-8-1903	Babu Kali Charan Chatterji	Babu Ram Das Gour ...	Old Boarding House, M. C. College, Allahabad.
Amalapuram ...	The Amalapuram T. S. ...	21-8-1901	Mr. C. Virabhadrayya ...	Mr. P. V. S. Gopalam ..	Amalapuram, Godavary.
Ambasamudram ...	The Ambasamudram T.S...	5-8-1889	Mr. G. P. Nilakantha Iyer.	Mr. H. T. Subbusami Aiyar...	Pleader, Ambasamudram.
Amraoti ...	The Amraoti T. S. ...	12 1-1900	Mr. N. M. Desai	Mr. Vis'wanath Kas'inath Kale.	Pleader, Amraoti, Berars.
Anantapur ...	The Anantapur T. S. ...	29-9-1885	Mr. V. E. Sudarsana Mudaliar.	Mr. A. D. Gundu Rau ...	Clerk, Collector's Office, Anantapur.
Arni ...	The Arni T. S. ...	1-9-1885	Mr. V. K. Desikachariar, B.A., B.L.	Mr. R. Vydyanatha Iyer ...	Head Master, Board Middle School, Arni.

* The date of revival.

Arrah ...	*The Arrah T. S.* ...	*19-11-1882*	*Babu Kailas Chandra Banerji, M.A., B.L.*	*Babu Durga Prasad* ...	*Zemindar, Tarimballa, Arrah.*
Aska ...	The Tattwânusandhânum T. S.	10-2-1901	Mr. K. K. Ramalingam ..	Mr. N. Padmanabhaswami Pantulu.	2nd Grade Pleader, Aska, (Ganjam).
Badagara ...	The Mahadeva T. S. ...	7-8-1902	Mr. T. Kannan Nair ...	Mr. N. S. Subrahmanya Aiyar.	Head Master, Lower Secondary School, Badagara.
Baidyanath ...	The Brahma Vidyâ Sabha T. S.	2-2-1899	Babu Abinash Chandra Banerji, M.A., B.L.	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer, Baidyanath, Deoghar.
Bangalore ...	The Bangalore Cantonment T. S.	17-8-1886	Mr. N. P. Subramania Iyer.	Mr. A. Singaravelu Moodeliar.	Resident's Office, Bangalore.
Bankipore ...	The Behar T. S. ...	14-12-1882	Babu Purnendu Narain Sinha, M.A., B.L.	Babu Siva Sankar Sahay	Pleader, Bankipore.
Bansberiah ...	The Aryan Lodge T. S. ...	12-2-1900	Rajah Kristendu Deb Rao.	Babu Kumar Manindra Deb Rao.	Bansberiah, Raj Bati.
Bapatla ...	The Bapatla T. S. ...	24-1-1901	Mr. V. Dakshinâmurti Pantulu Garu.	Mr. C. Venkatadri, B.A. ...	Pleader, Bapatla.
Barabanki ...	The Jnanodaya T. S. ...	2-7-1883	Pt. Parmesvari Das ..	.....	Pleader, Barabanki.
Bareilly ...	The Rohilkhund T. S. ...	17-11-1881	Babu Prag Das ...	Babu Prithivi Nath ...	Munsiff.
Baroda ...	The Rewah T. S. ...	19-6-1882	Mr. W. Harding ...	M. K. Gadgil ..	Dandya Bazaar Road, Baroda.
Belgaum ...	The Belgaum T. S. ...	27-6-1901	Capt. C. Stuart Prince ...	Mr. A. N. Narayanaswamy..	Church Street, Belgaum.
Bellary ...	The Bellary T. S. ...	30-12-1882	.....	Mr. B. P. Narasimmiah, B.A.	Head Clerk, Dist. Court, Bellary.
Benares ...	The Kasi Tatwa Sabha T. S.	27-2-1885	Dr. A. Richardson ...	Babu Tridhara Ch. Bhatta, B.A., B.L.	Theosophical Society, Benares City.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berhampore (Bengal).	The Adi Bhautic Bhratri T. S.	8-11-1882	Babu Dinanath Ganguli...	Babu Nafar Das Roy ...	Zemindar, Gorabazar, Berhampore.
Berhampore (Ganjam).	The Berhampore T. S. ...	30-4-1901	Mr. M. V. Chelapati Row Pantulu Garu.	Mr. B. Viyyana Pantulu ...	1st Grade Pleader, Ganjam.
Bezwada	... The Bezwada T. S. ...	7-10-1887	Mr. T. Venkatanarsiah ...	Mr. T. Seshachala Rao ...	Pleader, Bezwada.
Bhagulpore	... The Bhagulpore T. S. ...	7-11-1882	Babu B. Parbati Charan Mukerji.	Babu Devi Prasad ...	Shekandarpur, Bhagulpore.
Bhandara	... The Wanagaya T.S. ...	19-3-1903	Rai Sahib Gangaram ...	Babu Gobind Balvant ...	Pleader, Bhandara.
Bhavnagar	... The Bhavnagar T. S. ...	10-5-1882	Mr. D. Mahipatray Oza ...	Mr. Balwantray P. Oza ...	High School, Kathiawar.
Bilaspur	... The Bilaspur T. S. ...	27-5-1903	Mr. Bainati Sinha LL.B...	Mr. R. L. D. Gupta ...	Medical Hall, Bilaspur.
Bhiwani	... The Bhiwani T. S. ..	16-9-1893 27-12-1901*	.....	Mr. M. A. Lala Saligram ...	Municipal Commissioner, Bhiwani.
Bombay	... The Blavatsky Lodge T.S.	20-2-1880	Mr. D. Gostling ...	.....	37, Hornby Row, Fort, Bombay
Do	... The Dharmalya T. S. ...	2-3-1901	.....	Mr. Gajanan Bhaskar Vaidya, B.A.	73, Lohar Chaul Kalka Devi, Bombay.
Broach	... The Atma Vidya Lodge T. S.	1892 10-7-1900*	Rao Bahadur Motilal Chunilal.	Mr. Chimanlal Chentilal ...	.....
Calcutta	... The Bengal T. S. ...	17-4-1883	The Hon'ble Norendra Nath Sen.	Babu Hirendra Nath Dutt, M.A., B.L.	139, Cornwallis Street, Calcutta.

* Date of revival.

Calicut ...	The Sri Sankarâchârya T. S.	15-3-1902	Mr. C. Hanumanta Rao ...	Mr. B. Ramunni Menon ...	Pleader, Calicut.
Cawnpore ...	The Chohan T. S. ...	10-3-1882	Babu Devi Pada Roy ...	Babu Haran Chandra Deb.	Translator, Judge's Court, Cawnpore.
Chapra ...	The Chapra T. S. ...	23-2-1899	Vacant ...	Babu Tarak Nath Dutt ...	Secretary, District Board, Chapra.
Chicacole ...	The Chicacole Lodge T. S.	2-7-1901	Mr. T. V. Siva Rao, Rao Bahadur.	Mr. V. Guraviah Sastri ..	Pleader, Munsiff's Court, Chicacole.
Chickballapur ...	The Chickballapur T. S....	12-6-1903	Mr. Srindumanta Subba Sastri.	Mr. B. P. Lakohund Narayan	Chickballapur.
Chidambaram ...	The Chidambaram T. S....	25-7-1902	.....	Mr. T. H. Jagannatha Aiyar.	2nd Grade Pleader, Chidambaram.
Chinsurah ...	The Chinsurah T. S. ...	6-5-1883	Babu Ashutosh Chatterji.	Babu Hemthashi ...	Chinsurah.
Chittore (Madras Presidency).	The Chittore T. S. ...	29-4-1884	Mr. P. Narasimhayya Garu.	Mr. C. M. Duraiswami Mudaliar, B.A., B.L.	District Court Vakil, Chittore. (Madras Presidency).
Chittur (Cochin) ...	The Ramananda T. S. ...	7-11-1902	M.R.Ry. Sivaram Krishna Aiyer.	M.R.Ry P. Karunakar Menon	Pleader, Chittur, *via* Palghat.
Cocanada ...	The Gautama T. S. ...	10-5-1885	The Hon'ble K. Perrazu Pantulu Garu.	Mr. Venkata Rayudu Sastri.	1st Grade Pleader, Cocanada.
Cochin ...	The Cochin T. S. ...	1903*	Mr. M. Yogaipai ...	Mr. V. Gopala Menon ...	Pleader, Cochin.
Coimbatore ...	The Coimbatore T. S. ...	7-10-1883	M.R.Ry. T. Sadasivaiyar, B.A., M.L.	M.R.Ry. S. N. Ramaswamy Iyer.	Pleader, Coimbatore.
Colombo ...	The Hope Lodge T.S. ...	1898†	Mrs. M. M. Higgins ...	Miss C. Kofel ...	Musaeus School, Cinnamon Gardens.
Comilla ...	The Tatwajnana Sabha T. S.	27-8-1889	Prince Rajkumar Navadvipchandra Dev Varman Bahadur.	Babu Chandra Kumar Guha	Sheristadar, Collectorate, Comilla, Tipperah East, Bengal.

* The date of revival. † New Charter.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Coondapur ...	The Coondapur T.S. ...	27-3-1902	Mr. B. Vaikuntha Baliga.	Mr. B. Subba Row ...	Pleader, Coondapur.
Cuddalore ...	The Cuddalore T.S. ...	9-1-1883	Mr. M. Tillanayakam Pillai	Mr. R. Venkata Row ...	Pleader, District Munsif's Court, Cuddalore.
Cuddapah ...	The Cuddapah T.S. ...	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaiya Garu, B.A., L.T.	Secretary, Municipal Council, Cuddapah.
Darjeeling ...	The Kanchinjanga T.S. ...	7-11-1882*	.....	Sunder Singh, Esq. ...	Ghoom, Darjeeling.
Dehra-Dun ...	The Dehra-Dun T.S. ...	1884†	Lala Baldeo Singh ...	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, N. W. P., Dehra-Dun.
Delhi ...	The Indraprastha T.S. ...	1-3-1883	Rai Pyarilal Saheb ...	Lala Bala Krishna Das ...	c/o Lala Bhajan Lal, Banker, Chipiwara, Delhi.
Dewas ...	The Besant Branch T.S...	9-3-1903	Mr. Gungadar N. Sastri ...	Mr. Narayana Mahadev Desai	Dewas.
Dharampore ...	The Ramjayanti T.S. ...	17-6-1897	Mr. Harpatram Harmukhram Mehta.	Mr. Dahyabhai Vasanji Desai	Assistant Master, English School, Dharampore.
Dharwar ...	The Tatvânveshana T.S.	22-10-1902	Rai Bahadur Raghavendra Ramachandra Ganguli.	Mr. C. S. Rama Raju ...	Agent's Office, S.M.Ry.
Dindigul ...	The Dindigul T.S. ...	9-3-1884	M.R.Ry. L.A. Venguswami Aiyar.	M.R.Ry. S. Subramani Aiyar	Pleader, Dindigul.
Durbhanga ...	The Durbhanga T.S. ...	25-4-1883	Babu Krishnadhan Mukerji	Babu Asvinikumar Das, M.A. Babu Vindhyanath Jha.	Head Master, Northbrook School, Laheria Sarai, Durbhanga.

Ernacolam ...	*The Ernacolam T.S.* ...	*1891*	*Mr. P. Gopal Menon* ...	*Mr. P. R. Subramania Sastrial.*	*College, Ernacolam.*
Etawah ...	The Etawah T.S. ...	1901†	.....	Babu Jagat Krishna Agha...	Etawa.
Faridkot ...	The Faridkot T.S. ...	16-12-1901	Lala Kishan Chand ...	Pandit Luchminarayana ...	Naib Mashirmal, Faridkot State.
Fatehgarh ...	The Jnana Marga T.S. ...	17-1-1885	Pandit Siva Datta Panday	Lala Har Prasad ...	Head Clerk, R. M. Railway, Loco. Office, Fatéhgarh.
Fyzabad ...	The Ayodhya T.S. ...	4-11-1883	.....	C. Shanne, Esq. ...	Barrister-at-Law, Fyzabad.
Ghazipur ...	The Ghazipur T.S. ...	2-11-1883	Pt. Aryan Pande ...	Rai G. C. Roy Bahadur ...	Ghazipur.
Gooty ...	The Gooty T.S. ...	13-12-1883	Mr. T. Ramachandra Rao, B.A., B.L.	Mr. M. Subba Row ...	Pleader, Gooty.
Gorakhpur ...	The Sarva Hitakári T.S....	1883†	Babu Jageshvar Roy ...	Babu Ishvari Prasad ...	Mohalla Muftipur, Gorakhpur.
Gudiwada ...	The Gudiwada T.S. ...	2-12-1898	.....	Mr. T. Gopalakrishna Murti.	2nd Grade Pleader, Gudiwada.
Gujranwallah ...	The Gujranwallah Centre T.S.	24-12-1884	Mr. Ralla Ram Arora ...	Mr. Benkat Ram ...	Pleader, Gujranwallah.
Giddalore ...	The Giddalore Centre T.S.	1903	Mr. T. P. Guru ...	.....	.....
Guntakal ...	The Guntakal T.S. ...	28-5-1901	Mr. Muniswami Iyer ...	.....	Govt. Telegraph Dept.
Guntur ...	The Krishna T.S. ...	17-5-1882	Mr. G. Suryanarayana Row	Mr. P. Sanjeevayya ...	Sub-Registrar, Guntur.
Gaya ...	The Gaya T.S. ...	17-11-1882	Babu Harihar Nath Sircar	Babu Nilkanta Sahay ...	Pleader, Gaya, Behar.
Habigunj ...	The Habigunj T.S. ...	25-9-1897	.....	Babu Sudarsana Das, B.A., B.L.	Pleader, Habigunj, Assam.
Hadala ...	The Hadálá T.S. ...	30-6-1902	Darbar Shri Wala Vajeur Valara.	Mr. Ichhashanker Durga Shanker Dholaker.	Nagarvado-Dhrol, Bagasra Hadala.

* Date of revival.

† Exact date not given.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Harur	... The Harur T.S. ...	5-11-1900	Mr. C. N. Seshagiri Rao...	Mr. C. Shanmuga Mudaliar.	Sub-Inspecter of Salt, Abkari and Customs Department, Harur.
Hooghly	... The Hooghly T.S. ..	2-2-1900	Babu Shyamadas Mukerji, M.A.	Dr. Prasad Das Mullick, M.B.	The Druggists' Hall, Hooghly.
Hubli	... The Hubli T. Centre ...	1903	.....	Mr. S. R. Kappikar ...	Hubli.
Hyderabad (Deccan).	The Hyderabad T.S. ..	17-12-1882	Mr. Dorabji Dossabhoy....	Mr. Jehangir Sorabji ...	Chaddur Ghat, Hyderabad, Deccan.
Hyderabad (Sind).	The Hyderabad T.S. ..	1896 25-2-1901*	Mr. Hiranand Santoke Ram, B.A., LL.B.	Mr. Khanchand Pratapraj, B.A	Superintendent, Navalrai, Hevanand Academy, Hyderabad, (Sind).
Jallandhur	... The Tatwajnana Pracharini T.S.	18-11-1883	.....	Babu Sawan Mul ...	Busteegoozan, Jallandhur, Panjab.
Jammoo	... The Ranbir Partap T.S....	18-1-1901	Diwan Amar Nath ...	Mr. Guffar Mall Mahra Madar.	Supt., Engineer's Office of H. H. the Maharaja of Jammoo.
Jodhpur	... The Besant Lodge T.S. ...	21-8-1903	Mr. K. Manjinath Bhatji..	Swami Ragunatha Puri ...	Jodhpur.
Junagad	... The Junagad T.S. ..	10-3-1903	J. Scott, Esq. ...	Mr. Mani Lal Keshavlal, B.A.	Nagenvada, Junagad.
Kanigiri	... The Olcott T.S. ...	18-12-1890	.....	Mr. A. V. Ramanujacharlu.	Pleader, Jt. Munsiff's Court, Kanigiri.
Karachi	... The Karachi T.S. ...	21-12-1896	Mr. Cavasjee Edulji Auklesaria.	Mr. Damodar Vishram ...	c/o Messrs. Ewart, Ryric and Company, Karachi.

Karkul	... *The Karkul T.S.* ...	*20-3-1901*	*Mr. K. Subraya Kamath...*	*Mr. K. Lakshman Pai* ...	*Karkul.*
Karur	... *The Karur T.S.* ...	30-1-1886	Mr. J. Padmanabha Iyer..	.....	.....
Kasargod	... *The Kasargod T S.* ...	5-4-1902	Mr. A. C. Kannan Nambiar	Mr. C. Rama Row ...	1st Grade Pleader.
Kumbakonam	... The Kumbakonam T.S....	24-8-1883	Mr. G. Narayanaswami Aiyar.	Mr. M. C. Krishnaswami Aiyar.	2nd Grade Pleader, Kumbakonam.
Krishnaghur	... The Nuddea T.S. ...	3-11-1882 1901*	Babu Narahari Mukkerji..	Babu Indu Bhushan Chakravarthi, M.A., B.L.	Pleader, Judge's Court, Krishnaghur.
Kulitalai	... The Kulitalai T.S. ...	9-10-1900	Mr. S. Ramasami Iyengar, B.A., B.L.	Mr. C. S. Mahadeva Iyer, B.A., B.L.	Pleader. Kulitalai.
Kurnool	... The Satkâlakshepa T.S...	12-12-1883	Mr. T. Chidambara Row...	Mr. C. Venkataramiah ...	Collector's Office, Kurnool.
Lahore	... The Lahore T. S. ..	7-7-1887	Mr. Motilal Ghosh ...	Rai Bari Kishen Das ...	Melaram Cotton Mills, Lahore.
Lucknow	... The Satya Marga T.S. ..	27-7-1882	Rai Narainda Bahadur ...	Babu Narathan Das ...	Mugtbalganj, Lucknow.
Ludhiana	... The Ludhiana T.S. ...	16-10-1891	Babu A. C. Biswas ..	Mr. Choukas Ramachandan.	Ludhiana.
Madanapalle	... The Jijnâsâ T.S. ...	6-11-1891	Mr. R. Giri Row, B.A. ...	Mr. R. Seshagiri Rao ...	Pleader, Madanapalle, Cuddapah District.
Madras	... The Madras T.S ...	27-4-1882	Mr. Koralla Subbarayadu Garu.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, No. 340, Mint Street, Madras.
Madura	... The Madura T.S. ...	10-1-1883	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. ...	13-2-1897	.....	Dr. Krishnagir Arandagir...	Malegaon.
Mangalore	... The Mangalore T.S. ...	13-8-1901	Mr. J. W. Boys ...	K. Vardena Kamath ...	Pleader, Mylapore.
Mannargudi	... The Mannargudi T.S. ...	1891	Mr. S. Sadagopa Mudaliar	Mr. C. Parthasarathi Mudaliar.	.....

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Markapur ...	The Kesava Samajam or Lodge T. S.	3-5-1906	Mr. S. Srinivasa Row ...	Mr. A. Srinivasa Iyer ...	Pleader, Markapur.
Masulipatam ...	The Masulipatam T. S. ...	13-10-1887	Mr. Kota Ananda Row Pantulu.	Mr. V. Venkatasesbaiya ...	Postal Pensioner, Sirkillipetta, Masulipatam.
Mayavaram ...	The Mayavaram T. S. ...	24-8-1883	.....	Mr. Raja Ram Aiyar ...	Mayavaram Sanitary Inspector
Meerut ...	The Meerut T. S. ...	27-2-1882	Pt. Ram Prasad, M.A. ...	*Dr. L. C. Baijal* ...	Medical Practitioner, c/o Rai Kishanlal, Assistant Sessions Judge.
Maktila ...	The Maktila T. S. ...	25-3-1903	Mr. D. C. Chandra ...	Mr. K. B. Mukeyi ...	Advocate, Maktila.
Midnapore ...	The Midnapore T. S. ...	17-5-1883	Babu Girish Chandra Mitra.	Babu Ishan Chandar Singh.	Pleader, Judge's Court, Midnapur.
Molkalmuru ...	The Molkalmuru T. S. ...	1-3-1901	.....	Mr. M. Venkata Rao ...	Landholder, Molkalmuru.
Monghyr ...	The Monghyr T. S. ...	23-7-1887	Pandit Ram Ballav Misra.	Babu Harkandhan Misra ...	Sheristadar, Monghyr.
Motihari ...	The Motihari T. S. ...	1896*	Babu Siva Sarker Sinha...	Babu Nanda Lal Bhattacharjee, M.A., B.L.	Pleader, Motihari.
Muddibihal ...	The Muddibihal Centre T. S.	30-8-1902	Rao Saheb D. A. Idgunji.	Rao Saheb A. J. Deshpande	Government Pleader, Muddibihal.
Muttra ...	The Muttra T. S. ...	20-2-1891	Pandit Jai Narain Upamanyu.	Dr. Ramji Mull, L.M.S. ...	Medical Hall, Muttra City.
Multan ...	The Multan T. S. ...	22-12-1896	Rai Bahadur Harichand..	Pandit Bal Mukand Trakha.	Pleader, Multan City.

* Exact date not given.

Muzaffarpur ...	The Muzaffarpur T.S. ...	18-1-1890	Babu Jnanendra Nath Deb, B.A.	Babu Raghunandan Prasad Sarma.	Zemindar of Mahamedpur Susta, *viâ* Silout, T.A. Rye, Muzaffarpur Dt.
Nagpur ...	The Nagpur T.S. ...	7-11-1885	Rao Bahadur Waman Rao Kolhatkar.	Pt. Peare Lal ...	Govt. Secretariat, D. P. W., Nagpur.
Naini Tal ...	The Kurmachal T.S. ...	21-11-1888	Pandit Mathura Dutt Pande.	Babu Hira Lal ...	Allahabad Bank, Ltd., Naini Tal, N.-W. P.
Namakal ...	The Namakal T.S. ...	22-12-1897	Mr. S. Sundara Iyer ...	Mr. N. V. Anantaram Aiyar.	Pleader, Namakal.
Nandalur ...	The Nandalur T.S. ...	12-9-1900	Mr. P. Gopalakrishnayya..	Mr. C. Seshachella Aiyar ...	Pleader, Nadalur, Cuddapah Dt.
Nandyal ...	The Nandyal T.S. ...	30-8-1898	Mr. T. S. Thyagaraja Iyer, B.A., B.L.	Mr. C. Subramani Aiyar ...	Pleader, Nandyal.
Narasaravupet ...	The Narasaravupet T.S....	28-2-1892	Mr. T. Anjaneya Sastri ...	Mr. K. Viyyanna Pantulu ...	Pleader, Narasaravupet.
Narsapur ...	The Vasistha T.S. ...	11-10-1901	Mr. V. B. Lakshmi Narasimha Sastri Garu.	Mr. A. Tryambakum ...	Pleader, Narsapur, Godavari District.
Navsari ...	The Navsari T.S. ...	7-12-1901	Mr. Janeset Ryrany Vimadal, C.G.M.C.	Mr. Ryramji A. Randelia, B.A., LL.B.	Pleader.
Negapatam ...	The Negapatam T.S. ...	12-8-1883	Mr. P. Ratna Sabhapati Pillai.	.....	Pleader, Negapatam.
Nellore ...	The Nellore T.S. ...	7-5-1882	Mr. N. R. Narasimha Garu, B.A., B.L.	Mr. N. I. Venku Aiyar, B.A...	Teacher, Rajah's High School, Nellore
Ongole ...	The Ongole T.S. ...	1891*	Mr. K. Lakshmi Narasinha Rao.	Mr. B. Lakshminarayana Row.	Pleader, Ongole.
Ootacamund ...	The Dodabetta T.S. ...	17-9-1883	Major-General H. R. Morgan.	Mr. L. Sethu Aiyar ...	Head Clerk, Collector's Office, Ootacamund.

* Exact date not given.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Peddapuram ...	The Sri Krishna T.S. ...	1-6-1901	Mr. C. Seshayya Garu ...	Mr. S. Velu Mudaliar, B.A....	2nd Grade Pleader.
Palghat ...	The Malabar T.S. ...	11-12-1882	Mr. V. Vengu Iyer ...	Mr. S. Veeraraghava Iyer...	Sekharipuram, Palghat.
Parvatipu ...	The Parvatipur T.S. ...	22-3-1901	Mr. P. C. Tiruvenkatachari, B.A., B.L.	Mr. J. Sanjiva Row ...	Hd. Clerk, Collector's Office, Parvatipur.
Puttur ...	The Sarada Lodge ...	6-1-1902	Mr. Lakshman Rao ...	Mr. B. Mangesh Row ...	2nd Grade Pleader.
Pollachi ...	The Pollachi T.S. ...	18-6-1888	Mr. Muthuramswami Kalingarayar.	Mr. S. K. Narayansawmi Iyer	Pleader, Pollachi.
Ponnani ...	The Trikara T.S. ...	1-12-1902	Mr. P. Bappu Avergal ...	Mr. P. R. Duraswamy Aiyar, B.A., B.L.	Pleader, Mf.'s Court, Ponnani, Malabar.
Purasawakam ...	The Sri Rama Lodge T.S..	28-1-1898	.....	Mr. G. Ranganatha Mudr....	Head Master, Hindu Union Middle Schl., Purasawakam.
Purnea ...	The Purnea T.S. ...	20-5-1902	Babu Nanda Kishore Lal.	Babu Ram Prasad ..	Pleader.
Penukonda ...	The Penukonda T.S. ...	7-12-1893	Mr. R. Hanumantha Row.	Mr. G. Venkata Subba Iyer.	Pleader, Penukonda.
Periyakulam ...	The Periyakulam T.S. ...	3-3-1884	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Rajam Aiyar	Sanitary Inspector, Periyakulam.
Paramakudi ...	The Parmakudi T.S. ...	9-2-1885	Mr. T. V. Kokanada Ramayyangar.	Mr. A. S. Krishnaswami Sastri.	Pleader, Paramakudi.
Poona ...	The Poona T.S. ...	25-1-1882	Khan Bahadur Naoroji Dorabji Khandalwalla.	Mr. Rajana Sivajee ...	Pleader, Malcohan Tank Road, Poona.
Proddatur ...	The Proddatur T. S. ...	10-11-1893 1901*	Mr. Kodandarama Iyer...	Mr. T. K. Anantachariar ...	Sub-Registrar, Proddatur.

* Revived.

Raipur ...	*The Raipur Lodge T. S....*	*6-3-1903*	*Mr. Ambika Ch. Ghosh ...*	*Mr. Debendranath Choudry, B.A., B.L.*	*Pleader, Raipur.*
Rajkot ...	The Rajkot T. S. ...	*21-3-1899*	*Rao Bahadur Bapaji Ram Chaudia Nikta.*	Mr. Raoji Ramji Pavlekar.	*Rajkotpura, Kathiawar.*
Ramdaspur ...	The Ramdaspur Centre T. S.	15-3-1899	.....	Babu *Jagbir* Prasad ...	Bamaya Harlal, Village Ramdaspur, *via* Dalsingsarai.
Rangoon ...	The Rangoon T. S. ...	23-2-1885	Mr. N. G. Cholmely, B.A., C.S.	Mr. M. Subrahmanya Iyer...	Clerk, Sanitary Commissioner's Office, Rangoon.
Do ...	The Irawadi T. S. ...	8-3-1885 1901*	.....	Mr. T. S. Narayana Sastri...	Clerk, Office of T. G. Jails, Burma, Rangoon.
Rawalpindi ...	The Rawalpindi T. S. ...	27-9-1881 1-10-1901†	Dr. Kalinath Roy ...	Babu Dharendra Kumar Banerji.	Rawalpindi.
Saidapet ...	The Sri Krishna Lodge T.S.	21-8-1901	Mr. J. Lakshman Row.	.....	Saidapet.
Salem ...	The Salem T. S. ...	13-11-1897	Mr. V. Krishnaswami Iyer	Mr. U. Venkata Row, B.A., B.L.	High Court Vakil, Salem.
Sangrur ...	The Sangrur T. S. ...	2-10-1896	Babu Ragunath Das ...	Mr. M. Shahzad Singh ...	Translator, Foreign Office, Sangrur, Jind District.
Sattur ...	The Sattur T.S. ...	27-8-1897	Mr. T. Krishnasamy Naidu	Mr. M. V. Bagavanthrao ...	Pleader, Sattur.
Secunderabad ...	The Secunderabad T. S....	25-12-1882	Mr. Bezonji Aderji ...	Mr. N. Srinivasa Aiyar ...	Clerk, Ry. District Engineer's Office, Regiment Bazaar.
Simla ...	The Himalayan Esoteric T. S.	18-8-1884	Babu Kumud Chandra Mukerjee.	Babu Bal Govind ...	Librarian, United Service Club, Chota Simla Bazaar, Simla.
Sivaganga ...	The Sivaganga T. S. ...	20-4-1897	Mr. M. S. Sankara Aiyar, B.A.	Mr. P. S. Ramaswami Aiyar B.A.	Pleader, Sivaganga.
Sompet ...	Sri Kodanda Ramaswami Lodge T. S.	20-7-1901	Mr. M. Ramdas Pantulu.	Mr. K. Jagannadham, B.A. ...	Pleader, Sompet.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Serampur ...	The Serampur T. S. ...	29-5-1902	Babu Rajendra Lal Goswami.	Babu Pramatha Nath Mukerji.	Serampur.
Srinagar ...	The Kasyapa T. S. ...	30-9-1900	Pt. Vas Kak Dur ...	Sett Byramji Ratanji Saklat.	Srinagar.
Srivaikuntam ...	The Agastya T. S. ...	30-7-1897	Mr. Viraraghava Iyer ...	Mr. S. T. Ponnambalanatha Mudaliar.	Pleader, Srivaikuntam, Tinnevelly District.
Srivilliputtur ...	The Natchiyar T. S. ..	6-8-1883	Mr. G. Veeraraghavier ...	Mr. R. Sadagopa Charriar...	Pleader, Srivilliputtur.
Surat ...	The Sanatan Dharma Sabha T. S.	1883* 27-8-1887†	Mr. Nautamram Uttamram Trivedi.	Mr. B. M. Hora ...	Surat.
Tanuku ...	The Tanuku T. S. ...	20-9-1901	Mr. M. Muttaya ...	Mr. P. Sita Ram Row ...	Pleader, Tanuku.
Tamluk ...	The Tamralipti T. S. ...	30-3-1889	Babu Umanath Ghosal ...	Dr. Sasi Bhusan Mukerjee.	Asst. Surgeon, Tamluk.
Tanjore ...	The Tanjore T. S. ...	23-8-1883	Mr. T. N. Ramachandra Aiyer.	Mr. T. Sadasiva Row, B.A., B. L.	High Court Vakil, Tanjore.
Telinipasra ...	The Telinipasra T. S. ...	18-6-1902	Babu Chandra Mohun Bannerji.	.....	Zemindar, Telinipasra, Hooghly
Tellicherry ...	The Tellicherry T. S. ...	28-4-1902	Mr. I. Srinivasa Aiyar ...	Mr. K. A. Vaidyanatha Aiyar	Teacher, Brenon College.
Tindivanam ...	The Tindivanam T. S. ...	1883* 2-7-1900†	Mr. M. Umapathi Mudaliar.	Mr. V. Muthuswamiah, B.A.,	Second Grade Pleader, Tindivanam.
Tinnevelly ...	The Tinnevelly T. S. ...	4-10-1881	.....	Mr. S. Ramachandra Sastri..	Clerk, Dist. Court, Tinnevelly.
Tirukoilur ...	The Tirukoilur T. S. ...	7-8-1900	Mr. C. Sivarama Krishna Sarma.	Mr. P. S. Venkata Ramier...	2nd Grade Pleader, Tirukoilur, South Arcot.

* Exact date not given. † Date of revival.

Tirupati ...	The Srinivasa Lodge T. S.	7-4-1898	Mr. V. Sesha Iyer, B.A. ...	Mr. I. Ethirajulu Nayudu ...	Pleader.
Tirupatur ...	The Brahmavichara T.S...	25-1-1884	Mr. V. Sesha Aiyar B.A., B.L.	Mr. T. Ramanujam Pillai ...	Sub-Engineer, P. W. D., Tirupatur.
Tirur ...	The Tirur T. S. ...	7-10-1884	.....	Mr. S. Subramania Aiyar, B.A.	Pleader, Tirur, Malabar.
Tiruvallur (Chingleput Dt.) ...	The Veeraraghava Lodge T. S.	1-3-1898	Mr. T. B. Vasudeva Sastri.	Mr. R. N. Srinivasa Chariar.	Pleader, Tiruvallur, Chingleput District.
Tiruvalur (Tanjore Dt.)	The Tiruvalur T. S. ...	1891 22-8-1898*	Mr. N. Vaidyanathier ...	Mr. T. K. Ramaswamier ...	2nd Grade Pleader, Tiruvalur, Tanjore District.
Trichinopoly ...	The Trichinopoly T. S. ...	23-8-1883	Mr. K. Vasudeva Aiyangar.	Mr. T. N. Muthu Krishna Iyer.	Pleader, Rockfort, Trichinopoly, (S.I.Ry.).
Trichur ...	The Trichur T. S. ..	7-11-1903	Mr. A. K. Menon ...	Mr. P. Krishna Menon ...	Teacher, Trichu.
Trivandram ...	The Trivandram T. S. ...	31-7-1883	Mr. B. S. Narayanaswami Aiyar.	Mr. B. S. Raghuttamacharya	Hd. Master, Town High School, Trivandram.
Udipi ...	The Udipi T. S. ...	13-12-1901	Mr. M. Deva Row, B.A., B.L.	Mr. K. Panduranga Row. ...	Pleader, Udipi.
Uttarparah ...	The Uttarparah T. S. ..	7-3-1903	Babu Rosh Behai Mukerji	Babu Sakumar Mukerji ...	Bhadra Gati, Uttarparach.
Vedaraniem ...	The Vedavichara Sabha T. S.	4-7-1898	.....	Mr. N. Pichai Pillai	Retired Tahsildar, Vedaraniem
Vizagapatam ...	The Vizagapatam T. S. ...	23-9-1887	Mr. P. T. Srinivasa Iyengar, M.A., L.T.	Sannyasi Chetty ...	Collector's Office.
Vriddachalam ...	The Vriddachalam T. S...	21-8-1900	Mr. T. Shanmugam Pillai.	Mr. B. Sanjeeva Row ...	Pleader.

* Re-chartered.

INDIAN SECTION—*(Continued).*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Wai ...	The Wai Centre T. S. ...	28-6-1899	.....	Ganesh Ram Krishna Vidya.	.....
Walajanagar ...	The Wallajah Ranipet Lodge T. S. ...	25-3-1898	Mr. T. P. Narasimha Chariar.	Mr. W. Vijiaraghava Mudaliar.	Pleader, Walajahnagar, North Arcot.
Warangal ...	The Satyavichara T. S. ...	1891*	Mr. I. Seshagiri Row ...	Mr. T. Tirumala Row ...	Teacher, Govt. High School, Warangal.
Yeotmal ...	The Yeotmal T. S. ...	3-1-1902	Mr. B. R. Sastekar ...	Mr. N. V. Thatte, B.A. ...	Headmaster, A. V. School, Yeotmal.
Yellamanchelli ...	The Sarvasiddhi T. S. ...	23-4-1901	Mr. J. M. Nellaswami Pillai.	Mr. K. Venkata Narasayya.	Yellamanchelli.

* Exact date not given.

Address : Babu Upendranath Basu, Gen. Sec., Benares N. W. P. Cable Address : " Besant, Benares."

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DORMANT BRANCHES—INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Agra ...	The Agra T. S.	1893*	**Bolaram** ...	The Bolaram T. S.	27-12-1882
Alatur ...	The Alatur T. S.	12-9-02	**Balandshar** ...	The Baron T. S.	1887*
Almora ...	.....	3-8-1893	**Burdwan** ...	The Brahma Vidya Lodge T.S. ...	3-5-1883
Amritsar ...	The Jijnasa T. S.	5-12-1896	**Calcutta** ...	The Ladies T. S.	18-4-1883
Arcot ...	The Arcot T. S.	18-7-1885	**Chakdigi** ...	The Chakdigi T. S.	4-5-1883
Aryalur ...	The Krishna T. S.	30-10-1901	**Chingleput** ...	The Chingleput T. S.	7-1-1883
Bangalore ...	The Bangalore City T. S. ...	21-7-1886	**Chittagong** ...	The Chittagong T. S.	7 9-1887
Bankura ...	The Sanjeevan T. S.	24-5-1883	**Conjeeveram** ...	The Satyavrata T.S.	2-11-1897
Barakpur ...	The Sadhusanga T. S.	1892*	**Cuttack** ...	The Cuttack T. S.	9-4-1901
Barisal ...	The Barisal T. S.	16-6-1887	**Dacca** ...	The Dacca T. S.	16-3-1883
Beauleah ...	The Ryshahye Harmony T. S. ...	23-3-1883	**Dharmapuri** ...	The Dharmapuri Lodge T. S. ...	8-1-1898
Battiah ...	The British Centre T. S. ...	6-2-1900	**Dumraon** ...	The Dumraon T. S.	17-4-1883
Bhawani ...	The Bhawani T. S.	16-9-1893	**Ellore** ...	The Gupta Vidya T. S.	7-10-1887
Bhavanipur ...	The Bhavanipur T. S.	7-4-1883	**Erode** ...	The Erode T. S.	1900*
Bhimavaram ...	The Bhimavaram T. S.	13-12-1901	**Ferozepur** ...	The Ferozepur T. S.	24-8-1901

* Exact date not given.

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DORMANT BRANCHES—INDIAN SECTION—*(Continued)*.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Guntur ...	The Sadvichara T. S.	1891*	**Moradabad** ...	The Atmabodha T. S.	14-2-1883
Hajipur ...	The Hajipur T. S.	15-3-1899	**Muddehpoorah** ...	The Muddehpoorah T. S. ...	17-1-1881
Hoshangabad ...	The Narmada T. S.	7-11,1885	**Mysore** ...	The Mysore T. S.	6-10-1896
Howrah ...	The Howrah T. S.	28-5-1883	**Nadaid** ...	The Gopala Krishna T. S. ...	10-6-1901
Jubbalpore ...	The Bhrigu Kshetra T. S. ...	28-5-1883	**Narial** ...	The Narail T. S.	30-3-1883
Jalpaiguri ...	The Jalpaiguri T. S.	5-6-1889	**Nasik** ...	The Nasik T. S.	1891*
Jand ...	The Jand Centre T. S.	1894*	**Nilphamari** ...	The Nilphamari T. S.	14-5-92
Jessore ...	The Tattvajnana Sabha T. S. ...	29-3-1883	**Noakhali** ...	The Noakhali T. S.	26-12-1886
Jeypore ...	The Jeypore T.S.	22-2-1881	**Orai** ...	The Orai T. S.	14-9-1886
Kapurthala ...	The Kapurthala T. S.	4-12-1883	**Pahartali** ...	The Mahamuni T. S.	1887*
Karwar ...	The N. Canara T. S.	7-1-1883	**Palconda** ...	The Palconda T. S.	4-12-01
Kavali ...	The Kavali T. S.	2-12-01	**Pakur** ...	The Pakur T. S.	1891*
Krishnagiri ...	The Krishnagiri T. S.	24-12-1897	**Palni** ...	The Palni T. S.	15-10-1897
Kuch Behar ...	The Kuch Behar T. S.	1889*	**Patukota** ...	The Patukota T. S.	27-6-1898
Mandalay ...	The Mandalay T. S.	31-1-1902	**Poonamallee** ...	The Poonamallee T. S.	7-3-1898

* Exact date not given.

Purasawakam ...	The Sri Rama T. S.	28-1-883	**Siliguri** ...	*The Siliguri T. S.*	*30-10-1885*
Rai Bareilly ...	The Jnanavardhini T. S. ...	22-10-1898	**Simla** ...	The Simla Eclectic T. S. ...	7-10-1881
Raichur ...	The Raichur T. S.	7-4-1901	**Srirangam** ...	The Srirangam T. S.	12-11-1900
Rajmahal ...	The Rajamahal T. S.	1887*	**Tenali** ...	The Tenali T. S.	3-3-1900
Rajahmundry ...	The Rajahmundry T. S... ...	7-10-1887	**Tiruturaipundi** ...	The Bilwâranya Lodge T. S. } ...	15-7-1898
Ranchi ...	The Chota Nagpur T. S. ...	1887*	**Triplicane** ...	The Parthasarathy Lodge T. S. ...	11-2-1898
Rangoon ...	The Shwe Daigon T. S. ...	27-2-1885	**Umballa** ...	.....	1898*
Rayadrug ...	The Brahma Vidya T. S. ...	18-8-1898	**Udamalpet** ...	The Udamalpet T. S.	18-6-1888
Searsole ...	The Searsole T. S.	28-4-1883	**Vaniyambadi** ...	The Vani Lodge T. S.	18-12-1899
Seoni Chapra ...	The Seoni T. S.	27-1-1885	**Villupuram** ...	The Vasudava T. S.	30-7-1902
Siwan ...	The Siwan T. S	22-2-99	**Vizianagram** ...	The Vasistha T. S.	18-1-84
Sholapur ...	The Sholapur T. S.	11-12-1882	**Vellore** ...	The Vellore T. S.	29-4-84
Sholinghur ...	The Sholinghur T. S.	1889*			

* Exact date not given.

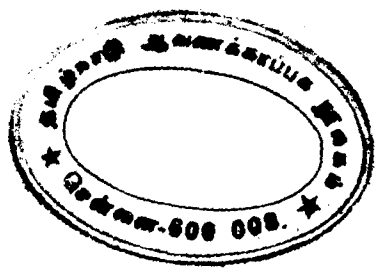
Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Great Britain.		
Bath	... Bath Lodge ...	1900*	F. Bligh Bond ...	Miss Sweet ...	36, Henrietta Street, Bath.
Birmingham	... Birmingham Lodge ...	1890*	F. J. Hooper ...	Brian Hodgson ..	Ivydene, Poplar Avenue, Edghaston, Birmingham.
Bournemouth	... Bournemouth Lodge ...	1892*	E. H. Bellairs ...	Dr. Nunn ...	Gestingthorpe, Boscombe, Bournemouth.
Bradford	... Bradford ...	1902*	O. Firth ...	Percy Lund ...	Norman Bank, Bolton, Bradford.
Brighton	... Brighton Lodge ...	1890*	Dr. A. King ...	....	*Pres.*, Walton Villa, Buckingham Place, Brighton.
Bristol	... Bristol Lodge ..	1893*	Miss Dobbie ...	S. H. Old ...	Brooklyn Chambers, St. Augustine's Parade, Bristol.
Didsbury	... Didsbury Lodge ...	1902*	E. E. Marsden ...	Mrs. Marsden ...	33, Barnford Road, Didsbury.
Edinburgh	.. Edinburgh Lodge ...	1893*	G. L. Simpson ...	J. Lorimer Thomson ...	Roseburn House, Roseburn, Edinburgh.
Exeter	... Exeter Lodge ..	1901	Mrs. Passingham ...	Miss Wheaton ...	Longbridge Cottage, Newton St., Cyres.
Glasgow	... Glasgow Lodge ...	1900	A. Wallace ...	J. P. Allan ...	5, West Regent Street, Glasgow.
Harrogate	... Harrogate Lodge ...	1892*	Hodgson Smith ...	Miss Broughton Head ...	Hillside, Westcliff Grove, Harrogate.

* Lending Library.

Hull	... Hull Lodge ...	1902*	H. E. Nichol ...	W. H. Willatt ...	4, Westcott Street, Holderness Rd., Hull.
Leeds	... Leeds Lodge ...	1900	A. R. Orage ...	G. H. Popplestone ...	45, Brudenell Road, Hyde Park, Leeds.
Liverpool	... (Liverpool) City of Liverpool Lodge.	1895*	J. H. Duffell ...	Mrs. Gillison ...	14, Freehold Street, Fairfield, Liverpool.
London	... (London) Adelphi Lodge.	1891*	J. M. Watkins ...	S. F. Weguelin Smith ...	1, Carlton Villas, Pope's Grove, Twickenham.
Do.	... Battersea Lodge ...	1901*	D. N. Dunlop ...	A. P. Cattanach ...	1, Pentland St., Wandsworth Com., S. W.
Do.	... Blavatsky Lodge ...	1887	Mrs. Besant ..	Miss Eardley Wilmot ...	28, Albemarle Street, W.
Do.	... Chiswick Lodge ...	1891*	P. C. Ward ...	Mrs. Cox ...	Advar Studio, Flanders Road, Bedford Park, W.
Do.	... Croydon Lodge ...	1898*	P. Tovey	Fred. Horne ...	27, Keen's Road, Croydon.
Do.	... Hampstead Lodge ...	1897*	Mrs. Alan Leo ...	Alan Leo ...	9, Lyncroft Gardens, Finchley Rd., N. W.
Do.	... London Lodge ...	1878	A. P. Sinnett ...	....	*Pres*, 27, Leinster Gardens, W.
Do.	... Lotus Lodge ...	1902*	C. W. Leadbeater ...	Miss M. A. Sidley ...	3, Nassington Road, Hampstead, N. W.
Do.	... North London Lodge ...	1893*	R. King ..	W. M. Green ...	13, Tyndale Place, Upper Street, N.
Do.	... West London Lodge ...	1897*	Miss Ward ...	G. H. Whyte ...	7, Lanhill Road, Elgin Avenue W.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Manchester	Manchester City Lodge	1892*	M. H. Larmuth	Miss E. R. McNeile	80, Northenden Road, Sale.
Middlesbrough	Middlesbrough Lodge	1893*	W. H. Thomas	Baker Hudson	113, Grange Road East, Middlesbrough.
Newcastle-upon-Tyne.	Newcastle-upon-Tyne Lodge	1903	J. P. Sleigh	Lionel Ward	4, Simonside Terrace, Heaton, Newcastle.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	The Crofts Limetree Road, Norwich.
Nottingham	Nottingham Lodge	1902	H. Bradley	J. V. P. Mitchell	8, Wheelergate, Nottingham.
Plymouth	Plymouth Lodge	1902	A. Weekes	Dr. E. Mariette	Ford Park House, Mutley, Plymouth.
Edinburgh	Scottish Lodge (Private Lodge).	1884*	.....	Dr. G. Dickson	9, India Street, Edinburgh.
Sheffield	Sheffield Lodge	1896	Richard Pexton	C. J. Barker	183, Intake Road, Sheffield.
Southampton	Southampton Lodge	1903*	Miss E. M. Green	Mrs. Hollick	Cranleigh, the Polygon, Southampton.
Tyneside	Tyneside Lodge	1902	.....	J. Watson	19, S. Eleanor Street, Cullercoats, Northumberland.
York	York Lodge	1903	E. J. Dunn	Miss E. M. Browne	River View, Marygate, York.
			Belgium.		
Antwerp	Antwerp Lodge	1899*	Armand Maclot	A. Schenck	49, Avenue Marie, Antwerp.

Brussels	Branche Centrale Belge	1898*	Dr. Victor Lafosse	*Miss Lilly Carter*	*21, Rue du Vallon, St. Josse-ten-Noode, Brussels.*
Do	Brussels Lodge	1898	Willem H. M. Kohlen	A. Vanderstraeten	*Pres.*, 12, Rue d'Egmont, *Brussels.*
Do	Lotus Blanc Lodge	1903	Miss Carter	Mlle. Wiesse von Blommestein	*Pres.*, 21, Rue du Vallon.
			Spain.		
Alicante	Alicante Lodge	1894	Manuel F. Maluenda	Carbonel Jover	10, Calle Cid, Alicante.
Barcelona	Barcelona Lodge	1893	José Plana y Dorca	José Quérol	30 y 32, Calle de la Cendra, 30 1a, Barcelona.
Madrid	Madrid Lodge	1893	José Xifré	Manuel Treviño	3 and 5, San Juan, Madrid.
			British Centres.		
	Cardiff Centre	..	.....	W. Patrick	13, Bangor Road Cardiff.
	Eastbourne Centre	...	.....	Jas. H. MacDougall	68, Willingdon Road, Eastbourne.
	Greenock Centre	...	.....	W. S. Hendry	11, Duff Street, *Greenock.*
	Hampstead Heath Centre*	...	.....	Miss K. Shaw	Stanfield House, Hampstead, N. W.
	Herne Bay Centre	...	.....	H. A. Vasse	25, William Street, Herne Bay.
	Oxford Centre	...	.....	W. Cock	37, Beechcroft Road, Oxford.
	South Manchester Centre.	...	.....	Miss Alcock	16, Brook Street, Heaton Chapel, Stockport.
	Stoke-on-Trent Centre	..	.....	Thomas Ousman	36, South Street, Mount Pleasant, Stoke-on-Trent.
	Tavistock Centre	...	.....	Rev. John Barron	5, Broadpark Terrace, Whitchurch, Tavistock.



Scandinavian Section.

British Section.

Place.	Name of the Branches.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Sweden.		
	Original Swedish Lodge...	11-10-1890	.....	.....	.....
Eoĉne ...	Facklau Lodge* ...	25-5-1900	Mr. A. Berglund ...	Mr. J. Moberg ...	Boden.
Göteborg ...	Göteborg Lodge* ...	31-10-1893	Mr. G. Sjöstedt ...	Mrs. H. Sjöstedt ...	Göteborg.
Hernösand ...	Hernösand Lodge* ...	19-7-1903	Mr. P. O. Berglund ...	Mr. L. Akerlund ...	Hernösand.
Kiruna ...	Karmel Lodge* ..	18-5-1902	Mr. K. G. Holmsten ...	Mr. H. H. Eriksson ...	Kiruna.
Linköping ...	Linköping Lodge* ...	1-9-1901	Mr. O. Zander ...	Mr. E. Tolf ...	Linköping.
Lulea ...	Bafrast Lodge* ...	16-10-1897	Mr. S. I. Sven-Nilsson ...	.....	.....
Lund ...	Lund Lodge* ...	31-10-1893	Mr. H. Sjöström ..	Mr. N. af Ekenstam ...	Lund.
Solleftea ...	Solleftea Lodge* ..	28-7-1895	Miss A. Kjellén ...	Mr. A. Westberg	Solleftea.
Stockholm ...	Stockholm Lodge* ...	8-10-1893	Mr. A. Zettersten ...	Mrs. S. Arrhenius ...	Stockholm.
Sundsvall ...	Sundsvall Lodge* ...	22-4-1898	Miss S. Edström ...	Mr. L. Andersson ...	Sundsvall.
Upsala ...	Upsala Lodge* ...	5-12-1895	Mr. G. Lindberg ..	Mr. H. Lindborg ...	3, Klostergatan.
Orebro ...	Orebro Lodge* ..	31-10-1893	Mr. E. Eklund ...	Mr. A. Andersson ...	Vasaborget, Orebro.
			Norway.		
Christiania	The Norwegian T.S.* ...	3-9-1893	Mr. R. Eriksen ...	Miss A. Steineger ...	5, Nytorvet, Christiana.
			Denmark.		
Copenhagen ...	Copenhagen Lodge* ..	17-11-1893	Mr. H. Thaning ...	Mr. C. P. Raae ...	4 Rüghavevei, Köbenhaven.
Do ...	Eirene Lodge* ...	14-2-1899	Mr. J. M. Jensen ..	Mr. C. Melbye ...	22, Jesterbrogade, do.

Address:—Arvid Knös: General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.
* All Branches marked with an asterisk have Theosophical Lending Libraries.

Netherlands Section.

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam ...	Amsterdam Lodge ...	10-4-1891	W. B. Fricke ...	H. Wierts van Coehoorn ...	Amsteldijk, 76.
Do ...	Wahana Lodge ...	19-11-1896	J. L. M. Lauweriks ...	Johan van Eeden Nierhoff...	Spiegelgracht, 7.
Haarlem ...	Haarlem Lodge ...	10-11-1896	A. M. van der Voort ..	S. van West ...	Zijlweg, 21B.
en Helder ...	Helder Lodge ...	23-9-1896	T. Van Zuijlen ...	S. Gazan ...	Florastraat, 23.
Rotterdam ...	Rotterdam Lodge ...	11-3-1897	M. Brinkman ...	M. Adamse ...	Claesde Vrieselaan, 115.
The Hague ...	Hague Lodge ...	30-3-1897	F. J. B. van der Beek ...	Mrs. C. J. van der Beek-de Prez.	Anna Paulownastraat, 76.
Vlaardingen ...	Vlaardingen Lodge ...	30 3-1897	D. de Lange ...	.....	.....
Utrecht ...	Utrecht Lodge ...	17-1-1901	W. J. Weller ...	Miss J. J. van Wijngaarden.	Oude Gracht, Gaardbrug, 19.
Semarang D.E.I. ..	Semarang Lodge ...	7-9-1901	P. A. van Asperen van der Velde.	Mrs. C. van Asperen v. d. Velde-de-Vries.	.....
Nijmegen ...	Nijmegen Lodge ...	21-9-1902	A. van der Gon Netscher...	Th. Bleckmann ...	Graadt van Roggenstraat, 18.
Hilversum ...	Hilversum Lodge ...	4-4-1903	J. T. W. Schuurman ...	Miss W. C. E. van Hulsteyn	Vaartweg, 100.
Soerabaya D.E.I.	Soerabayasche Lodge ...	7-6-1903	Mrs. H. Steinbuch ..	C. J. van Vliet, Jr. ...	.....
Buitenzorg D.E.I. ...	Buitenzorgsche Lodge ...	2-9-1903	H. J. van Brink ...	Mrs. van Hinloopen-Laberton.	.....
Djokdjakarta D.E.I.	Djokjasche Lodge ...	13-9-1903	Djajeng Trawan ..	Mrs. C. Voorneman ..	.....

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.
Adelaide, S. A.	Adelaide T. S.	1891 7-3-1895*	Mr. N. A. Knox	Miss K. Castle	Victoria Square West, Adelaide So. Aus.
Brisbane, Q.	Queensland T. S.	1891	Mr. F. J. Charlton	Mr. M. Mildren	Moon's Buildings, Adelaide St., Brisbane.
Cairns, Q.	Cairns T. S.	31-12-1896 1-10-1902*	Mr. G. Hanbury	Mr. W. A. Mayers	Florence Street, Cairns, Q.
Charters Towers, Q.	Charters Towers T. S. *cum* Townsville.	15-7-1901	Mr. H. Horn	Mr. C. A. H. Reye	Municipal Chambers, Townsville, Q.
Fremantle, W. A.	Fremantle T. S.	1900+	Mr. W. Johnson	Mrs. H. Patterson	87, Victoria Road, Fremantle, W. A.
Hobart, Tas.	Hobart T. S.	7-6-1889	Mr. B. E. Macdonald	Miss E. A. Russell	Beltana, Hobart, Tasmania.
Launceston, Tas.	Launceston T. S.	12-1-1901	Miss M. W. Noble	Mrs. E. Worth	23, Landale St., Launceston, Tasmania.
Melbourne, Vic.	Melbourne T. S.	9-12-1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins St., Melbourne, Victoria.
South Yarra, Vic.	Ibis T. S.	21-1-1895	Mr. A. E. Fuller	Mr. H. Tilburn	8, Garden St., South Yarra, Victoria.
Perth, W. A.	Perth T. S.	1897+	Mr. F. E. Allum	Mr. E. I. Gregory	City Cafe, Barrack St., Perth, W. A.
Rockhampton, Q.	Capricornian T. S.	1893+	.....	Mr. W. Irwin	Frenchman's Creek, Rockhampton, Q
Sydney N. S. W.	Sydney T. S.	16-7-1891	Mr. George Peell	Mr. J. Moore	42, Margaret St., Sydney, N. S. W.
Do.	Newtown T. S.	1900	.....	Mr. J. Brown	19, Maria St., Newtown, Sydney N. S. W.

* New charter. + Exact date not given.

Address:—W. G. John, General Secretary, 42, Margaret St, Sydney, N. S. W. Telegrams, "Theosophy, Sydney."

New Zealand Section.

NEW ZEALAND SECTION.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland ...	Auckland T. S. ...	24-3-1892	Mr. S. Stuart ...	Mr. W. Will ...	West St., Newton, Auckland.
Do ...	H. P. B. Lodge T. S. ...	11-2-1903	Mr. W. H. Draffin ...	Mr. H. Margules ...	38, His Majesty's Arcade, Queen St., Auckland.
Wellington ...	Wellington T. S. ...	Nov. 1888) 1894)	Mr. W. S. Short ...	Mr. R. J. Hardie Shaw ...	Wilkins and Field's Building, Manners St., Wellington.
Dunedin ...	Dunedin T. S. ...	23-5-1893	Mr. G. Richardson ...	Mr. A. W. Maurais ...	Ravensbourne, Dunedin.
Christchurch ...	Christchurch T. S. ...	28-6-1894	Mr. J. Rhodes ...	.....	187, High St., Christchurch.
Woodville ...	Woodville T. S. ...	22-5-1895	Mr. T. Gilbert ...	Mrs. Gilbert ...	Woodlands, Napier Road, Woodville.
Pahiatua ...	Pahiatua T. S. ...	12-5-1895	Mrs. Baucke, Senior ...	Mrs. Baucke, Senior ...	Roseleigh, Pahiatua.
Wanganui ...	Wanganui T. S. ...	22-12-1896	Mrs. Mellor ...	Mrs. Mellor ...	Aramoho, Wanganui.
Napier ...	Napier T. S. ...	21-1-1903	Mr. W. H. Spencer ...	Miss E. Spencer ...	Milton Road, Napier.
	Nelson Centre ...				c/o Mrs. Saxon, Pelynu Lodge, Nelson.
	Invercargill Centre ...				c/o Mr. W. F. Bennett, Don St., Invercargill,
	Gisborne Centre ...				c/o Mr. R. W. Turner, Messrs. Johnston & Co., Gladstone Road, Gisborne.

Address:—C. W. Sanders, General Secretary, His Majesty's Arcade, 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	Le Disciple	30-6-99	Mme. A Brunnarius	Mr. J. Morand	13 rue Froissard.
Do	L' Union	24-6-99	Mr. René André	Mr. E. Syffert	*Pres.*, 92 bis avenue de Versailles.
Do	Le Lotus*	17-11-99	Mr. D. A. Courmes	Mr. Henry Courmes	21, rue Tronchet.
Do	Le Sentier	15-5-99	Mme. Villiers Thomassin.	Melle. Thomassin	St. Chéron (S. O.).
Do	L'Essor	17-1-00	Mlle. A. Blech	Mr. G. de Fontenay	*Pres*, 21. Avenue Montaigne.
Marseilles	Ana-Bai	27-6-00	Mr. Ed. Maurel	Mme. Ed. Maurel	**11**, rue St.. Dominique.
Do	Fraternité*	15-5-99	M. Dianoux	Mme. Fabre	23, rue du Panier.
Do	Vérité	7-10-01	Mme. Houetz	Mr. M. Chaumel	2, rue St. Jacques.
Do	Sophia	26-1-02	Mr. Lucien Pascal	Mme. S. Paturel	6, Boulevard du Canal.
Do	Maya	23-3-02	Mr. Bruno Maurel	Mr.E. Chapouen	46, rue St. Ferréol.
Toulon	Le Lotus Bleu*	6-1-96	Mr. G. Guglielmi	Mme. Guglielmi-Ruyer	46, rue Victor Clappier.
Nice	L' Union de Nice*	2-7-97	M. le Dr. Arnaud	Mme. Erhard	19, Avenue Notre Dame.
Do	Vidya*	27-11-02	Le Général Bazaine-Hayter	Mme. Barbier-Gentil	16, rue Miron.
Grenoble	Grenoble Lodge*	25-5-99	M. G. Durand	Mme. J. Silet	**1**, rue Emile Augier.
Lyon	Lyon Lodge	20-5-99	Mlle. Flachard	Mme. Sevez	3, rue d'Algérie.

Bordeaux	L'Effort	31-3-02	M. E. Marcault	Mme. G. Dufau	61, rue Fondandége.
Geneva	Dharma*	20-6-01	Mr. Ch. Pahon	Mr. Pricam	5, rue St. Jean.
Do	Unité	20-6-01	Mme A. Erath	Mr. L. Guggeri	*Pres.*, 9 Avenue de la Grenade.
Do	Les Philaléthes	12-1-03	M. W. Metford	Melle. L. Jacquet	*Pres.*, 6 Grand Quai.
Sofia (Bulgarie)	Sofia Lodge*	12-2-03	Capitaine Ftitcheff	Mme. M. Stojanowa	33, Zar Krum.
			Centres.		
.....	Tunis Centre*	...	.....	E. M. E. d'Amico	**15**, Avenue de France.
.....	Alger Centre	...	.....	M. Th. Poulain	45, rue d'Orléans.
.....	Rouen Centre	...	.....	Melle. J. Decroix	52, rue Armand Carrel.
.....	Clermont-Ferrand Centre*	...	.....	Mr. J. Lamier	27, rue Blatin.

* Lending Library.

Address : Dr. Th. Pascal, General Secretary, 59 avenue de La Bourdonnais, Paris.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Milan	... Milan Lodge ...	30-3-1900	Angelo Cantoni ..	Miss E. Gatey ...	Il Villino, 1 *Via* Cernaia.
Naples	... Naples Lodge	7-6-1900	Miss Heinecke	Mrs. S. Kramer ...	*Pres.*, Corso Vittorio Emanuele, 114.
Do	... Giambattista Vico Lodge	20-4-1902	Carlo Migliore	Lodovico Callet ...	*Via* Broggia, 18.
Florence	... Florence Lodge	16-12-1899	Paolo Visani Scorgi	Gioacchino Cavallini ...	Piazza Vitt. Emanuele, 6.
Rome	... Rome Lodge	11-3-1897	Gualtiero Aureli	Alessandro Cavalli	Piazza Montecitorio, 127,
Do	... Besant Lodge	25-3-1901	Giovanni Colazza	Alberto De Angelis ...	*Pres.*, *Via* Babuino, 89.
Do	... Dante Alighieri Lodge	26-11-1901	Arnaldo Cervesato ..	Signora Olga Calvari ...	*Via* Pietro Cossa, 3.
Do	... Francesco D'Assisi Lodge.	*1902	Giovanni Gelanze ..	Ugo Fortini del Giglio ..	*Pres.*, Corso Vittorio Emanuele, 251.
Bologna	... Bologna Lodge ...	22-11-1901	Gustavo Boraini	Riccardo Neva ..	*Via* Galliera, 6.
Torino	... Torino Lodge	26-5-1902	Dr. Giuliano Balbino ..	Francesco Riva	*Via* Montevecchio, 19.
Pisa	... Pisa Lodge ...	8-5-1902	Guido Ferrando	Fedele Baiocchi ...	*Pres.*, *Via* S. Maria, 49.
Genova	... Giordano Bruno Lodge ...	1902*	W. Kirby ...	J. Spensley ...	Albergo Unione.

* Exact date not given.

Address :—General Secretary, Società Teosofica, 70, *Via* di Pietra, Cross Rome.

German Section.

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berlin	Berlin Lodge	16-7-1894	Dr. Rudolf Steiner	.....	Motzstrasse, 17.
Charlottenburg	Charlottenburg T. .	3-8-1898	Julius Engel	Gustav Rüdiger	*Pres.*, Goethestrasse, 20.
Cassel	Cassel Lodge	12-2-1902	Franziska Vormbaum	Robert Salbczak	Cassel.
Dusseldor.	Dusseldorf Lodge	14-2-1902	Carl Schmieder	Wilhelm Floetgen	Dusseldorf.
Hamburg	Hamburg Lodge	27-3-1898	Bernhard Hubo	Victoria Paulsen	*Pres.*, 8, Martinallee, Hohenfelde, Hamburg.
Hannover	Hannover Lodge	7-3-1898	Dr. Hübbe-Schleiden	Wilhelm Eggers	441, Grosse Barlinge, Hannover.
Leipzig	Leipzig Lodge	20-2-1902	Richard Bresch	.....	Körnerstrasse, 31, Leipzig.
Lugano (Swiss)	Lugano Lodge	9-5-1902	Gunther Wagner	Carl Franken	*Pres.*, Lugano, Castagnola, Switzerland.
Munich	Munich Branch	16-3-1894 24-6-1902	Ludwig Deinhard	Aug. Rieper	*Pres.*, 13, Georgenstrasse, Munich.
Stuttgart	Stuttgart Branch	14-5-1902	Adolf Oppel	Mr. Arenson	Cannstadt bei Stuttgart.
Weimar	Weimar Branch	*1903	Mrs. Helene Lubke	.....	Schillerstrasse, 15.

* Date not given.

Address :—Dr. Rudolf Steiner, General Secretary, 95, Kaiserallee, Friedenau, Berlin

Non-Sectionalised.

Italian Section.

NON-SECTIONALISED.

CEYLON.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo ...	Colombo T.S. ...	8-6-1880	Mr. R. A. Mirando ...	T. W. Goonewardena ...	Buddhist H'dqrs., Colombo.
Galle ...	Galle T.S. ...	25-5-1880	Mr. T. D. Amarasurya ...	Mr. D. J. Subasinha ...	Mahinda College, Galle.
Kandy ...	Kandy Branch ...	13-6-1880	.....	Mr. H. D. Munasika Muhandram.	Kandy.

South Africa.

So. Africa ...	So. African T.S.	1899	Major C. L. Peacocke ...	Mr. Fred. W. Bell ...	P. O. Box 377, Johannesburg, So. Africa.
Do ...	Krugersdorp ...	1903	.....	.....	For particulars apply to G. D. Stonestreet, Inspector of Mines, Krugersdorp, Transvaal, So. Africa.

Spanish-Speaking Branches.*

Buenos Aires ...	Luz T.S. ...	8-11-1894	Señor Alejandro Sorondo ...	Mr. L. Lugones ...	Avenue Republica S. Buenos Aires.
Do ...	Vi Dharma T.S. ...	21-9-1901†	Mr. F. W. Fernandez ...	Mr. L. H. Philips ...	Geb. Hornos 940.
Rosario de Santa Fe.	Aurora T.S. ...	1901†	Mr. Julian Moreno ...	Mr. Armando Rapp ...	Callao 40, Altos Rosario de Santa Fe.
Santiago ...	Arundhati T.S. ...	19-4-1902	Mr. G. Lamas ...	Mr. Carlos Kymer ...	Casilla 477, Santiago, Chile.
Valparaiso ...	Lob-Nor T.S. ...	24-4-1902	Dr. E. Marizot ...	Mr. E. Bouffanais ...	Casilla 750, Valparaiso, Chile.
Combarbala Chile.	Annie Besant T.S. ...	24-12-1902	Mr. R. Viedma ...	Mr. Jose Santaigo Calderon Lira.	Combarbala, Chile.
Montevideo, Uruguay.	H. P. Blavatsky T.S. ...	22-6-1903	Mr. T. Enrique Viera ...	Mr. Ricardo Moratorio ...	Montevideo, Uruguay.
Lima, Peru ...	Lima T.S. ...	8-8-1903	Mr. Jose Arturo Ego-Aguirre	Mr. Federico Valles-Varges ...	Lima Peru.
Cienfuegos (Cuba).	Sophia T.S. ...	29-10-1902	Mr. Jose Torrado y G. Llorente.	Mr. Ignacio Hernandezy Hernandez.	Cienfuegos, Cuba
Banes, Cuba ...	Fraternidad T. S. ...	1903	Mr. Manuel Moreno Solano.	Mr. Felipe Darta Morrero ...	Gibara, Banes, Cuba.
Havana, Cuba ...	Concordia T.S. ...	17-11-1902	Mr. Hipolito Mora ...	Mr. Rafael Alvear y Saint Just	Calle Mauriqua, 80, Havana, Cuba.
Havana, Cuba ...	Annie Besant T. S. ...	1903	G. M. Marro ...	.....	Pres., Apartado 365, Havana, Cuba.

* Address : Luis Scheiner, Presidential Agent, Casilla Correo, 818, Buenos Aires, South America.

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SUPPLEMENT TO
THE THEOSOPHIST.
OCTOBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st August to 20th September 1903, are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Babu Madan Mohan Lal, Udaipur. Donation in the name of "Hari" who lately passed away	7	0	0

LIBRARY FUND.

T. A. Barnes, Esq. Seattle, U. S. A., Executor of the late Chas. A. White's Estate, bequeathed to the Adyar Library, T.S., deposited in London and Westminster Bank, Ld., London, in Col. Olcott's account, the sum of (£400) four hundred pounds, @ Rs. 15 per pound, amounting to ...	6,000	0	0
Mr. O. V. Nanjunliah, Penukonda. Donation in memory of his mother who lately passed away	10	0	0
An F. T. S. of Burmah. Subscription for August 1903 ...	50	0	0

PANCHAMA EDUCATION FUND.

Babu Amaranath Mukerji, Calcutta, through Mr. D. K. Bisvas, Assistant Secretary, Ind. Section T. S.	2	0	0
Babu Nandalal Chatterji, Calcutta, do	5	0	0
Mrs. Isabel Stead, through Col. Olcott £0-12-0	9	0	0
"A. E. W.," Donation, £2-0-7	30	7	0
Mrs. M. S. Loudon, St. Thomas Mount, Donation for July and August 1903	10	0	0
Mr. C. Sambiah Chettiar, Donation for July 1903	1	0	0
,, N. V. Mudaliar, Shirbatti, further Donation	25	0	0
"W.," Baroda, Subscription from May to August 1903 @ Rs. 50	200	0	0
Antwerp Branch T. S., through Col. Olcott. Donation, Rs. 18	10	13	0
"A. E. W.," Donation, £1-0-4	15	4	0
Mr. L. Rusten, Minneapolis, Minn., Donation £0-19-9 ...	14	13	0

ADYAR, MADRAS,
21st September, 1903.

T. VIJIARAGHAVA CHARLU,
Treasurer T. S.

THE PRESIDENT'S MOVEMENTS.

The President-Founder, who is now visiting Cuba, writes that he expects to return to London the last week in October, and will sail from Marseilles for Colombo on November 1st and reach Adyar late in the month.

MADRAS CENTRAL DISTRICTS THEOSOPHICAL FEDERATION.

A meeting of Theosophists of the Central T. S. Branches in the Madras Presidency was held at Cuddapah on the 22nd and 23rd of August, Mr. T. Ramachandra Row, retired Sub-Judge, occupying the chair. There was a large attendance consisting of delegates from 13 Branches and almost the whole of the educated public of Cuddapah, including a number of orthodox pandits and a few Mahomedan gentlemen. Mr. A. Nanjundappa delivered an address of welcome. He referred to the work of the Theosophical Society in the past quarter of a century and observed that the object of having such federal meetings was to bring together all ardent and sincere Theosophists from time to time in different local centres to devise and settle on an active scheme for the propagation of Theosophy and to do all that was necessary to spread a knowledge of its tenets.

He was followed by Mr. T. Ramachandra Row, the Chairman, who delivered an eloquent and stirring address on "Our Present Needs." His plea was for individual reform. Individual reform was sure to bring about social and national reform. He said the Theosophical teachings shed a great amount of light on Hindu religion and philosophy, which was also true with reference to every religion and philosophy. Referring to the story in the Kenopanishad where Agni, Vayu and Indra boasted of their prowess, he said the story taught us three lessons which represented the teachings of the three principal schools of Hindu Philosophy. The three schools were not mutually antagonistic as it was mistakenly supposed, but they were mutual complements. The first lesson was that it was in God that all moved and had their being. That was the common point, and in essence God and man were the same. The second lesson was that they were all instruments of God through whom his influence poured itself out to the world. Though all differed in their outer manifestations they were to realise the essence in their inner attitude. That was the grand teaching of the Visishtâdvaita philosophy. The third lesson was that in action they were all to be separate, each doing the duty that was his, according to the Dharma and caste to which each belonged. In that matter each had his own individual characteristics. Those three lessons represented the teachings of the three systems of philosophy known as Advaita, Visishtâdvaita and Dvaita. He said the essence of life consisted in service, and depicted the evils of intellectual conceit, emphasising strongly the practice of infinite love and charity. He said India needed a handful of earnest Leaders; men with clear vision, strong moral courage and deep faith, who could *act* as men of faith, showing their love and extending their charity to *all*, could accomplish wonders, and if we had only a few such men India would be sure to rise once more in the scale of nations.

Mr. V. E. Sudarsana Mudaliar of Anantapur then delivered a very interesting and instructive address on "Duty," and Mr. V. V. S. Avadhani, District Munsiff of Gooty, next delivered an erudite address on "Ideal duty according to the Gitâ."

On the 23rd the federation resumed its sittings at 12 noon. Mr. N. K. Ramaswami Iyer of Ghittûr delivered a learned address on "Theosophy, the Religion of Science." In concluding his remarks he said that he was a free-thinker and that after a period of nearly 20 years of patient study he became a Theosophist, as he found that Theosophy was a synthetic presentment of partial beliefs and truths. The lecture was received with enthusiasm.

Mr. R. Jagannathiah followed and delivered an address on "The Bible and the Bhagavad Gitâ," and quoted largely from both and illustrated that the fundamental teachings of all religions were identical. He referred to Lord Sri Krishna and Lord Jesus as great Masters who incarnated at proper times and places for the purpose of re-establishing Dharma.

Mr. V. Subaraya Mudaliar then delivered a short address on "Practical Hints on Theosophy," which was very interesting.

Mr. J. Srinivasa Row of Gooty delivered a very stirring address in Telugu on "Grihasta Dharma" or "The Duty of a Householder."

Mr. Mouza Mian Khan Bahadur, and an orthodox pandit, then delivered short addresses in Telugu and maintained that Truth was one, by whatever name it was called.

Mr. V. C. Seshachariar of Madras delivered an impassioned and eloquent address on the good work the Theosophical Society had done in the past and the great work that had yet to be done, and exhorted the theosophists present to realise the importance of their promises and requested the general public to sympathise and co-operate with them in the noble and unselfish work of the world's regeneration. He concluded his remarks by stating that the Theosophical Society had behind it the solid power and substantial support of highly evolved spiritual beings whose life task was the uplifting and perfecting of humanity towards the attainment of its final goal.

The lectures were interspersed with conversazióni, and much interest was manifested throughout the meetings. It is evident that the interests of *Theosophy* may be greatly advanced by such gatherings. The next meeting of the Federation will be held at Chittûr on the 20th and 21st of August, 1904. Brother T. Ramachandra Rao Garu, B.A., B.L., Retired Sub-Judge, has been elected President of the Federation for the coming year, and Brother C. Ramaiya Garu, B.A., L.T., of Cuddapah, Secretary.

THE SOCIETY FOR THE PROTECTION OF CHILDREN IN INDIA.

A much needed society has recently been organised in the Bengal Presidency, having the following objects :—

(1) To prevent the public and private wrongs of children and the corruption of their morals.

(2) To take action for the enforcement of laws for their protection, and when desirable, to have the laws on the matter amended.

(3) To provide and maintain an organisation for the above objects.

(4) To do all such other lawful things as are incidental or conducive to the attainment of the above objects.

According to the *Indian Mirror* many poor, suffering or sinful waifs have been rescued and provided with homes, since this Society commenced its work, and public meetings have been held in Calcutta, under the presidency of the Hon. Justice Pratt, and in Darjiling under the presidency of His Honour the Lieutenant-Governor, who kindly granted the use of the Durbar Hall for the meeting. At this meeting the Chairman gave expression to the deep interest which he felt in the work of the Society, which he thought was working on right lines. He assured the meeting of the sympathy of the Local Government in all efforts for the amelioration of the condition of the children of the land, and was confident that with a Viceroy at the head of the Imperial Government, like the present ruler, who put his whole soul into any measure of reform, and who never left off what he felt was a benefit to the country, the Society might be certain of most sympathetic treatment to what they proposed for the moral welfare of the children of India.

The Committee earnestly appeal to all interested in this work of protection, for the funds necessary to enable them to increase their efforts to succour the homeless, unprotected and oppressed among the children of our Empire.

On receipt of a full account of any case the Committee will gladly give advice as to how the case may be dealt with.

A. E. SUMMERS,
Secretary,

S. P. C. I., 136, *Dhurmtallah, Calcutta.*

It goes without saying, that Societies like the above, should be organised in all our large cities.

NEW BRANCHES.

NETHERLANDS SECTION.

I have much pleasure in reporting that a Charter was issued on the 2nd September for a Lodge to be formed at Buitenzorg, Java, to be called the Buitenzorg Lodge.

Also a Charter was issued on the same day for a Lodge at Soerabaya, Java, to be called the Soerabaya Lodge.

W. B. FRICKE, *Gen. Secretary.*

SOUTH AMERICA.

I have pleasure in announcing the issue of a Charter on the 8th August for a Branch at Lima, Peru, to be called the Lima T. S. The President is Mr. José Arturo Ego-Aguirre, and the Secretary Mr. Federico Valles-Vargas.

LUIS SCHEINER,
Presidential Agent.

INDIAN SECTION.

I beg to report that a charter was issued on August 21st, 1903, for the formation of a Branch of the Theosophical Society at Jodhpur, to be known as the Besant Lodge. The President is K. Manjunath Bhatji, B.A.; the Secretary is Swami Raghunath Puri; Naya Dass, Jodhpur.

D. K. BISVAS,
Assistant Secretary.

A LECTURE ON KINDERGARTEN.

Under the auspices of the Teachers' Association, a public meeting was held on Sept. 12th, in the Teachers' College Hall, Saidapet, when Mrs. N. A. Courtright gave a demonstration of the Kindergarten method of teaching. Mr. J. H. Stone, Principal of the College, occupied the chair. There was a large gathering of the staff and the normal students of the training institutions at Saidapet and in Madras.

In introducing the subject, the lecturer said that the aim of education was the full and harmonious development of the various powers latent in the children, as opposed to the old aim of simply "cramming" the memory with dry and unintelligible information. The methods adopted should satisfy the child's activity which should itself be made the medium of instruction. The means suggested were action-songs, games, drawing, object-lessons, etc., intermingled with conversation, stories, spelling and writing. The pupils brought for the demonstration of the methods by Mrs. Courtright, belonged to the Panchama Free Schools established by Colonel H. S. Olcott; and the teachers employed in training them were of poor educational qualifications.

In spite of these disadvantages, she proved by her demonstration, that the Kindergarten methods could be successfully applied in Indian Schools.

The Chairman highly commended the rational method of teaching employed by Mrs. Courtright and her staff in their schools. He remarked that the demonstration was in no way a spasmodic outburst, but the result of a regular system continuously practised during the year and had proved clearly that Mrs. Courtright had not only done enough to satisfy the inspecting officers, but had also trained her teachers to enter into the spirit of Kindergarten and make them realize how important it was, and that the demonstration clearly proved that Kindergarten did not hinder, but rather helped school work, and that the greater the number of channels into which a child's activity was properly guided, the greater the chances of success in after life.

After the usual vote of thanks to the lecturer and the Chairman, the meeting was brought to a close when the children were given light refreshments.—*Madras Mail.*

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SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st September to 20th October 1903, are acknowledged with thanks:

HEAD-QUARTERS FUND.

		Rs.	A.	P.
Miss Ida R. Pateh. Donation	...	15	4	0
Mr. Alexander Fullerton, General Secretary, American Section. T. S. 25% Dues	...	192	11	0
,, Luis Scheiner, Agent, South American Branches. Fees and Dues	...	93	5	0
,, Do. do.	...	48	12	0
,, C. Sambiah Garu. Donation	...	3	0	0

LIBRARY.

An E. T. S. of Burma. Donation	...	30	0	0
Mr. C. Sambiah Garu. do	...	3	0	0

PANCHAMA EDUCATION FUND.

Muzaffarpur Theosophical Society. Donation in memory of "White Lotus Day"	...	3	4	0
Mr. E. Annaswami Mudaliar. Donation	...	2	4	0
Babu Madan Mohan Lal, Udaipur. Donation marked in last Statement Rs. 8 but wrongly printed Rs. 7. Balance	...	1	0	0
Mr. N. V. Mudaliar, Shirhatti. Further donation	...	25	0	0
C. Sambiah Chettiar. Donation for August and Sept. 1903	...	2	0	0
Major and Mrs. Loudon, do. for September 1903	...	5	0	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

ADYAR, MADRAS,
20th October 1903.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on September 23rd for the formation of a Branch at Hoshiarpur, to be called the Sat Sang T. S. The President is Rai Bahadur Bhawan Das, M. A.; the Secretary and Treasurer, Ayodha Prasad, Esq., Pleader, Hoshiarpur.

I also have pleasure in stating that a charter was issued on the 7th October, 1903, for the formation of a Branch of the T. S. at Quilon, to be known as the Kanwa Branch. The President is P. Raman Thambi, Esq., Vakil, Quilon; the Secretary is K. S. Venkata Ramair, Esq., Pleader, Quilon.

D. K. BISVAS,
Assistant Secretary.

THE CENTRAL HINDU COLLEGE.

The fifth anniversary of this institution was celebrated at Benares on October 21st, the popular Acting Commissioner of Benares, Mr. E. Radice, in the chair. The beautiful hall was gaily decorated, flower-wreath encircling the slender pillars, and it was filled to overflowing with an interested audience. The proceedings opened with a Sanskrit recitation and Mr. Radice then expressed, in a few well chosen words, his deep interest in the College, and the pleasure he felt in presiding for the second time. He congratulated the College on its affiliation to the

B.A. standard, and wished it a long course of prosperity. He then called on Babu Bhagavan Das, the Hon. Secretary, to read the report. The report showed the growing prosperity of the institution, 352 boys were on the rolls, and the staff numbered 24 Professors and teachers. The improvements in the curriculum, and the successful introduction of clay-modelling for the younger boys were described; the course of religious instruction was outlined, and the wide acceptance by other schools and Colleges of the series of religious and moral text-books on Hinduism was noted. A scheme of national Hindu religions and moral education has thus been successfully inaugurated. The examination results were brilliant, except in English; only 3 out of 42 failed in Mathematics, none out of 31 in Further Mathematics, 1 out of 11 in Logic, 2 out of 11 in Sanskrit, none out of 11 in History, none out of 31 in Physics, 1 out of 31 in Chemistry. The Boarding House was full, and further accommodation was urgently needed. The Library, Museum, Debating Clubs, etc., were all flourishing, and the record in games was most satisfactory. The Sanskrit Department, the Ranvir Pathshala, handed over to the College by H. H. the Maharaja of Kashmir, was improving, and the opposition to the introduction of English as a second language was lessening. A free boarding house for Pathshala students was being prepared. The cash receipts during the year were Rs 1,35,000, of this Rs. 51,000 had been invested, and Rs. 22,000 spent in purchase of lands and in buildings, none of the latter being done in the preceding year. The year closed with Rs. 1,99,000 in investments, and Rs. 40,000 awaiting investments, including lands and buildings. A Legacy of Rs. 30,000 and one of Rs. 1,000 had been notified, but not as yet received. A leading Bombay merchant, Seth Dharamsey Moraipi Goculdas, had collected Rs. 40,000, of which Rs. 20,000 were remitted in the year under report and Rs 15,000 since. The affiliated Srinagar High School, was doing admirably well, under the care of Mr. Wilson, sent there by the College, and had now 600 boys under tuition. The report which will shortly be printed in extenso was loudly applauded. Various recitations, and the distribution of a large number of prizes followed: the acting principal, Mr. M. Collins, then addressed the meeting, and was followed by H. Banbury, Esq., the Headmaster. The meeting was closed by a speech from Mrs. Annie Besant, who laid stress on the importance of the national movement they were leading in joining together Western culture and Hindu religion.

THE CONVENTION OF 1903.

Delegates and Members who desire special accommodations, or separate huts, at the December Convention at Adyar, are now notified to send in their requests to the Treasurer of the T. S., Adyar, without needless delay. We can not reasonably be expected to provide these extra accommodations unless sufficient time is given us for their preparation.

Mrs. Besant will deliver the four morning lectures as usual, commencing Sunday, Dec. 27th, the general subject being, "The Evolution of Man." Further notice will be given in our next issue.

Countess Wachtmeister will also be present at the Convention.

W. A. E.

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.

DECEMBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November 1903, are acknowledged with thanks :—

	Rs.	A.	P.
HEAD-QUARTERS FUND.			
Babu Upendra Nath Basu, General Secretary, Indian Section, Theosophical Society, Benares. 25% Dues for quarters ending 31st March, 30th June, and 30th September 1903. Deducting the amount of Rs. 217-8-0 advanced towards the quarter ending 31st March 1903.	1956	8	9
By cheques, currency notes and adjustment	0	13	6
Do. Advance on the quarter ending 31st December 1903	15	0	0
Mr. John Bottomley and Miss M. A. M. Knox through Mr. Fred. W. Bell of Johannesburg, Entrance Fees and annual dues	50	0	0
LIBRARY FUND.			
An F. T. S. of Burma, for October 1903	1	7	6
PANCHAMA EDUCATION FUND.			
Mr. C. Balakrishna Pillai, Madura. Donation	6	0	0
The Lansing T. S. through Mr. Alexander Fullerton	1	8	0
do.	15	0	0
The Toronto T. S.	5	0	0
Miss Alice Rice, Honolulu for October 1903			
Major and Mrs. London. Donation for October 1903	200	0	0
"W. H." Subscriptions for Sep., Oct., Nov. and December 1903	8	0	0
Babu Madan Mohan Lal, Udaipur. Donation in September 1903. (Shown in his name as balance Re. 1 in November issue is a mistake)			
In Mr. A. L. William's name, a donation of Rs. 15-4-0 is shown in June and July numbers of the Supplement to the *Theosophist*, the latter is a mistake. Only once the sum of Rs. 15-4-0 was received.			

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

ADYAR, MADRAS,
20th November 1903.

CONVENTION NOTICE.

All Europeans who desire accommodations, either rooms or cadjan huts, and Hindus who require huts at the coming Convention at Adyar are requested to notify the Treasurer of the T. S., at Adyar, without further delay. It takes some time to prepare all these extra conveniences, and short notice will not suffice.

The four morning lectures by Mrs. Besant will commence on Sunday, Dec. 27th, the general subject being, "The Evolution of Man."

NEW BRANCHES.

INDIAN SECTION.

On October 20th a Charter was issued for the formation of a Branch of the T. S. at Alleppy, to be called the Annapurni T. S. The President is S. Venkatarama Naidu, L. M. S.; the Secretary is K. I. Dharmaraja Ayar, B.A., L.T., Head Master, High School,—both of Alleppy.

A Charter was issued on 2nd November 1903, for the formation of a Branch at Kottayam, to be called the Gautama Lodge, T. S. The Pres-

The DHARMA Lodge is founded under the auspices of a masonic body which admits women to its ranks, and it is necessary that its position towards the world in general and towards Freemasonry in particular should be defined.

The following is the programme to which it adheres :—

Article 1.—Joint Freemasonry of India asserts, in accordance with the ancient declaration of Freemasonry, the existence of a creative principle under the title of "Grand Architect of the Universe."

Article 2.—It imposes no restrictions on the free search after Truth and, in order to secure that freedom, exacts tolerance from all its members.

Article 3.—Joint Freemasonry is therefore open to men and women of all nationalites, of all races, and of all creeds.

Article 4.—The aim of Joint Freemasonry is to combat ignorance in all its forms; it urges upon its members obedience to the laws of their country, the maintenance of a high standard of honour, the upholding of justice, a kindly feeling towards all, and a ceaseless endeavour to promote the welfare of Humanity.

Article 5.—Every Freemason belonging to the Ancient and Accepted Scottish Rite is bound faithfully to observe the decisions of the Supreme Council to which he owes allegiance.

This programme is based upon the principles adopted by the Convention of all the Supreme Councils held at Lausanne in 1875.

The Lodge demands from its members active service for Humanity by study and thought, and by such religious, literary, political or social activities as are not antagonistic to the principles given above. Unlike the majority of other Lodges it promotes in its meetings the fullest discussion of all means intended to advance these principles, enjoining on its members the widest tolerance and complete courtesy towards all expressions of opinion. The Lodge reminds its members by its subtitle—DHARMA—of the obligation each owes to all, and calls upon them to discharge that obligation in private and public life.

Whilst warmly sympathising with all movements which have for their aim the betterment of the Human Race, the Lodge, by its very nature, cannot as a body pledge itself to the support of the particular methods employed by other organisations for the realisation of this object.

In addition to the discussion of practical methods to advance the welfare of Humanity, the Lodge will endeavour to promote the study of masonic traditions and symbolism, and their elucidation.

Members are expected to acquaint the Lodge from time to time with the fruits of whatever study of this nature they may be engaged in, and, whenever possible, Transactions will be issued embodying the knowledge acquired.

By these means it is hoped that Joint Freemasonry will gradually help to infuse into Masonry a deeper significance, and thus increase its utility as a powerful agency for the dissemination of material and spiritual benefits to all races and to all creeds. And as no such effort can be successful unless women work side by side with men, the Lodge will continually urge Freemasonry to admit women to membership, so that eventually there may be but one masonic body throughout the world, composed of men and women of all nationalities, proceeding along organised lines in the service of Humanity.*

The Lodge does not include in its activities any social functions which might clash with the opinions of any of its members.

Such are the aims which the DHARMA Lodge sets before it, and it calls upon all its members—men and women—to justify its existence alike by their words and by their silence.

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* Information concerning Joint Freemasonry may be obtained from George S. Arundale, M. A. Gnâna Geha, Benares City.

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SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1904.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, *6th January*, 1904.

The following decision is of sufficient importance to warrant its publication for general information:

The question at issue was as to the legality of a vote taken by a Branch of the Society in a non-sectionalised country, to the effect that "no member shall hold office under the Society, to which pay is attached, and that the present holders of such offices be notified that from and after July, 1904, they must choose between relinquishing their salaries or their membership in the Society."

My decision was that the resolution in question was absolutely unconstitutional, an invasion of the private rights of members, an act of inexcusable injustice, and therefore null and void. It was my ruling that this decision should be entered in the Society's Minute Book and that the notifications to the parties concerned, if already officially given, should be officially cancelled and withdrawn. I cannot imagine how such action—absolutely without precedent in the history of the Society—should have suggested itself to its proposers and supporters. If approved by me it would serve as a general precedent for the government of all the Sections and Branches of the Society throughout the world; it would drive out of their modest employment a large number of our colleagues of both sexes who are, as a rule, our best and most unselfish workers, depriving me of my headquarters staff and nearly every Section of the persons who—usually at the cost of great self-sacrifice on their part—are conducting the business of the Sectional bureaux. Because Mrs. Besant and I and some others are able to give our services to the Society without recompense, that does not imply that the rest of our workers, not so fortunately circumstanced, can do likewise. I then ordered the officers of the Branch to restore to their full rights of membership the paid employees interested in the action of the Branch.

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

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, *7th January*, 1904.

The following temporary appointments are made in the Adyar Library for one year with effect from to-day.

1. Pandit A. Subrahmanya Dikshit, F. T. S., of Naranammalpuram, is appointed to do the work of comparing MSS. copied for the Library, on a monthly salary of Rs. (20) twenty. He should compare with the help of another pandit, at least (6,500) six thousand five hundred granthas per month to entitle him to his full pay, or he will be paid proportionately to the work turned out.

2. A. Subrahmanya Sastri of Kadattur is appointed to copy on fibrous palm leaf such old and damaged MSS. as need to be re-copied, on a monthly salary of Rs. (15) fifteen. He should copy at least (5,000) five thousand granthas per month to entitle him to his full pay otherwise he

ident is S. Kallyanarama Aiyar, Esq., District Munsiff, Kottayam, Travancore. The Secretary is S. Ramaswami Aiyar, Esq., B.A., Teacher, Kottayam, Travancore.

D. K. BISVAS,
Assistant Secretary.

NETHERLANDS SECTION.

I have much pleasure in informing you that a Charter was issued on the 27th October for a Lodge at Djokdjakarta, Java, to be known as the Djokasche Lodge of the Theosophical Society.

W. B. FRICKE,
General Secretary.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Bhagavadgitâ," Sanskrit Text, Dutch edition (incomplete), by J. W. Boissevain; "Ihâpurâṇyâstava," by Punnâsseri Nambi Niiakantha S'arma; "Dharma S'ikha" (Hindi); "The Solar System of the Ancients Discovered," presented by T. Srinivasa Rao, F. T. S.; "A Dictionary of the Hindustan Language," presented by J. W. Boissevain.

THE CENTRAL HINDU COLLEGE FUND.

We are glad to give publicity to Mrs. Besant's plans for collecting funds in aid of Hindu religious education, which we copy from the *Central Hindu College Magazine*:—"We have not yet succeeded in reaching the great mass of Hindus with regard to our College: the English-educated Hindus have for the most part heard of it, but only a small minority have helped it financially. We need now to make widespread efforts to collect the *small* sums which no Hindu—English-educated or other—would grudge, and for this we must enlist the services of a large army of workers. The following three schemes will now be set on foot, and I solicit for their working the aid of good Hindus all over the country; moreover, boys are the very people to take part in these, and if they will help, we shall have a national movement in support of Hinduism. The first is

THE SNOWBALL.

A sum of Annas 8 is the basis of their scheme, and who will grudge Annas 8 in support of Hinduism? One person begins by asking five of his friends each to give him Annas 8 for Hindu religious education, and each to collect from five other people Annas 8 apiece. The first five thus collect from twenty-five people. Each of these twenty-five, in giving his Annas 8, promises to collect from five others Annas 8 apiece. The third set therefore numbers 125 people, and each of these, having given his Annas 8, collects Annas 8 from five others, who, in their turn repeat the same process; and so on, and on. Each man or woman, boy or girl, on collecting the Annas 8 from five people hands the Rs. 2—8 to the person to whom he originally paid his Annas 8. This person hands it on to the one to whom he himself originally paid his own Annas 8, and so it reaches in time the starter of the Snowball in the town. Each town should have its own Snowball, and the starter sends to Mrs. Annie Besant, Benares City, the sums collected *in his district*. The name is taken from the fact that a little lump of snow, set rolling, gathers more and more snow as it rolls, till a large mass is formed. The second scheme is

THE COLLECTING BOX.

We are going to have a number of small closed boxes made, bearing the name of the College, with a slit in the top through which money can be dropped in. These will be issued to responsible persons acting as Head Collectors, who will give a box into the charge of anyone willing to collect. When the box is full it will be handed in to the Head Collector, who will open it, count the money and give a receipt for it, re-seal the empty box and return it to the direct collector. The Head Collectors forward the money to Mrs. Annie Besant, Benares City. Such boxes may also be kept in houses, and a few pice be dropped in from time to time by the family and by visitors. The third scheme is

THE RUPEE FUND.

This we borrow from *Aligarh*, and surely Hindus will not be behind Mahomedans in helping their College. Anyone who is willing to collect sums of one rupee writes to Mrs. Annie Besant, Benares City, for a receipt book, containing 50 receipts, and asks all his friends for Re. 1 for Hindu religious education.

If these three schemes are properly worked, we shall gather in such large sums, that we shall be able to spread Hindu religious education all over the country. The progress of the schemes will be reported in these columns month by month."

LECTURES ON THEOSOPHY.

We learn from the *South Indian Mail* that a course of eight lectures has been recently delivered at the Hall of Theosophy, Madura, by Pandit Bhavani Shankar, who always awakens interest in Eastern Scriptures.

"His lectures though extempore, were well reasoned out and consequently put a heavy strain upon the hearers' brain, and by way of relief were interspersed with flashes of humour, and pleasant episodes from the Mahâbhârata, &c. He was successful in creating a real taste amongst his auditors, for persistent study of our religious books, which are a treasure-house of wisdom."

THE MUSAEUS SCHOOL FOR BUDDHIST GIRLS.

We are indebted to the October *Prasnottara* for the following paragraph concerning Mrs. Higgins' School and Orphanage for Sinhalese Girls, at Cinnamon Gardens, Colombo:—

"We have a very gratifying account of the above institution from our esteemed colleague Miss Lilian Edger, M.A., who on her way to New Zealand passed a few days in the company of the Sinhalese girls that are being trained in it, and great credit is due to Mrs. Higgins, the founder, and the life and soul thereof, for her exceedingly judicious management of it. Mrs. Higgins has undoubtedly conferred a great boon upon the little island by giving the girls under her charge a thorough training in house-keeping—and thus turning them out into really capable housewives. The value of this is so little understood by advocates of Female Education that there is hardly another school in the land where attention is paid to this important branch of woman's equipment, and the consequence is that the prejudice against female education which prevails so largely among the masses here is strengthened instead of lessened and the growth of girls' schools bears no proportion whatever to the increase of academies for boys."

It would be productive of great good, if in all schools for the education of girls, practical training in housewifely duties were to be given to each pupil connected therewith. Mrs. Higgins tries to act the part of a mother to the girls who are placed under her charge, and to instruct them in the practice of such duties as they will, in later years be called upon to perform in their own homes.

We are glad to learn, from the *Ceylon Independent*, that Mr. Peter de Abrew, *Business* Manager of the Musaeus School, and member of the Hope Lodge, T.S., has been appointed to take charge of the "Commercial Sample Room and Enquiry Bureau," in connection with Ceylon exhibits at the St. Louis Exposition or World's Fair, to be held in America next year. In addition to being thoroughly familiar with the products of Ceylon, Mr. de Abrew, will also be able to answer queries in relation to Eastern religions, in which the Americans manifest a growing interest, so we judge he will prove to be the right man for the position.

DECLARATION OF OBJECTS OF JOINT FREEMASONRY IN INDIA.

The Supreme Council of Universal Joint Freemasonry has founded its Masonic Temple on *Liberty* of Thought, Morality, Solidarity and Justice, and its Lodges are open to all, without distinction of sex, religion, race or nation.

will be paid in proportion to the work turned out. Until the indented palmleaf bundles are received from Galle he will be put on the work of comparison.

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

THE TREASURER'S MONTHLY FINANCIAL STATEMENT.

Owing to the Treasurer's absence on duty in Northern India, his monthly report is postponed.

MR. BOISSEVAIN'S TOUR.

Our very esteemed young colleague, Mr. J. W. Boissevain, F. T. S., of Amsterdam, is about to start on a tour to some parts of Northern India and has been furnished with a list of Branches, so that he may notify their Secretaries in advance of his arrival. Mr. Boissevain is an assiduous student of Sanskrit and after a year's residence at Adyar will return to Holland to take his degree of Doctor of Letters and Philosophy, at his University. He has begun his literary work by publishing his translation into the Dutch language of the Bhagavad Gitâ. We cordially commend him to our northern colleagues and bespeak for him those fraternal courtesies which Hindus are ever ready to show to strangers.

H. S. O.

THE FIRE IN RANGOON.

The Secretary of the Rangoon T. S., Brother M. Subramania Iyer, writes us as follows:

There was a big fire in 19th Street, where our Branch quarters are situated, on the night of the 1st January. Our property, including the Library, which is valued at Rs. 15,000, would have been burnt had it not been for the timely exertions of our Brother, William Kennedy. He has done a great service to the movement and we are very much indebted to him.

A GROSS FABRICATION.

A valued correspondent begs me to say whether the statement, in the Life of Swami Dayânanda Sarasvati, by Pandit Lekhram, that I tried "to induce Mr. Mulraj to be the Mahatma of the Theosophical Society," but was refused, is true or false. It is not only false but stupidly so: such an idea never entered my head. I met Mr. Mulraj once at Lahore and our talk was largely about Indian politics, in respect to which I found he held very strong opinions. My correspondent is unwise to get frightened about any of these childish falsehoods that people, sometimes through ignorance, often through malice, put into circulation. The quarter-century of our Society's work in India has established its reputation beyond the possibility of injury from any attack.

H. S. O.

GIFTS TO THE ADYAR LIBRARY.

Señor D. R. Maynadé of Barcelona, Spain, and his fellow members of the T. S., have sent two richly bound and printed Volumes of "Isis Unveiled" in Spanish, copies of Mrs. Besant's "Doctrine of the Heart" and "Karma," and of Swami Vivekananda's "Yoga Philosophy," all in Spanish translations. For which our best thanks are offered.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press, Madras*, and published for the proprietors by the business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1904.

NEW BRANCHES.

SCANDINAVIAN SECTION.

A new Branch has been formed at Ostersünd, Sweden. The President is Mr. A. Lindeberg and the Secretary, Mr. J. Bromé. The date of the charter is not given, but the Lodge was formed probably in October.

ARVID KNÖS,
General Secretary.

BRITISH SECTION.

A Branch of the Theosophical Society has been founded in Brussels, Belgium, by Armand Rombauts, Jean Bertinchamps, E. van Gasse, Mme. Felix Washer, Mlle. L. Bouvier-Washer, Mme. van Tilt and Mme. Rombauts, to be known as the Isis Branch.

BERTRAM KEIGHTLEY,
General Secretary.

AMERICAN SECTION.

On November 6th a charter was issued to the Wilkesbarre T. S., Wilkesbarre, Pa. The President is Mrs. Ida C. Brown, Box 223, Wyoming, Pa.

On December 16th a charter was issued to the Spokane T.S., Spokane, Washington, with 19 charter members. The President is Mrs. Lizzie Sanders; the Secretary is Mr. John Mackenzie, P. O. Box 584, Spokane, Washington.

The Euclid T. S. and the Forest City T. S., both of Cleveland Ohio, have united with the Cleveland T. S. On Dec. 28th a charter was issued to the Grand Rapids T. S., Grand Rapids, Michigan, with 9 charter members. The President is Dr. Frances M. Hubbard; the Secretary is Mr. Judson J. Town, 338, Scribner St. There are now 70 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

INDIAN SECTION.

Kottayam (The Gautam Lodge) chartered 2-11-03 President: S. Kalyanram Iyer, Esq., Dist. Munsif, Kottayam. Secretary: S. Ramaswami Iyer, Esq., Asstt. Teacher, M. T. S. Seminary, Kottayam.

Allahabad (The Golden Chain Lodge) chartered 2-12-03. President: Babu Lakshmi Narayan. Secretary: Satish Chandra Mitter.

Kishengarh chartered 11-12-03. President: Rao Bahadur Syam Sunder L. Lal, B.A., C.I.E., Dewar, Kishengarh. Secretary: Dr. Onkar Singh, I.M.S., Kishengarh.

Manjeri (The Naryan Lodge) chartered 11-12-03. President: M. R. Sundram Iyer, Esq. Secretary: M.V. Eswara Iyer, Esq.

Diamond Harbour (The Ganga Sagar T. S.). Formed, 20-1-04. President: Babu Chandra Kumar Ghose. Secretary: Sarada Prasad Dutta.

Vellore.—Revived, 17-9-03. President: A. Sheshachela Rao, Esq., retired Manager, D.P.W., Vellore. Secretary: V. Nadamuni Mudaliar, Esq., retired Sub-Asstt. Inspector of Schools, Vellore.

Bhawanipore. Revived, 13-12-03. President: Babu Hemendro Nath Mitter, Secretary: Kali Das Rai Chowdhary.

FINANCIAL STATEMENT.

The Treasurer's Financial Statement will appear in our next issue.

NEW ZEALAND SECTION CONVENTION.

From letters received we learn that the Convention held in Auckland on December 30th, was a large and important gathering; every Branch was represented. Miss Edger, just now on a lecturing tour in the Colonies and concerning whose work we hear very favorable reports was voted to the Chair. The General Secretary, Dr. C. W. Sanders, was re-elected, and also the Assistant Secretary, Mr. Harold Large. A friendly and harmonious feeling prevailed; the financial position is good, and the Section is to be congratulated on its good work and progress. A large public meeting closed the proceedings.

OBITUARY.

One of the most earnest and efficient workers for Theosophy on the Pacific coast, Dr. Jerome A. Anderson, has passed to higher planes. From a private letter we take the following paragraph:—

"Towards the end of October the Doctor suffered from an attack of pneumonia, and indeed nearly died then. He never fully recovered from that, but was anxious to be up and about, attending to his work, and was impatient of illness. He suffered frequent relapses and finally on Christmas day suddenly took a turn for the worse and passed peacefully out, about 1-30 P.M. It was a great shock to the family, but they know the philosophy, they know he is still with them, and that he will always be doing service whether they see him or not. Hence they are reconciled and are adjusting themselves to the changed state of affairs on the physical plane. Mr. Leadbeater came up from Los Angeles to officiate at the Dr's funeral. A large number of members and friends were in attendance and Mr. L. gave us a beautiful address—it was an address of *life*, not death."

Dr. Anderson was fifty-six years of age and emigrated from his native state, Indiana, to California about thirty-three years ago. During the past twenty-five years he has been practising medicine in San Francisco, and was highly esteemed by his many friends. He was President of the San Francisco Lodge of the T. S., and also of the Pacific Coast Federation of Theosophical Branches, which he had recently helped to organize. His services in the Theosophical field will be greatly missed. He was well-known as a lecturer and writer. His books on "Reincarnation," and "Karma, or the Law of Cause and Effect" are valuable Theosophical productions. According to his wish his body was cremated at the Cypress Lawn Crematorium.

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SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1904.

EXECUTIVE NOTICE.

OUR "DAY OF REMEMBRANCE."

ADYAR, *27th March* 1904.

The officers and members of our Society, the world over, are requested to meet together at their several rooms of assembly on Sunday, the 8th of May, proximo (White Lotus Day): to recall to memory the unselfish services to our cause of H. P. Blavatsky, Damodar Keshow Mavalankar, Petronella Catherina Meuleman, Charles Blech, Louis Dramard, Paul Gillard, George E. Wright, Marie Caithness-Pomar, Emilie de Morsier, Arthur Arnould, F. K. Gaboriau, Emil von Sayn-Wittgenstein, Gustav and Mary Gebhard, John C. Staples, George Peell, Carl H. Hartmann, Louisa Shaw, Ann C. Lloyd, Salvador de la Fuente y Romero, Charles A. White, P. N. Jog, T. Subbarow, N. Bhashyacharya, Nobin K. Banerji, Tookaram Tatya, Kavasji M. Shroff, Rustomji K. Master, P. Iyaloo Naidu, A. J. Cooper-Oakley, V. Cooppoosamy Iyer, Harisinhji Rupsinhji, J. S. Gadgil, G. Muttuswamy Chetty, S. Ramaswamier, Richard Harte, K. N. Seervai, Charles E. Powell, Andris Perera, Dharma Gunewardene, Ambaghawatte, Medankara, Mohattiwatte Gunananda, Simon Perera Abeyawardene, Gregoris Edrewere, Isabella B. Mitchell, Jerome A. Anderson and all others whose names are unintentionally omitted from this imperfect list, but which General Secretaries will please add in their Sectional bulletins. These, our respected colleagues, who have passed out of sight but live and are not forgotten, did what they could in their respective countries to aid the theosophical movement, some by money, some by still more valuable personal service and stimulating example. The undersigned summons his surviving comrades to recall their merits and send after them strong thoughts of loving good will. And then, we must not forget those others, like William Q. Judge and Edward B. Rambo, who did great service to the movement for many years before being led away into the unwise step of secession. In the books of Karma are not their *good* deeds recorded equally with their evil ones: and is it not so with us all? Are we commissioned to sit in judgment upon our brothers? The undersigned, then, prays his colleagues to expel from their minds in this suggested assemblage all thoughts but those of affectionate remembrance, thus to render to the departed the most substantial help of all, that of fervent prayers for their well-being and speedy evolution in the Path.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st November 1903 to 31st March 1904, are acknowledged with thanks:—

HEAD-QUARTERS FUND.	Rs.	A.	P.
Mr. W. G. John, General Secretary, Australasian Section, T. S., 25% dues to 1st November 1903. Cheque for £13-15-3 ...	206	7	0
,, W. B. Fricke, General Secretary, Netherlands Section, T. S. 25% dues to April 30th, 1903. Cheque for £26-17-11 ...	403	7	6
,, C. W. Sanders, General Secretary, New Zealand Section, T. S. 25% dues to 1st December 1903. By Money Order £6-13-6	100	2	0

	Rs.	A.	P.
Mr. C. Sambiah Chettiar, Mylapore, November and December 1903 ...	4	8	0
,, Bertram Keightley, General Secretary, British Section, T. S. 25% Dues six months to 31st October 1903. Cheque for £52-17-2 ...	786	2	9
,, Frederick W. Bell, Transvaal, South Africa. Money Order for fees and dues ...	75	0	0
Do do do ...	15	0	0
Lt. de Strandtman, fees and dues for 1904 ...	18	12	0
Miss Suzanne Marielle do ...	18	12	0
Count Rozer, Annual dues and fees ...	18	12	0
Major C. L. Peacocke, Johannesburg, fees of 17 Members @ 10 shillings each ...	127	8	0
Mr. R. T. Tebbitt, London. Annual dues for 1904 ...	15	0	0
Mme. Agnes Freid do ...	15	0	0
Babu Upendra Nath Basu, General Secretary, Indian Section, T. S. for quarter ending 31st December 1903 Rs. 880-7-9 and on account of quarter ending 31st March Rs. 119-8-3 ...	1,000	0	0
Colombo Theosophical Society, for 28 Members. Annual dues...	28	0	0
Mr. Luis Scheiner, on behalf of Arundhati and Lob Nor, T. S. fees and dues. Cheque £3 net ...	43	15	11
,, Frederick W. Bell, Johannesburg, fees and dues ...	15	0	0
,, Harold Large for General Secretary, New Zealand Section, fees and dues ...	90	0	0
,, Ajodhia Dass, Gorakhpur, Donation ...	50	0	0
,, C. Sambiah Chettiar, Mylapore, for Jan. & Feb. 1904	3	0	0
,, Frederick W. Bell, Entrance fees and dues for two new Members ...	15	0	0

LIBRARY FUND.

Mr. C. Sambiah Chettiar, Mylapore, Subscription for October, November and December 1903 ...	4	8	0
An F. T. S. of Burma. Subscription for November 1903 ...	50	0	0
Mr. V. K. Desika Charriar, Arni. Donation ...	3	0	0
An F. T. S. of Burma. Subscription for December 1903 ...	50	0	0
Donations taken from Contribution Box ...	30	6	7
Mr. C. Sambiah Chettiar. Subscription for January and February 1904 ...	3	0	0
An F. T. S. of Burma. Subscription for January 1904 ...	50	0	0
Miss S. Marielle. *Donation* ...	50	0	0
An F. T. S. of Burma. Subscription for February 1904 ...	50	0	0

ANNIVERSARY FUND.

Mr. P. H.W. Ross, Ellensburg, Wash., Donation ...	15	0	0
,, Peter De Abrew, Colombo do ...	25	0	0
Babu Bholanath Chatterji, Gorakhpur do ...	10	0	0
Mr. C. Audikesavalu Naidu, Adoni do ...	5	0	0
Cash by a sympathiser do ...	3	0	0
A servant of the Masters do ...	5	0	0
Kurnool Branch, T. S. do ...	12	0	0
Calicut do do ...	10	0	0
Chittoor do do ...	26	0	0
Buddhist Society, Ceylon do ...	15	0	0
Nandalur Branch, T. S. do ...	5	0	0
Mr. T. V. Narasiah, Bezwada do ...	5	0	0
A Friend do ...	3	0	0
Mr. Vedachalam, Chingleput do ...	3	0	0
,, Purushotam Das Odhavji, Bombay do ...	10	0	0
,, D. Lingadi, Jain Member, Belgaum do ...	5	0	0
,, R. Narasinga Row do ...	3	0	0
,, Rama Brahman do ...	3	0	0
,, N. Pichai Pillai, Vedaranium do ...	7	0	0

			Rs.	A.	P.
Calcutta Branch Delegates	Donation	...	30	0	0
Miss Allison, T. S. Head-quarters, Adyar.	Donation	...	10	0	0
Mr. Marati and Devdarh	do	...	5	0	0
Gaya Branch, T. S.	do	...	7	0	0
Bellary Branch T. S.	do	...	5	0	0
Madanapalle Branch, T. S.	do	...	10	0	0
Dr. W. A. English, T. S. Head-quarters, Adyar,	Donation	...	10	0	0
A Member, T. S.	do	...	1	0	0
Mr. Srinivasadev	do	...	2	0	0
,, O. Seethapathy Row, Salem	do	...	2	0	0
Cash	do	...	5	0	0
Mr. M. Singaravelu Mudaliar	do	...	5	0	0
Nellore Branch, T. S.	do	...	15	0	0
Coimbatore District Members	do	...	2	0	0
Mr. A. Narayana Sastry	do	...	4	0	0
,, T. R. Lakshmana Pillai	do	...	1	0	0
,, S. Krishna Murthy	do	...	2	0	0
,, N. Krishnamurthy Row, Chidambaram	do	...	2	0	0
Dr. M. R. Jagannatha Razu	do	...	5	0	0
Mr. A. Nilakanta Sastri	do	...	5	0	0
Cuddalore Branch, T. S.	do	...	10	0	0
Mr. D. K. Veeraswami Iyer, Cuddalore	do	...	15	0	0
Rai Pyari Lal, Delhi	do	...	15	0	0
Sivaganga Branch, T. S.	do	...	20	0	0
Madura do	do	...	20	0	0
Dharmalaya Lodge, T. S., Bombay	do	...	5	0	0
Secunderabad Branch, T. S.	do	...	5	0	0
Mr. S. C. Srinivasa Chariar, Ranipet	do	...	7	0	0
,, S. Rajaram Iyer, Mayavaram, T. S.	do	...	10	0	0
,, U. Venkata Row, Salem, T. S.	do	...	10	0	0
A Parsee Brother	do	...	6	0	0
Palghat Branch, T. S.	do	...	5	0	0
Anantapore do	do	...	2	0	0
Mr. Subba Row	do	...	2	0	0
Dr. Vasudu Vithal	do	...	1	0	0
Do	do	...	2	0	0
A sympathiser	do	...	2	0	0
Chidambaram Branch, T. S.	do	...	10	0	0
Dharmalaya Lodge, T. S., Bombay	do	...	3	0	0
Mr. V. Murugesa Pillai, T. S.	do	...	2	0	0
,, C. S. Muniappa, Chickballapur	do	...	10	0	0
Buddhist Delegates, Ceylon	do	...	1	0	0
Mr. M. Vasappa	do	...	0	4	0
A Member	do	...	2	0	0
Mr. V. Venkata Roya, Cocanada	do	...	5	0	0
,, C. Kotiah Chettiar, Nellore	do	...	2	4	0
,, Gopala Krishnamurthy	do	...	5	0	0
,, T. Sadasiva Iyer, Coimbatore	do	...	5	0	0
,, P. Gopala Menon	do	...	25	0	0
Bhagirathi Federation	do	...	10	0	0
Mr. O. V. Nanjundiah, Penukonda	do	...	1	0	0
,, Nagesa Row, Gooty	do	...	40	0	0
Bhannagar Branch, T. S., Bombay	do	...	10	0	0
Blavatsky Lodge, T. S., Bombay	do	...	84	0	0
Mr. B. Ranga Reddy, Nellore (by way of rice)	do	...	14	0	0
Bangalore Branch, T. S. (by wayof potatoes)	do	...	5	0	0
Mr. V. C. Sudarsana Mudaliar, Anantapur	do	...	25	0	0
Bangalore Branch, T. S., in cash	do	...	20	0	0
Mr. J. Parsons	do	...	20	0	0
Miss Pieters	do	...	50	0	0
Lt. Col. Forman			50	0	0
Mr. G. E. Sutcliffe					

			Rs.	A.	P.
Parsee Brothers, Bombay.	Donation	...	350	0	0
Mr. Jussawalla, do	do	...	60	0	0
„ D. Gostling, do	do	...	200	0	0
„ A. Schwarz, Colombo	do	...	150	0	0
Captain Stuart Prince, Belgaum	do	...	66	0	0
Mr. V. K. Desikacharlar, Arni.	do	...	5	0	0
„ N. S. Sumana, Kandakur,	do	...	1	8	0
„ Darabji Dosabhoy, Hyderabad.	do	...	5	0	0
„ T. V. Gopalasawmi Iyer, Cocanada,	do	...	5	0	0
„ T. S. Kulandavelu Pillai, Coonoor	do	...	10	0	0
Adyar Lodge T. S.	...	...	40	0	0

PANCHAMA EDUCATION FUND.

Major and Mrs. London, Donation, for November, 1903		...	5	0	0
Mr. C. Sambiah Chettiar do for Oct. and Nov. and Dec. 1903.		...	3	0	0
Two Visitors from Lahore do		...	15	0	0
Mr. D. D. Chidester, Philadelphia do by cheque		...	371	12	5
„ Chimanlal Nathubhai, Ahmedabad, Donation		...	25	0	0
Babu Umanath Ghosal, Arrah, Donation		...	24	0	0
Mme. Magny, Fes. 20=15 shillings ...		...	11	4	0
Mr. Wm. Baker, Fes. 12-5c=9sh. 6 pence		...	7	2	0
Babu Bholanath Chatterji, Gorakhpur. Donation		...	20	0	0
Mr. E. Annamalai Mudaliar, Namakal do		...	2	0	0
Major and Mrs. London, for December 1903 do		...	5	0	0
Mr. Alexander Fullerton, New York do		...	15	3	0
Mrs. Ursula Vager, San Francisco do		...	15	3	6
Dr. Edal Behram, Surat do		...	75	0	6
Annual Subscription of two French Ladies do		...	15	0	0
Mr. D. Gostling, Bombay do		...	25	0	0
Dr. Edal Behram, Surat do		...	25	0	0
Mr. G. E. Sutcliffe, Bombay do		...	25	0	0
Parsee Brothers, do do		...	57	0	0
Mrs. Isabel Stead ...		...	15	7	2
„ Knothe ...		...	37	8	0
An European Theosophist, 4th gift		...	1,500	0	0
Mrs. Foissell and Mr. W. L. Parla. Donation		...	60	11	6
Mr. N. A. Cama, Gulbarga do		...	5	0	0
Babu Ayodhya Das, Gorakhpur do		...	15	0	0
Mr. I. F. Springer do		...	15	4	0
„ F. A. Nims, Muskegan, £ 4-17-7 do		...	61	3	0
„ Albert Schenk, Antwerp do		...	23	10	0
„ E. Empain, Brussels Branch do		...	59	11	0
„ N. V. Moodaliar do		...	25	0	0
„ and Mrs. C. M. Russel. Shirhati do		...	15	0	0
„ C. Sambiah Chettiar, for Jan. and Feb. 1904 Donation		...	2	0	0
„ Babu Gobal Lal, Fyzabad	do	...	20	0	0
Major and Mrs. London, for Jan. 1904	do	...	5	0	0
„ Mr. Lalji Shavji, Bombay	do	...	5	0	0
„ Annamalai Mudaliar, Namakal	do	...	3	0	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

ADYAR, MADRAS.
30th March 1904.

DEATH OF SIR EDWIN ARNOLD.

In the departure of this gifted man—Sanskritist, school-teacher, author, journalist and poet—there has passed away one who has undoubtedly done more than any of his contemporaries to popularise Buddhism in the Western world. Several hundred thousand copies of his "Light of Asia" have been sold, we believe in America alone, while translations of it have appeared in various languages. On its appear-

ance, it was reviewed by H. P. B., in enthusiastic terms, in *The Theosophist* (in the opening number, October 1879). I made his personal acquaintance at London in the year 1884, at the hospitable board of Mrs. Tennant, mother-in-law of the beautiful and accomplished wives of the late F. M. H. Myers and Sir H. M. Stanley; I lunched with him at his house, and he kindly presented me with some of the original MS. of his world-famous Buddhist book. Later, when he revisited India, coming *viâ* Ceylon I organised, at the request of the High Priest, Sumangala, his reception at Colombo, and drafted the address of the High Priest. His feelings towards me were cordial, and I may almost say that in him, I have lost a personal friend. His poetised translations from the Sanskrit, most ably render the sense of the ancient books. He must have had a great faculty of concentration, for he told me, at his house, that he had written the most touching passages of the "Light of Asia" in the compartment of a railway carriage, in the company of some dealers of Billingsgate Market, who were loudly discussing between themselves, the price of fish. On the death of Lord Tennyson, he was one of the most earnest candidates for the vacant Laureateship, but it was given for some inscrutable reason, to a man who—well, Austin!

H. S. O.

THE INTERNATIONAL THEOSOPHICAL CONGRESS.

Mr. Fricke writes that they are straining every nerve to prepare for the meeting of the Congress of European Sections at Amsterdam on the 19th, 20th and 21st of June. The best Hall in the city has been engaged and everything will be done that is possible to those deaf, unselfish, intensely earnest Dutchmen, the models for us all to pattern after. Mr. Johann van Manen, the Hon. Secretary, was still in Java at our latest advices. The Vahana Lodge at Amsterdam are organizing an art exhibition in connection with the congress.

THE JOHANNESBURG T.S.

The Annual Report of the Johannesburg T.S. informs us of the remarkable progress made by our South African brothers during the past twelve-month. From a membership of 16 the Branch now numbers 123, more spacious quarters have been secured, and a library and a monthly magazine started. Another Branch has been chartered at Krugersdorp and centres established at other places. All this commendable activity points to the formation of a South African Section in the future.

NEW BRANCHES.

SOUTH AMERICA.

I take pleasure in reporting that a charter was issued on January 14th, 1904, for the formation of a Branch of the T.S. at Sancti Spiritus, Cuba, to be known as the "Bhakti Gyan T.S." The President is Mr. Manuel Janer-Roman; the Secretary is Mr. Julio Rodriguez Fernandez.

LUIS SCHEINER,
Presidential Agent.

SCANDINAVIA.

On the 19th February—this year—another Branch was chartered in this Section, the "Maria Lodge," at Kjobenhavn (Copenhagen), Denmark, consisting of seven members. The President is Mrs. Johanne Meyer, and the Secretary, Mrs. Johanne Deichmann, of Osterbrogade 9, Copenhagen.

ARVID KNOS.
General Secretary.

Telugu Books.

	Rs.	A.
Brahma Vidya	1	0
Brahma Jnâna Sâram	0	12
Sajnâna Bodhini	2	4
Pancharatnam	0	2
Vedânta Sâram	0	3
Jnânânjanam	0	3
Uttara Gîtâ Manjari	0	1
Brahmabilamu	0	2
Bhagavad Uttara Gîtâ	0	8
Bhagwat Gîtâ, by Ramachandrânanda Sarasvati, (Tamil) ...	0	12

New Books in English.

Against Vivisection, by Mrs. Besant	0	3
Education as a National Duty, do	0	3
Proofs of the Existence of Soul, do	0	4
Logic of Vegetarianism	0	14
Mathematical Law in the Spiritual World	0	14
Better food for boys	0	14
Parables from Nature	0	14
Ideals of the East	3	12
Philosophy of Islam, in English	1	0

Photographs.

Photo of Mrs. Besant and H. P. B. in one	1	0
Do do in Indian dress	1	0
Do Mahâdwa, Cabinet	0	12
Do do and Parvati, Card	0	4
Do do alone do	0	4
Do Sri Krishna with flute do	0	4
Do do and Radha do	0	4
Do do with a Landscape, Cabinet size ...	0	12
Wood Cut of Sri Krishna Chaitanya	0	1

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 1st to 20th April 1904, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. Alexander Fullerton, New York, General Secretary, American Section, T.S., 25% Dues from 1st September 1903 to 1st March 1904, £68-0-8	1,020	8	0
Do 25% dues as advance £6-3-2	92	6	0
Mrs. Ida R. Patch, through Mr. A. Fullerton. Donation £1-0-6 (in a joint cheque)	15	6	0

LIBRARY FUND.

An F.T.S. of Burmah, for March 1904	50	0	0

PANCHAMA EDUCATION FUND.

Mrs. A. C. Ames, London, Donation	30	0	0
Mr. V. K. Desikachariar do	2	0	0
,, N. V. Moodaliar. Further donation in addition to Rs. 375...	10	0	0
Mrs. Alice Warren, Wrentham, U.S.A.	30	7	0
Mr. J. L. Thomson, Edinburgh	30	0	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T.S.

ADYAR, MADRAS,
21st April 1904.

ANOTHER WEEK'S FAST.

Colonel Olcott completed last month another fast of a full week during which he ate nothing whatever, but drank tea at the usual hours. His experiment—the third he has made—was intended to test his control of the appetite and also to ascertain whether at 72 his bodily vigor was as great as it was in 1902, when the last preceding attempt was made. The result was as thoroughly satisfactory as heretofore, but this time the depletion of the physical system brought on a mild attack of gout, and the medical attendant advised against a repetition of the experiment. The medical aphorism "the fasting man is a cannibal" was verified by the loss in weight of about 2 lbs. daily.

III. *Scientific Education.*—"Nothing is more necessary to the Indian wife and mother, ruler often of a household that is a little village, than a knowledge of sanitary laws, of the value of foodstuffs, of nursing the sick, of simple medicines, of 'first aid' in accidents, of cookery of the more delicate kind, of household management, and the keeping of accounts. The hygiene of the household should be thoroughly taught—the value of fresh air, sunlight, and scrupulous cleanliness; these were, indeed, thoroughly understood and practised by the elder generation, and must still, if learned in the school-room, find their field of practice in the home; but the latest generation seems to be in all this far behind its grandmothers. Essential again is a knowledge of the value of foodstuffs, and of their effects on the body in the building of muscular, nervous and fatty tissues, of their stimulative or nutrient qualities. Some knowledge of simple medicines is needed by every mother, that she may not be incessantly calling in a doctor; she should also be able to deal with accidental injuries, completely with slight ones, and sufficiently with serious ones to prevent loss of life while awaiting the surgeon's coming; simple nursing every girl should learn, and the importance of accuracy in observing directions, keeping fixed hours for food and medicine, etc. Sufficient arithmetic should be learned for all household purposes, for quick and accurate calculation of quantities and prices, and the keeping of accounts. A knowledge of cookery has always been part of the education, of the Indian housewife, and this should still have its place in education or there will be little comfort in the house for husband and children. The Indian cook-like cooks in other countries does his work all the better if the housemother is able to supervise and correct."

IV. *Artistic Education.*—Under this head, music, painting and drawing are recommended; also embroidery and fine needle work, and the cutting, making and mending of such garments as are commonly needed.

V. *Physical Education.*—The importance of bodily training is pointed out, and some of the results of lack of physical exercise stated.

In closing her pamphlet Mrs. Besant says:

"There will always be some exceptional girls who need for the due evolution of their faculties a more profound and a wider education, and these must be helped to what they need as individuals, each on her own line. Such girls may be born into India in order to restore to her the learned women of the past and to place again in her diadem the long-lost pearl of lofty female intelligence. It is not for any to thwart them in their upward climbing, or to place unnecessary obstacles in their path.

Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a larger, a freer, and a fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of woman to uplift or debase man is practically unlimited, and man and woman must walk forward hand-in-hand to the raising of India, else will she never be raised at all. The battle for the religious and moral education of boys is won, although the victory has still to be made effective all over India. The battle for the education of girls is just beginning, and may Is'vara bless those who are the vanguard, and all beneficent Powers enlighten their minds and make strong their hearts."

COMPETITIVE EXAMINATIONS.

We have received several handbills announcing (*a*) that prizes amounting to Rs. 150 are to be awarded in July next to the first 21 candidates, of the VIIth Standard, who successfully pass the examination in Mrs. Besant's book, "Sri Ramachandra, the Ideal King;" (*b*) that the same number of prizes to the same amount, for VIth and VIIth Standard pupils will be awarded under the same conditions, for successful candidates in the "Sanâtana Dhârma Series, No. II., Part iii., eleven chapters only; and (*c*) that similar prizes for Gujarâti or Marâthi pupils of lower standards will also be awarded. For further particulars apply to M. D. Shroff, Hon. Sec., 21, Hornby Road, Fort, Bombay.

SEARCH FOR MANUSCRIPTS.

Mr. G. Krishna Sâstri, Honorary Librarian of the Adyar Library, has received a commission from the President-Founder to search for rare MSS. in certain districts of the Madras Presidency where it is known that valuable ones exist. The shelving for the Library extension is almost completed and we shall soon be able to make room for double the number of books that we have in our present collection. The President recommends Pandit G. Krishna Sâstri to the confidence and brotherly help of all our members who may be in a position to aid him in the important work which has been assigned to him.

PRIZE ESSAYS.

Prizes ranging from 15 to 75 rupees and amounting to Rs. 200 are to be awarded to the writers (members of the T.S. excepted) of the five best essays on Mr. Leadbeater's book, "Some Glimpses of Occultism." The essays must be sent to J. J. Vimadalal, M.A., *c/o* Blavatsky Lodge, T. S., Hornby Road, Fort, Bombay, on or before the 7th of September next, with the writer's full name and address, in a closed envelope, bearing on its face a word or sentence that shall also be written at the foot of the essay. Three copies of the book will be available for study at the Blavatsky Lodge daily, free of charge, from 11 A.M. to 8 P.M. For full particulars, address,—Vissonji Khimji, Dadar Station, Bombay.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Government or Human Evolution," by Edmond Kelly. Two volumes under this heading, the first entitled "Justice," and the second "Individualism and Collectivism" have been presented by the author.

"The Economy of Human Life," presented by J. W. Boissevain.

"The Kanets of Kulu and Punjab," presented by Captain Thomas Banon.

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.

Telugu Books.

	Rs.	A.
Brahma Vidya	1	0
Brahma Jnâna Sâram	0	12
Sujnâna Bodhini	2	4
Pancharatnam	2	2
Vedânta Sâram	0	3
Jnânâjanam	3	3
Uttara Gîtâ Manjari	0	1
Brahmabilamu	0	2
Bhagavad Uttara Gîtâ	0	8
Bhagwat Gitâ, by Ramachandrânanda Sarasvati, (Tamil) ...	0	12

New Books in English.

Against Vivisection, by Mrs. Besant	0	3
Education as a *National* Duty, do	0	3
Proofs of the Existence of Soul, do	0	4
Logic of Vegetarianism	0	14
Mathematical Law in the Spiritual World	0	14
Better food for boys	0	14
Parables from Nature	0	14
Ideals of the East	3	12
Philosophy of Islam, in English	1	0

Photographs.

Photo of Col. H. S. Olcott, lately taken, Cabinet size ...	1	8
Do do 10″ × 12″	2	0
Do do 11″ × 14″	3	0
Superb Convention Photo of 1903 (*unmounted*), contains about 400 Delegates	1	8
Photo of Mrs. Besant and H. P. B. in one	1	0
Do do in Indian dress	1	0
Do Mahâdeva, Cabinet	0	12
Do do and Parvati, Card	0	4
Do do alone do	0	4
Do Sri Krishna with flute do	0	4
Do do and Radha do	0	4
Do do with a Landscape, Cabinet size... ...	0	12
Wood Cut of Sri Krishna Chaitanya	0	1

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st April to 20th May 1904 are acknowledged with thanks :—

	Rs.	A.	P.
HEAD-QUARTERS FUND.			
Babu Upendra Nath Basu, Benares, General Secretary, Indian Section, T. S. 25% Dues for the quarter ending 31st March 1904, Balance	751	12	9
Mr. Fred. W. Bell, Johannesburg, Entrance Fees and Dues of 11 members	82	8	0
LIBRARY FUND.			
An F.T.S. of Burma, Subscription	50	0	0
ANNIVERSARY FUND.			
Indian Section, T. S., for last Convention expenses	250	0	0
Mr. P. Gopala Menon, in addition to Rs. 5 already acknowledged	1	0	0
Tindivanam Branch, T. S.	5	0	0
Mr. S. Narayanamurthy, Bezwada	2	0	0
„ Sundara Ramiah, Trichy.	10	0	0
Periakulam Branch, T. S.	10	0	0
Hadala Branch, T. S., Kathiwar	100	0	0
PANCHAAMA EDUCATION FUND.			
Lansing T. S., through Mr. A. Fullerton	3	0	0
Miss Alice Rice, Honolulu	9	0	0
Mrs. and Major Loudon, St. Thomas Mount	5	0	0
Mr. N. V. Mudaliar, in addition to Rs. 385	5	0	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T.S.

ADYAR, MADRAS,
20*th May* 1904.

WHITE LOTUS DAY THROUGHOUT INDIA.

We have not space in our Supplement to publish the various reports of the observance of White Lotus Day in India, and, furthermore, they should be sent to *Theosophy in India*, the Sectional Organ; but we are pleased to notice that the general public of Coimbatore, irrespective of the T. S., came forward and subscribed liberally for bags of rice, dhal and other articles of food, so that the poor might be provided with a generous repast on that day. It would be well if the public would co-operate with all Branches of the T. S., in their several localities, on White Lotus Day, and make it a day of general beneficence to the poor, as supplemental to the other functions.

THE RAMAKRISHNA SHEBASRAM, KANKHAL.

The Ramakrishna Shébâsram was started at Kankhal (near Haridwar) in the month of June 1901 with a branch at Rishikèsh opened during the winter months by the Sanyasi brotherhood founded by the late Swami Vivekananda to serve and nurse sadhus, pilgrims and others who live and congregate in these holy Tirthas in large numbers when they are sick and helpless. The system of work adopted has been

VICE-CHANCELLOR OF THE UNIVERSITY OF MADRAS.

The *Madras Mail* of April 30th says that the news of the appointment of the Hon. Sir S. Subramania Iyer as Vice-Chancellor of the University of Madras, in succession to the Hon. Sir Arnold White, resigned

"Will be received with great satisfaction by the native community, who will see an additional reason for congratulating themselves and the learned and respected Judge in that he is the first Indian to be appointed to this responsible and honourable office. It was only recently that he acted for a period of six months as Chief Justice of Madras, and discharged his duties with an ability that won the respect of Bench and Bar. His present appointment is another proof of the confidence which the Madras Government place in this cultured Hindu Judge, who took his seat as Vice-Chancellor at yesterday's Meeting of the Senate amidst the applause of those present." It also proves that to be an avowed Theosophist is no bar to Social eminence.

THE FUENTE LEGACY.

The most absurd rumours are afloat concerning the amount of the Fuente legacy which is variously estimated at from £30,000 to £70,000. Nothing is definitely settled yet, as the matter has to pass through the Courts at London and Paris for final adjudication. As soon as this is decided upon particulars will be published in the *Theosophist* ; it is certain, however, that the sum will not be anything like the smaller of the two above mentioned.

THE ORIENTAL PUBLISHING CO., LIMITED.

A Joint-Stock Company bearing the above title has recently been formed in Mylapore, Madras, having for its chief object the publication of rare and important Sanskrit works, and their translations in English and Vernaculars. These will be furnished at special rates to shareholders and subscribers, in monthly issues. The cost of a share is Rs. 30, and the capital is fixed at Rs. 30,000. The founders of the Company, who are all Theosophists, among whom is Dr. W. A. English, its President, hope to do some good work along the line of the Second Object of the T. S. For particulars address the Secretary, 32, East Mada St.

THE EDUCATION OF INDIAN GIRLS.

We have received from Mrs. Besant a highly important pamphlet bearing the above title, a large portion of which we here reproduce. In her opening paragraphs Mrs. Besant says :—

"One of the first things done by Countess Wachtmeister and myself, when we came to India in 1893, was to concern ourselves with the question of the education of girls. But many thoughtful Indians begged us to wait until we had secured the confidence of the Hindu community, so that no suspicion could arise with regard to our objects. The unhappy perversion of an Indian lady had shaken the confidence of the Hindu public with respect to girls' education, and they feared Christian proselytising under the garb of interest in education. The advice seemed sound, and we accepted it.

Ten years have passed since then, and we may truly say that the confidence of the Hindu public in the purity of our aims and the straightforwardness of our actions has been won. The appeals to me to take up the education of girls have been many and urgent, and unqualified approval of the scheme I have submitted in writing and speech has been expressed. It seems time, therefore, to give this scheme a wider publicity, and, if it be acceptable, as it seems to be, to a large number of

Hindus, then to let it serve as the basis of a national movement for the education of girls. It is already being followed in a few small girls' schools, carried on by Lodges of the Theosophical Society, and may henceforth take a fuller shape.

The national movement for girls' education must be on national lines : it must accept the general Hindu conceptions of woman's place in the national life, not the dwarfed modern view but the ancient ideal. It must see in the woman the mother and the wife, or, as in some cases, the learned and pious ascetic, the Brahmavâdini of older days. It cannot see in her the rival and competitor of man in all forms of outside and public employment, as woman, under different economic conditions, is coming to be, more and more, in the West. The West must work out in its own way the artificial problem which has been created there as to the relation of the sexes. The East has not to face that problem, and the lines of Western female education are not suitable for the education of Eastern girls. There may be exceptional cases, and when parents wish their daughters to follow the same course of education as their sons, they can readily secure for them that which they desire. But the *national* movement for the education of girls must be one which meets the national needs, and India needs nobly trained wives and mothers wise and tender rulers of the household, educated teachers of the young, helpful counsellors of their husbands, skilled nurses of the sick, rather than girl graduates, educated for the learned professions."

Mrs. Besant than proceeds to state the chief features of the system of education which is deemed desirable for Indian girls. First in order comes.

Religious and Moral Education.—The author thinks that, in the main, the course adopted for boys at the Central Hindu College will be suitable for Hindu girls. Islâmic and Zoroastrian girls should be instructed in the principles of their respective religions.

II. *Literary Education.*—In addition to a thorough knowledge of one's own Vernacular, both in reading and writing, a colloquial knowledge of some other vernacular is recommended, and further Mrs. Besant says :—

"A classical language, Samskrit or Arabic or Persian, according to the girl's religion, should be learned sufficiently to read with pleasure the noble literature contained therein, and the quick Indian girl will readily master sufficient of one of these tongues to prove a never-failing delight to her in her womanhood, and to listen with intelligent pleasure to the reading of her husband as he enjoys the masterpieces of the great writers. Indian history and Indian geography should be thoroughly taught, and reading-books should be provided consisting of stories of all the sweetest and strongest women in Indian story, so that the girls may feel inspired by these noblest types of womanhood as compelling ideals, and may have before them these glorious proofs of the heights to which Indian women have climbed. The very narrowness of their present lives, their triviality and frivolity, render the more necessary the presentation to them of a broad and splendid type as a model for their uplifting, and their minds will be thus widened and their ideas enlarged, at the same time that they will be led along lines purely national and in consonance with immemorial ideals. If the Westernising, in a bad sense, of Indian men be undesirable, still more undesirable is such Westernising of Indian women : the world cannot afford to lose the pure, lofty, tender and yet strong type of Indian womanhood. It is desirable, also, seeing how much English thought is dominating the minds of the men, and how many sympathetic Englishmen seek to know their Indian sisters, that the girls should learn English, and have thus opened to them the world of thought outside India ; in later life they may make many a pleasant excursion into that world in the company of their husbands, and the larger horizons will interest without injuring."

that of having in-door patients and tending and keeping them till they recover, as well as of distributing medicine (and proper food when necessary) to out-door patients.

It is hardly necessary to mention that this work—a work of love—has been done by Sanyasis with funds supplied by public subscription.

We earnestly appeal to those who wish to bless themselves by nursing the sâdhus, pilgrims and others in their hours of sickness and helplessness, to provide the Râmakrishna Shêbâsram with funds, however small, to carry on the good work it has undertaken.

Remittances may be made to the Editor, *Prabuddha Bharata*, P.O., Lahaghat, Almora. All receipts will be duly acknowledged in the *Prabuddha Bharata*.

NEW BRANCHES.

INDIA.

The Southern Federation of Tamil-speaking Branches of the T. S. held a very successful meeting at Triplicane, May 21st and 22nd. The President-Founder presided and about 60 Delegates were in attendance. We have been expecting a report of the meeting, and publish this only as a preliminary notice.

SWEDEN.

I have the pleasure to inform you that on April 1st a new Lodge, Elsof Lodge, was formed in the town of Elsof. The President is Mr. A. Körner, and the Secretary Miss Gundborg Rahm; address, Elsof. The number of members is 13.

On April 15th a Lodge was formed in the town of Kristianstad, the Kristianstad Lodge. The President is Mr. M. Alund, and the Secretary, Mr. Holmberg; address, Kristianstad. The number of members is 9. Both towns are situated in Southern Sweden.

ARVID KNOS,
General Secretary

"SANKHYA KARIKA."

We are informed that there is a large stock of "Sankhya Karika," by Iswar Krishna, for sale by the Bengal Theosophical Society, and if the whole lot is sold off it will leave in the hands of the Lodge a large sum of money which will be devoted to philanthropic purposes, which they are not able to accomplish now for want of funds.

There are two editions of this valuable book:—

(*a*) Printed in bold Devanagari type text and Gaur Pada Acharaya's Vashya, together with English translation and annotation by H. T. Colebrook with introduction by H. H. Wilson, and an easy Bengali translation of the Vashya of Gaur Pada Acharya. Price Re. 1-4 only. Postage extra, As. 2; per V. P. P., Re. 1-7.

(*b*) Printed in Bengal character text, and Vashya by Gaur Pada Acharya with an easy Bengali translation of the text and Vashya. Price 10 annas, postage extra 1 anna. Per V. P. P., 12 annas.

If any lover of Sankhya Philosophy is desirous of having a copy of this invalnable book he may write to the undersigned remitting its price and stating which of the two editions he requires.

RAJKUMAR RAY,
Honorary Treasurer,
The Bengal Theosophical Society,
28-2 *Thamapuker Lane,*
Harrison Road P. O., Calcutta.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st May 1904, to 23rd June 1904, are acknowledged with thanks:—

	Rs.	A.	P.
HEAD-QUARTERS FUND.			
Madras Stable Company, for sale of a chestnut horse ...	20	4	0
Charles Blech, Treasurer, French Section, T.S., 25% dues from 1st May 1903 to 30th April 1904	588	5	0
Bertram Keightley, General Secretary, British Section, T.S., 25% dues for 6 months ending 30th April 1904 ...	808	8	0
Miss Elizabeth Rosen, Berlin, Treasurer, German Section, T.S., 25% dues for 1902-03	97	6	0
Sale-proceeds of garden dry leaves for May 1904	0	11	9
C. Sambiah, Mylapore, subscription for March 1904	1	8	0
LIBRARY FUND.			
An F.T.S. of Burma, subscription for May 1904	50	0	0
C. Sambiah, Mylapore, for March 1904	1	8	0
ANNIVERSARY FUND.			
A. Ramaswamy Sastrial, Trichy, Convention expenses ...	10	0	0
M. Subba Row, Gooty, T.S. " "	7	0	0
PANCHAMA EDUCATION FUND.			
Miss Alice Rice, Honolulu	15	0	0
J. A. Haskell, Los Angeles	76	8	0
Mrs. and Major Loudon, St. Thomas' Mount...	5	0	0
Sale-proceeds of Mangoes at Kodambakam and Mylapore Schools	6	0	0
C. Sambiah, Mylapore, for March 1904	1	0	0
N. V. Moodaliar, in addition to Rs. 390 (to make up the promised amount Rs. 400.)	10	0	0

T. VIJIARAGHAVA CHARLU,
Treasurer, T.S.

ADYAR, MADRAS,
June 1904.

ENGLISH UNIVERSITY SCHOLARSHIP.

WON BY ANANDA COLLEGE.

It gives us great pleasure to publish the following concerning the success of Ananda College, Colombo, at the recent University Scholarship Examination. Although this Buddhist College is the youngest school, it has competed successfully with others which have been longer established and are better endowed. Referring to this matter, the *Ceylon Independent* has the following:

"As in duty bound, we congratulate Ananda College on the splendid success achieved by its senior student, G. K. W. Perera, who, as will be seen from the official communication we publish elsewhere, has been recommended for election to the English University Scholarship, on the result of the examination held recently in Colombo, under the authority of the Oxford and Cambridge Schools Examination Board. The Scholarship is admittedly *the* Educational Blue Ribbon for Ceylonese students, and Perera's achievement is certainly one to be proud of, considering that it has been won in the face of the keenest competition, and Ananda College the youngest of Colombo's educational institutions, has proved, by this one *exploit*, that the work it has been doing has been none the less solid for being of an unostentatious nature. We all know the many drawbacks, the innumerable difficulties and disadvantages that schools and Colleges in Ceylon have to contend with, where English is a foreign language to nine-tenths of the students, and we fancy these difficulties have been ten-fold greater in the case of Ananda College. The distinction it has achieved, therefore, is proportionately enhanced, and we feel that the hard-working and energetic Principal of the College, Mr. D. B. Jayetilleke, is to be doubly congratulated—first on the victory *per se*, and secondly on the proud position to which it has attained, in one bound, so to speak. The other students who showed special merit—E. A. Lewis in Mathematics, A. Mahadeva in English, V. Gabriel in English History and C. J. de Silva in Chemistry—are also to be congratulated on having received this special mention. The remarks of the Examiners are interesting and afford matter for comment. This they will receive in an early issue.

Another Ceylon paper says:

The results of the English University Scholarship Examination held in March last, together with the Report of the Board, received by the last mail, have been sent to us for publication, by the Director of Public Instruction. The coveted scholarship has been won by G. K. W. Perera of Ananda College and we offer him and the Principal of the College and all concerned our hearty congratulations. This is the first instance in the history of Buddhist educational institutions in the Island that such a distinction has been earned, and in the interests of education generally we would fain hope that it will be the precursor of many more such.

In the Report which followed the above, several other pupils are mentioned as having shown special merit.

We here append a list of names of those standing highest in order of merit at the different Schools and Colleges, and showing the total of marks gained by each:

Order of Merit.	Name and School.		Total.
1	G. K. W. Perera	...Ananda College	1250
2	E. A. Lewis	...St. Thomas' College	1186
3	A. Mahadeva	...Royal College	1155
4	J. Joseph	...St. Joseph's College	1013
5	K. C. Jayasuriya (Miss)	...Private Study	964
6	F. W. Hallock	...St. Thomas' College	918
7	P. M. A. Corea	...St. Benedict's Institute	890
8	C. W. W. Kanangara	...Richmond College	885
9	G. Amarasinghe	... Do do	854
10	V. Gabriel	...St. Thomas' College	760
11	C. J. de Silva	...Royal College	730
12	S. Thambyah	...Wesley College	668

Not only Prof. Jayatilaka, the Principal of Ananda College, but his associates on the teaching staff, the Buddhist National Committee, and the entire Buddhist population of Ceylon, have reason to feel elated at this successful result. After this there should be no difficulty in raising sufficient funds to meet the needs of *this* flourishing Buddhist School.

MR. CHARLU'S ILLNESS.

We regret to say that the Veteran Manager of the *Theosophist* and Treasurer of the T. S., Mr. T. V. Charlu, was prostrated recently by paraplegia, and is quite unable to attend to business or even speak. This, of *course*, creates much confusion in our office work and we can only ask the indulgence of the public. The good wishes of all of us, his colleagues, will go out for Mr. Charlu's speedy restoration to his usual robust health. He is slowly improving.

NEW BRANCHES.

AMERICA.

On April 1st a charter was issued to the Brooklyn T.S., Brooklyn, N.Y., with 7 charter-members. The President is Mr. Worth Osgood, 402, Madison St.

On May 6th a charter was issued to Norfolk T. S., Norfolk, Va. with 7 charter-members. The President is Albert P. Warrington, and the Secretary Miss Ethel Neely, 517, Colonial Avenue, Norfolk, Va.

On May 7th, a charter was issued to Huntington Lodge T. S., Boston, Mass., with 10 charter members. The President is Mrs. L. Jennie Miller, 320, Huntington Chambers, and the Secretary Mrs. Isabella M. Dowling, 46, Hereford St.

On May, 28th, 1904, a charter was issued to the California Lodge T. S., San Franscisco, California, with 15 charter-members.

Leavenworth T.S., Leavenworth, Kansas; Manasa T.S., Dayton, Ohio, and Shila T.S., Chicago, Ill., have dissolved, but the Shila members have either joined Chicago T. S. or become members at large.

The Ishwara T.S. has changed its name to Minneapolis T.S.; Aloha T.S. to Honolulu T.S.; Unity Lodge T.S. to Pasadena Lodge T.S.; San Lorenzo T.S. to Santa Cruz; Ananda Lodge T.S. to Seattle Lodge T.S.; Fidelity Lodge T.S. to Buffalo T.S.; Isis T.S. to Denver T.S.; H. P. B. Lodge T.S. to San Diego Lodge T.S.; Blavatsky T.S. to Rochester T.S.; Luxor Lodge T.S. to Lincoln (Neb.) T.S.; North Star Lodge T.S. to Superior Lodge T.S. I hope in time to be able to notify you of like change in Los Angeles, Kansas City, and one or two other points.

ALEXANDER FULLERTON.

INDIA.

A charter was issued on 22nd March, 1904, to the Srî Krishna Lodge, Bnangudy. The President is Mr. V. Ramachendra Naidu Garu, the Secretary is Mr. N. Strinivasa Naidu Garu.

A charter was issued March 15th to the members of the Hubli Branch, at Hubli. The President is Rao Bahadur S. B. Chitgupi; the Secretary and Treasurer is Mr. G. A. Hoskate.

On March 24th a charter was issued to members of the Mirzapur Branch, Mirzapur. The President is Mr. Harish Chandra Chatterjee; the Secretary, Mr. Mahendra Nath Ganguli.

On March 25th a charter was issued to the Dhulia Branch, at Dhulia. The President is Mr. Mahadev Krishna Apté; the Secretary Mr. Ardesher S. Dalal.

On 13th April a charter was issued to the Tirumantra Lodge, at Tuticorin. The President is Mr. C. S. Viraraghava Iyer; the Secretary Mr. A. Subramania Iyer.

On 27th April a charter was issued to the Saharanpur Branch at Saharanpur. The President is Mr. Dipchand Kathur; the Secretary Dr. Chanon Singh.

UPENDRANATH BASU,
General Secretary.

SWEDEN.

I take pleasure in reporting that a charter was issued on 24th April, 1904, for the formation of the Gefle Lodge at Gefle in Sweden. The President is Miss Hilda Ljungberg; the Secretary, Mr. Anders Hedlund. —32, Drottingatan, Gefle, Sweden.

ARVID KNÖS,
General Secretary.

ERRATA.

In June *Theosophist*, several errors appear

In Mr. Hamilton's signature, p. 540, the first initial should be T.

In the Supplement, under the head of "New Branches" (where the printers inserted it on their own responsibility), the word Triplicane should read Trichinopoly.

In the advertisement of the new book, "Extracts from the Vâhan," the dates given as "August 1891 to July 1893," should be, August 1891 to July 1903.

Also, in April *Theosophist*, article, "Death of Solovyoff," p. 433 line 19, "June 1885, p. 597" should read, June 1895, p. 596.

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 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 24th June 1904 to 22nd July 1904, are acknowledged with thanks:—

		Rs.	A.	P.
HEAD-QUARTERS FUND.				
Major C. L. Peacocke, Johannesburg, dues for 8 members and 2 charters	...	151	8	0
Arvid Knös, General Secretary, Scandinavian Section T. S. 25% dues for 1904	...	411	2	0
Alexander Fullerton, General Secretary, American Section, T. S. 25% dues for quarter ending 30th June 1904, $ 272 in joint cheque	...	816	0	0
Luis Scheiner, Buenos Aires T. S. dues and fees of Members £8	...	120	0	0
Mr. J. Arnold an unattached Member of Shanghai, through Mr. A. Schwarz	...	15	0	0
Fred. W. Bell, Transvaal, 25% dues for entrance fees, &c.	...	48	12	0
C. Ibare Akinsan, Lagos T. S., West Africa, charter fee	...	15	9	0
Dr. R. Steiner, General Secretary, German Section, T. S. dues of 25 %	...	216	3	0
A friend, Mylapore, Subscription	...	1	8	0
LIBRARY FUND.				
An F. T. S. of Burma, Subscription for June 1904	...	50	0	0
A friend	...	1	8	0
ANNIVERSARY FUND				
Belgaum Branch T. S. through Mr. Narayanasami Naidu	...	20	0	0
PANCHAMA EDUCATION FUND.				
Miss Mary Gerber through Mr. Alexander Fullerton	...	15	0	0
Nathoobhai Doshi, Ahmedabad, in memory of his deceased daughter, Jasood	...	10	0	0
Baroda Prasad Baser, Baidyanath, Deoghar	...	5	0	0
Dalal Ratanchand Anichand through C. N. Doshi	...	5	0	0
Major & Mrs. Loudon, St. Thomas' Mount	...	5	0	0
A friend, Mylapore, Subscription	...	1	8	0

ADYAR MADRAS,
July 1904.

Treasurer T. S.

MRS. BESANT IN EUROPE.

The following list of Mrs. Besant's engagements in Europe will give a fair idea of the tireless activity which she displays while on tour.

Visited:

April	21 to 23	Rome	...	2 Lectures and other meetings.
"	24, 25	Florence	...	1 Lecture and other meetings.
April	26, 27	Genoa	...	2 Lectures, etc.
"	28	Turin	...	Visited Lodge.
"	29 to May 6	Paris	...	2 Lectures, etc.

May & June	London	... 5 Lectures, Blavatsky Lodge.
	Do.	... 2 *London* Lodge.
	Do.	... Series of 6, Queen's Hall,
	Do.	... 6 Albemarle Street.
		... 1 Lecture each at Hampstead, Battersea, Croydon, West London and North London Lodges (usually, Lodge Meeting and three public Lectures).
June 7 & 8	Edinburgh,	...2 Lectures, etc.
,, 13	Oxford	...1 Lecture ,,
,, 18 to 21	Holland,	...Dutch Convention and International Congress.
,, 28	London.	...Lecture to Christo-Theosophical Society.
July 1	Do.	...Big Queen's Hall.
,, 2 & 3	Do.	...British Convention.
July 6 & 7	Southampton.	July 22 Leeds.
,, 8	Bournemouth.	,, 23 Didsbury.
,, 9	Plymouth.	,, 24 Manchester.
,, 10	Do.	,, 25 Liverpool.
,, 11 & 12	Exeter.	,, 26 Do.
,, 13 & 14	Bristol.	,, 27 Middlesboro.
,, 14 & 15	Bath.	,, 28 Newcastle.
,, 16 & 17	Birmingham.	,, 29 Harrogate.
,, 18	Sheffield.	,, 30 Do.
,, 19	Hull.	,, ,, Do.
,, 20	York.	,, 31 Do.
,, 21	Bradford.	

THE ANANDA COLLEGE.

Colombo, Ceylon.

It will be a matter of great satisfaction to our revered President-Founder, Colonel H. S. Olcott, who has been the means of saving nearly 40,000 Buddhist children from the proselytising efforts of the enemies of Buddhism, as well as to the whole Theosophical World, to learn that the unremittent efforts of his colleagues of the Colombo Buddhist Theosophical Society, for the last 24 years, have resulted in a brilliant success for the Ananda College at the last University Scholarship Examination.

The Institution was founded by the first Theosophical missionary stationed in Colombo in the early eighties, Mr. C. W. Leadbeater.

After our dear brother Leadbeater left Ceylon for England, the College, which was then called "Colombo Buddhist High School," was placed in the hands of Brother A. E. Buültjens, B.A., himself an University Scholar, whose efforts resulted in obtaining the excellent accommodation at the present premises, which embraces three acres of ground.

Mr. Buültjens after some years of service had to abandon College work on Medical advice, and Brother D. B. Jayatilaka, B.A., who had done good work in Kandy and the hill country, succeeded him as Principal.

Ever since his appointment, Mr. Jayatilaka has taken every possible measure to improve the College, with the result that G. K. W. Perera, who was this year sent in for the University Examination, won the Scholarship of £ 200 per year, tenable for four years.

This is the first time a pupil of Ananda College has been sent in for this Examination and therefore great credit is due to Mr. Jayatilaka and his staff, which is composed entirely of Native Masters, for defeating the premier Colleges of Colombo, the Royal, Wesley, and St. Thomas."

Since this success, scores of children seek admission into the College monthly, but the Principal has most reluctantly refused admission for want of accommodation. The Colombo Buddhist Theosophical Society has had the question, for some time, of acquiring the College land which is now held on a lease, and erecting buildings for class rooms and quarters for about 100 boarders. It is estimated that Rs. 60,000 (£ 4,000,) will be required for the purpose and it is hoped the public will contribute freely to enable the Society to accomplish this most pressing object. *The Ceylon Standard* gives a brief account (herewith enclosed) of the "At Home" held on the 9th instant at the Ananda College in honor of the event.

D. S. S. WICKRAMARATNA.
Secretary B. T. S., Colombo.

PRESENTATION TO THE UNIVERSITY SCHOLAR, MR. G. K. W. PERERA.*

The President and members of the Colombo Buddhist Theosophical Society were 'At Home' at the Ananda College on Saturday from 4 to 6 p. m., the occasion being the presentation of a purse to Mr. G. K. W. Perera, the University Scholar. The Ananda College grounds presented a festive appearance with vari-coloured flags, and the interior of the hall was tastefully decorated. The presence of the Coronation Band also enlivened the proceedings. At 3-45 p.m., the guests began to arrive and by 4 p.m., the hall of the College was thronged. Mr. Mirando, the President, in making the presentation, addressed the gathering in happy terms, expressing his pleasure at the opportunity of performing such a pleasing task on behalf of the public and also of the Buddhists, as a reward and mark of appreciation for the labours of the Colombo Buddhist Theosophical Society for the last 24 years and for which he, as its President, justly felt proud, the more so as it was an unique instance where a native of Ceylon trained by native masters ever gained the much coveted distinction of securing the University Scholarship. In the course of his remarks he exhorted Mr. Perera to be careful in his future career in England by withstanding all the temptations in his way, and expressing the hope that he would return to the Island full of honours. Mr. W. F. Gunawardhana, Mudaliyar, Mr. John de Silva, Proctor, and Messrs. D. S. S. Wickramaratna and D. B. Jayatilaka who were the next speakers, congratulated the College, the Masters, the Society and Mr. Perera, on their success, and exhorted Buddhists to be loyal in co-operation in carrying on the arduous task of upkeeping the 174 Buddhist schools they had now, and for extending the premises of Ananda College, where the accommodation is limited. Mr. Perera in accepting the purse, replied in a few words, thanking the subscribers and acknowledging his gratitude to the Principal, Mr. Jayatilaka, for the great pains he took to train him, and to the Colombo Buddhist Theosophical Society for the good work they were doing for the community in the cause of education.

NEW BRANCHES.

AMERICA.

On June 8th a charter was issued to the Rock Island, T. S., Rock Island, Illinois, with a charter-membership of eight.

The name of Olcott Lodge T. S., Kansas City, Mo., is changed to Kansas City T. S.

ALEXANDER FULLERTON,
General Secretary.

SOUTH AMERICA.

A charter was issued on June 1st for a Branch of the T. S. at San José (Costa Rica) to be known as the "Rama Veriya T. S." The President is Mr. Tomas Povedano y de Arcos, and the Secretary Mr. José Monturiol y Tenorio.

LUIS SCHEINER,
Presidential Agent.

*We have not space for the whole of this notice as given in the *Ceylon Standard*.

INDIA.

On 25th May 1904, a charter was issued for the formation of the Ramnad Branch, T. S. The President is Mr. S. Muthuduraiswami Terar; the Secretary is Mr. S. Subbier.

On May 28th a charter was issued for the formation of the Moradabad Branch, T. S. The President is Mr. Thakoor Sanker Sinha Bhupji; the Secretary is Mr. Lala Ram Sarup.

D. K. BISWAS,
Assistant Secretary.

AID FOR THE PANCHAMA EDUCATION FUND.

Occasionally we get a few words of cheer and encouragement, like the following, coming direct from the heart, and for which we are thankful. Mr. C. Nathoobhai Doshi sends us a contribution to the Panchama Education Fund, in memory of his deceased daughter, and adds that he wishes us "hearty success in the noblest movement ever inaugurated by a mortal for the uplifting of the poor, degraded and helpless portion of humanity."

NEW BOOKS FOR ADYAR LIBRARY.

Buddhist Catechism, by Col. H. S. Olcott (German Language).

Hindu Social Reform on National Lines, by Rao Bahadur M. Rangacharriar, M.A.

Teosofica, by Alejandro Sorondo (Spanish Language).

South-Indian Inscriptions, Vol. III., by E. Hultzsch, Ph. D.

The Kanets of Kulu and Lahoul, Punjab: A study in contact Metamorphism, by T. H. Holland, A. R., C. S.

Ode for Peace day, by David W. M. Burn.

Religion and the Customs of the Persians and other Iranians, as described by the Grecian and Roman Authors, Parts 2, 4, 5, 6, 7, 8, 9, 10, 12, 14, 15, and 16.

Jewish Angelology and Demonology, by K. R. Came.

Avesta and Genesis, by K. R. Came.

The Avesta Doctrine regarding man in relation to his body and soul.

A short treatise on the Nauyot ceremony, by Dustur J. M. Jamash Asana, M.A., Ph. D.

Observations on J. Darmesteter's Theory, by Darab Dastur Peshotam Sanjana, B.A.

Tansar's Alleged Pahlavi Letter, by do

Asterisms in Iranian Literature, by B. T. Anklesarai, M.A.,

Haurvatat and Ameretat, by Hirji P. Wadia, B.A., L.L.B.,

The Tamils 1800 years ago, by V. Kanakasabhai.

Songs of the Lotus Circle.

The Meaning of the Gift.

Les Lois de la Destinée, by Le Docteur Th. Pascal.

Dr. J. H. Barrows on the claims of Christianity.

Treatment of Indians by the Boers, &c., by The Hon. Mr. G. K. Gokhale, B.A.

Den Kristna Trosbekännelsen, by C. W. Leadbeater. (Swedish language).

Take Heed unto Yourselves, by the Paramhamasa Sivanarayan Swami.

Technical Education in America and Japan, Interviews with D. Handford Henderson.

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 1904.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 10*th August* 1904.

Mr. T. Vijiaraghava Charlu, Treasurer, T.S., having had a paralytic stroke which incapacitates him for doing business, Mr. Frank Davidson, F. T. S., of Auckland, New Zealand, is hereby appointed Treasurer of the Society from this date and until further notice. General Secretaries, Presidential Agents and others are therefore notified to make no further remittance to Mr. Charlu by name but only to the order of the "Treasurer of the Theosophical Society, Adyar," or to the undersigned.

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

THE MANAGERSHIP OF THE *THEOSOPHIST*.

For the reason of Mr. Charlu's physical incapacity a new Manager of the *Theosophist* must be appointed. Meanwhile the business agents and correspondents of the Magazine and Book Depôt are requested to send no money on those accounts to Mr. T. V. Charlu by name, but to make all Postal Money Orders, bank drafts and other cash remittances, payable simply to the "Manager of the *Theosophist*," Adyar, Madras, without naming any person.

H. S. OLCOTT.

FINANCIAL STATEMENT.

The following receipts from 23rd July to 23rd August are acknowledged with thanks:—

HEAD-QUARTERS FUND.				Rs.	A.	P.
Major C. L. Peacocke, Durban, Natal, S. Africa, Dues and Entrance Fees £10-2-0, less exchange ...	...	...	...	147	2	5
Luis Scheiner, Presidential Agent, for charter fee of Fraternidad T. S., Banes	...	...	$ 5 0			
Entrance and Diploma fees of four members of Concordia T. S. Havana Cuba	...	...	$ 7 50			
	Total	...	$ 12 50=	36	11	4
£2-9-9, less exchange ...	...	...	...	5	0	0
Babu Chhagan Lal Kaji, Junagad, Donation ...				1	7	9
Sale-proceeds of garden dry leaves during June and July ...						

Ever since the establishment of the Theosophical Society in Ceylon by the President-Founder in 1880, it has been the endeavour of the Members to unite the Buddhists together and help them in their moral and spiritual advancement. *The Sarvajnasandarsa*, the Sinhalese organ, and *The Buddhist*, the English organ, have been ever since their inception, advocating the value of moral and spiritual purity and the need of acquiring the same by the observance of religious precepts. Twenty-four years thus passed away without exhibiting any appreciable mark of improvement, and the cry heard all round was "crime on the increase."

Different men adduced different reasons for this increase of crime—some attributing it to want of elementary knowledge of the languages, some to the use of alcohol.

The much perplexed problem has, at last, been solved, towards the close of our XXIVth year, by a Buddhist brother in the Southern Province, Mr. P. A. De Silva of Kataluwa, commonly known as Bandarewatte Mahatmeya.

This person, himself addicted to the use of alcohol, had a large number of comrades, who themselves were liquor drinkers, and he, by a sudden impulse, determined to abstain from this habit, and, with the concurrence of his comrades, formed the first Temperance Association at Kataluwa, when hundreds joined the movement. Encouraged by the success of this first step, he formed 19 branches in the whole of Talpe Pathu of Galle District and the wave is rolling everywhere in the low-country and up-country. Since March, the month of embarkation, there have been within this short period of four months, over a hundred Branches formed, and thousands have joined the movement. It is difficult to estimate the exact number but in a short time statistics will be available.

It is cheerful to see the working classes so jubilant because of their victory over the liquor demon as they exhibit their weekly savings, which otherwise would have gone to enrich the dealers.

The success of the movement can be easily imagined from the fact that litigation has decreased to a very large extent and Magistrates who, before the movement, had to sit from 9 A.M. to 7 P. M. do not now find enough work from 11 to 2.

It is hoped that the XXVth year of the Society can boast of a wonderfully successful movement which the members of other denominations have tried to establish but failed with the material resources which they obtained from abroad and the grace which they claim to have received from above.

D. S. S. WICKREMERATNE.
Secretary, B. T. S., Colombo.

NEW BOOKS FOR THE ADYAR LIBRARY.

EASTERN SECTION.

A pamphlet about Indian Girls' Education, by Annie Besant (Tamil).
Theosophy (Tamil).
Sanskrit-English Dictionary (Practical Edition), by V. S. Apte, M.A.
Jataka Parijata, Part III. (7 to 10 Adhyayas).

WESTERN SECTION.

The Twentieth Annual Report of the Bureau of American Ethnology, by J. W. Powell.
First Fruits, by M. D. [illegible].
History of Buddhism for Children, by A. Christina Albers.

161936

Printed by Thurgarson & Co., in the *Theosophist* department of the *Minerva* Press, Madras, and published for the proprietors by the business Manager, Mr. P. Vasu Rangiah Chariar, at Adyar, Madras.

LIBRARY FUND.

An F. T. S. of Burmah, Subscription for July	50	0	0

ANNIVERSARY FUND.

G. Ramaswamy Iyer, Esq., Tinnevelly	5	0	0

PANCHAMA EDUCATION FUND.

Babu Atma Ram of Simla through Babu D. K. Biswas, Benares, Donation	2	0	0
A friend at Adyar, Donation	10	0	0
Sale-proceeds of garden trees at Kodambaukam premises ...	40	0	0

F. DAVIDSON,
Treasurer, T. S.

THE REGISTRATION OF THE SOCIETY.

I regret to find that a scheme to register the Theosophical Society is being rushed through the Sections as though it were a matter which presented no difficulties, was one which removed all obstacles from our path and which had my entire approval. It is needless to tell those who are acquainted with T. S. History, that if I had believed registration possible I should have carried it out, years ago; but my opinion is quite contrary, and is confirmed by the opinion of eminent legal Counsel whom I have consulted, and whose decision, with accompanying documents is now being put in type and will shortly be published. Under the illusive belief which has been put in circulation, resolutions have been adopted by the British, Dutch and French Sections and the Executive Committee of the Indian Section, urging me to take immediate steps for the registration of the Society. Meanwhile, Sectional Officers will do well to suspend further action until they have the facts before them.

H. S. OLCOTT.

THE PRESIDENT'S MOVEMENTS.

Naturally enough, as soon as the temperance movement, started by our Buddhist colleagues in the Southern Province of Ceylon, had developed its tremendous force, the Buddhist people began to importune Colonel Olcott to come and show them how to give it proper direction. Accordingly he left home for Colombo on the 29th ultimo, and by the time this reaches the hands of our readers should be in the thick of the fight. We learn that great preparations were making to give him a proper reception and testify the feelings of love and gratitude which the Sinhalese people have for him, personally and officially. In our next number we hope to give details of this latest benevolent outcome of our movement.

BIRTHDAY ANNIVERSARY.

The President-Founder spent his 72nd birthday anniversary with a small party of friends at his cottage in Ootacamund. The room was tastefully decorated with choice flowers from garden and field. There were present Major-General Morgan and Miss Morgan, Mrs. Courtright, Miss Weeks, Mr. Davidson, Dr. Egbert and Mr. Fort. The afternoon was spent very pleasantly, and abundant good wishes were showered upon the P. F.

MRS. BESANT'S MOVEMENTS.

During September, Mrs. Annie Besant will visit the following towns: Copenhagen, *Denmark*; Gottenburg, Stockholm, and Lund, *Sweden*; Christiania, *Norway*; Hamburg, Berlin, Weimar, Leipzig, Munich, Stuttgart and Cologne, *Germany*. In October, the following lectures in London are arranged; 2nd, Brotherhood Church; 6th and 13th, Blavatsky Lodge; 9th and 16th, Queen's Hall; 12th, Pioneer Club; 15th, Passmore Edwards' Settlement; 16th (morning) South Place Institute. She leaves Brindisi for India on October 23.

NEW BRANCHES.

NEW ZEALAND.

A charter has been issued to J. H. Simpson, James Mackie and others to form a Branch of the Society at Onehunga, New Zealand, to be known as the Onehunga Branch of the T. S. The President is Mr. J. H. Simpson and the Secretary Mr. James Mackie.

C. W. SANDERS,
General Secretary.

INDIA.

A Branch of the T. S., located at Hospet, was chartered on June 10th and is to be known as the Hospet Theosophical Society. The President is M. Deva Row, Esq., District Munsiff; the Secretary, S. Sarwagnacharya, Esq., Pleader, Hospet.

On July 1st a charter was issued for forming the Ganapati Theosophical Society, located at Kurundwad. The President is B. C. Patisardhan, Esq., B.A.; the Secretary and Treasurer is Datto Ganesh Raudalkar, Esq., Pleader, Kurundwad.

D. K. BISVAS,
Assistant Secretary.

AMERICA.

Harmony Lodge, T. S., Los Angeles, California, has changed its name to Los Angeles T. S. Boston Lodge, T. S., and Besant Lodge T. S., both of Boston, Mass, have relinquished their charters and have united to form a new Branch—the Boston T. S.

ALEXANDER FULLERTON,
General Secretary.

BRITISH SECTION.

I have pleasure in stating that a charter has been issued this day to J. R. Anderson, Mrs. Rogers, Mrs. Anderson, Mrs. Owen, Miss F. E. Steinberg, Miss E. Hastings, F. W. Rogers and A. P. Chattock, to form a Branch at Clifton, Bristol, to be known as the Clifton Branch.

BERTRAM KEIGHTLEY,
General Secretary.

FREE LENDING LIBRARY IN BOMBAY.

We are informed that one of our Bombay brothers, Mr. S. D. Morarji Goculdas, has recently opened at his residence, China Bâg, a Free Lending Library of Theosophical works, thus furnishing a channel for disseminating the truths embodied in our T. S. literature. We understand that during the month just past, 100 issues of T. S. books were made to educated readers. Let Theosophists in every city bestir themselves in like manner. A little earnest co-operation is all that is required to set the ball rolling in every town where there is a live Branch of the T. S.

THE CEYLON TEMPERANCE MOVEMENT.

It is gratifying to observe a remarkable improvement in the condition of the Buddhists in Ceylon as well as of men of other denominations.